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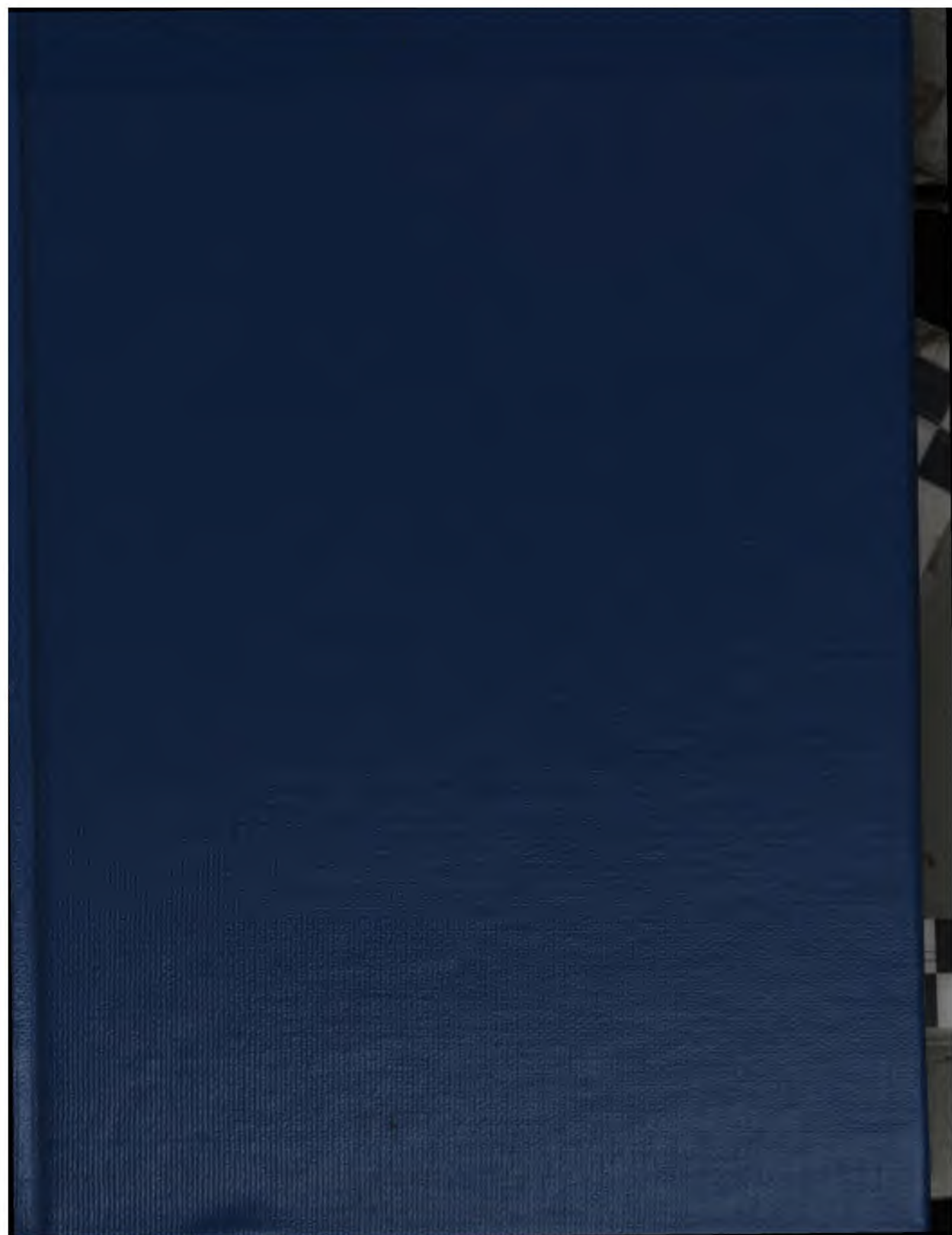
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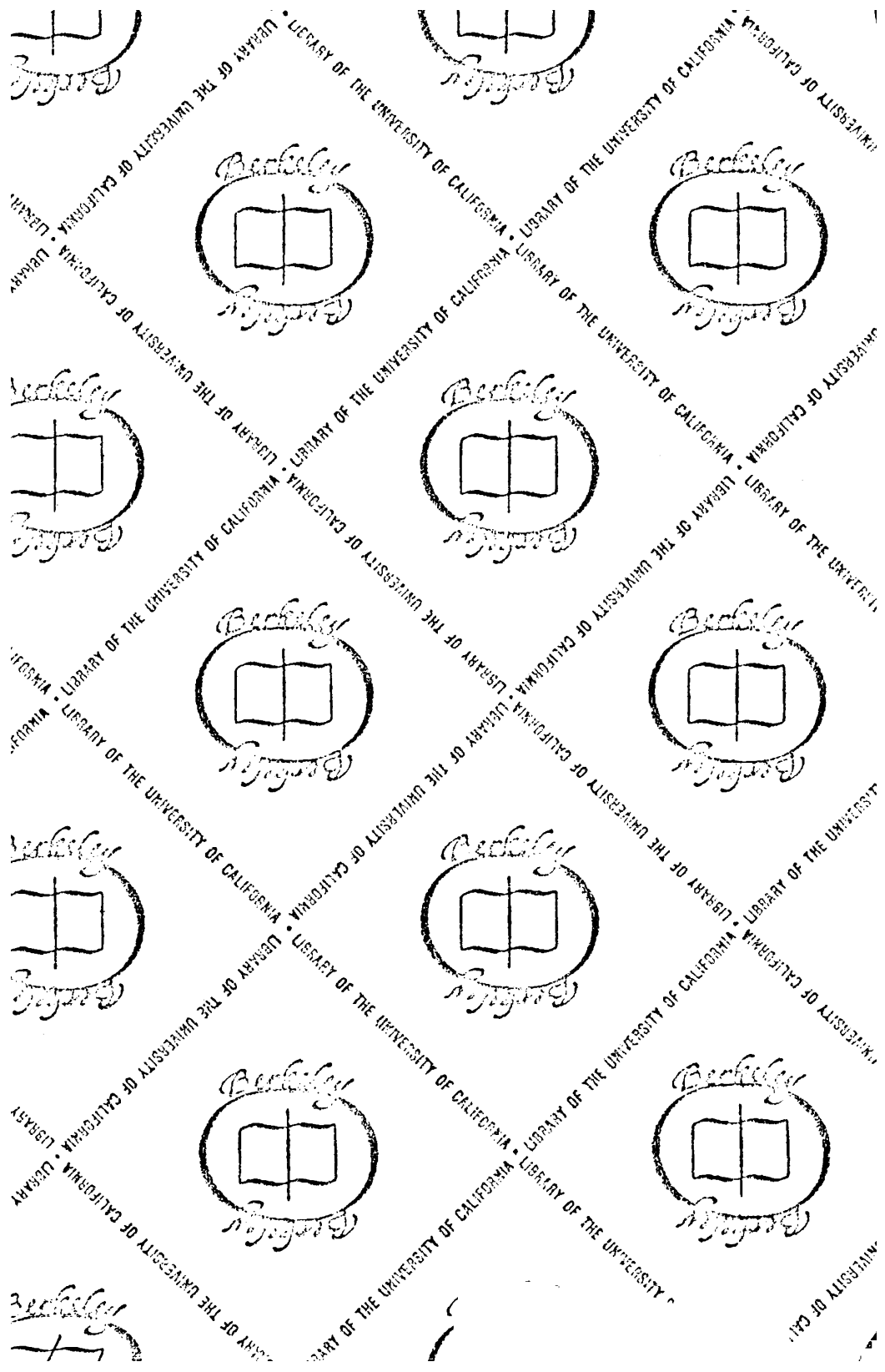
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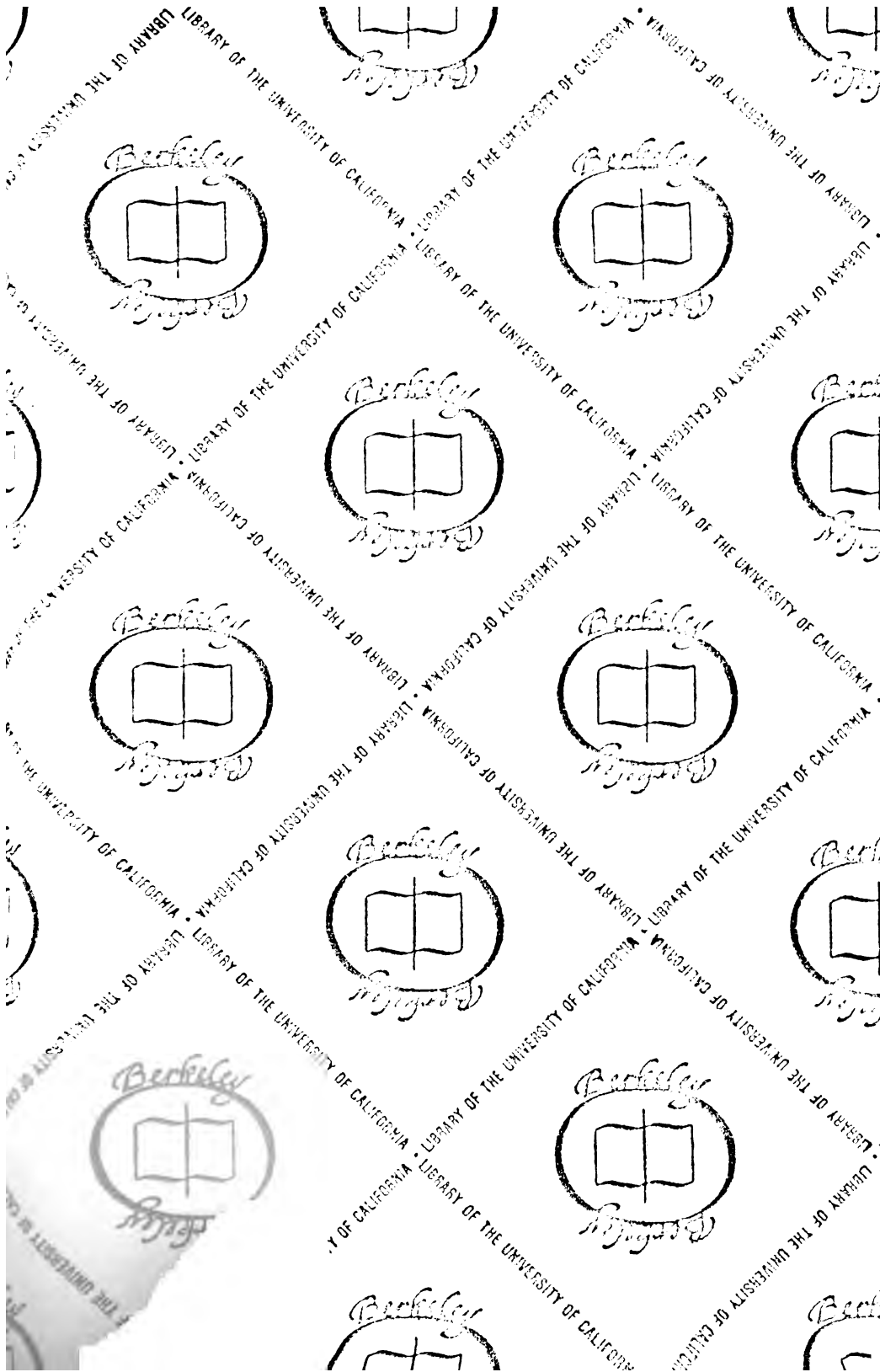
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THE
CHINESE REPOSITORY.

VOL. XVIII.

FROM JANUARY TO DECEMBER 1849.

CANTON:
PRINTED FOR THE PROPRIETORS.

.....

1849.

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CHINESE REPOSITORY.

VOL. XVIII.—JANUARY, 1849.—NO. 1.

ART. I. *Eras in use in Eastern Asia; a comparative English and Chinese Calendar; list of foreign residents at the five ports; government of Hongkong; foreign legations and consular establishments.*

THE era used by the Chinese in their histories is, next to that of the Jews, the oldest now employed by any nation. The present year is the 5609th of the Jewish chronology, the only one which commences from the creation of the world; the 17th day of September of the year of our Lord 1849 is the first day of the 5610th in this era, which accordingly reckons only 3761 years from the creation to the birth of Christ. The year commencing Jan. 24th, is the 4486th of the Chinese era, or the 46th year of the 75th cycle of sixty years, and the 29th of the reign of Táukwáng; the commencement of this era corresponds to the year 1124 of the Jewish chronology, or a. c. 2635. The year commencing Nov. 17th is the 1266th of the Mohammedans, who date from the Hejira, or flight of Mohammed, a. d. 622. The year commencing Aug. 29th, is the 1219th of the Parsees, who reckon from a. d. 632, the year of the accession of Yezdejerd III., the last king of Persia of the Sassanian dynasty. Their year has twelve months of 30 days each, and five *gawthano*, or supplementary days, at the end of the 12th month. The Japanese, Coreans, and Cochinchinese follow the Chinese sexagenary cyclical computation in their histories, and like them, date events in common life from the accession of their respective monarchs. The Siamese, Burmese, Cambojans, and Laos, have two eras, a civil and a religious. The civil year commences April 23d, or the new moon in that month, and is the 1211th in the chronology; the religious year 2392 begins May 7, or the full moon in May, on which day Budha died. This Siamese year is also lunar, but the intercalary month is always placed after the 8th, without reference to the zodiacal signs.

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2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
4	5	6	7	8	9	10	11	12	13	14	15	16	17	18

LIST OF FOREIGN RESIDENTS IN CHINA.

N B It has been found impossible to note with entire accuracy, the names and places of residence of all the foreigners in China : in the following list, care has been taken to include all except those connected with the British army and navy.

Abbreviations.—Ca for Canton ; ma for Macao ; ho for Hongkong ; am for Amoy ; fu for Fuhchau ; ni for Ningpo ; and sh for Shanghai.

Abdul Rahim Nuyun-ee.	ca	Bennetts, G. J.	ca
Adamson, N. R.	sh	Henson, John	ho
Aderjee Sapoorjee	ca	Bevan, W. F.	ho
Adnams, J.	ho	Bigham, Samuel	ho
Aga Mirza Boozrug	ca	Binjamin Elijah	ca
Aga Mohamed	ca	Bird, Alexander	wh
Aguilar, José de	ma	Birdseye, T. J.	sh
Alcock, R. and family	sh	Birley, F. B. and fam	ca
Alexander, W. H.	ca	Block, Frederick H.	ho
Alla Bux Dosanjee	ca	Bomanjee Eduljee	ca
Allureka Versey,	ho	Bomanjee Muncherjee	ca
Almeida, Lino de	ma	Bokee, William O.	ca
Ambrou Rev. Lewis	ho	Bonham, H. E. Samuel G	ho
Ameerooddeen Abdul Latiff	ca	Bonney, S. W.	ca
Anderson, Charles	ho	Booker, Frederic	ca
Anderson, D.	ho	Boone, Rt. Rev. W. J. and fam	sh
Anthon, Joseph C.	ho	Borel, Constant	ca
Appleton, S.	ho	Botelho, Alberto	ho
Ardaseer Rustomjee	ca	Bourne, H. F.	ca
Ardaseer Byramjee	ca	Bovet, Edouard	ca
Ardaseer Furdonjee	ca	Bovet, Louis	ca
Armstrong —	ho	Bovet, Fritz	ca
Arond, Jacques	sh	Bowden, W.	ho
Aspenderjee Tamonjee	ca	Bowman, John	sh
Aspinall, W. G.	sh	Bowman, James	sh
Aspinall, Richard	sh	Bowman, Abrahm	sh
Azevedo, Luiz M. de	ho	Bowra, Charles W.	ho
Backhouse, John (als).	am	Bowra, William A.	ho
Badenoch, P.	ho	Boxer, W.	ho
Baldwin, S. T.	ca	Bradshaw, James	am
Balfour, F. S.	ho	Braga, João Roza	ho
Balfour, Doct. A. H. and fam.	ho	Braga, Manoel Roza	ho
Ball, Rev. Dyer, and family,	ca	Braine, Charles J.	ho
Baptista, J. S.	sh	Brandis, Gustav	sh
Barnes, D. J.	ho	Brice, Dr.	wh
Barnet, George	ca	Bridgman, F. C. n. n. and fam	sh
Barnet, William	ca	Bridgman, Rev. James G	ca
Barradas, M.	ho	Brimelow, James W.	ho
Barradas, Francisco	ho	Brinley, C.	ca
Barradas, Vicente F	ho	Britto, José de	ho
Barradas, Angelo	ho	Brodersen, C.	ca
Barretto, J. O.	ho	Brown, W. W.	sh
Barros, José Vicente	ca	Browne, Robert	ca
Bates, F. W.	sh	Bruce, George C.	ca
Baylies, N.	sh	Broughall, W.	sh
Beale, Thomas Chas	sh	Browning, W. G.	am

Buchanan, J. C.	ho	Comelate, J. G.	ho
Buckler, William, Jr.	ca	Compton, Spencer	ca
Buckler, William	ca	Compton, Charles S.	ca
Buckton, C.	ho	Compton, J. B.	ho
Bunjee Canjee,	ca	Comstock, William O.	ca
Burd, John	ho	Connor, William	ho
Burdett, H. W.	sh	Cooke, John	wh
Burgoyne, George	ho	Cooper, J.	sh
Burgoyne, William	ho	Cordeiro, Albanio A.	ho
Burjee Eduljee	ca	Cortella, Antonio M.	ho
Burjee Hormuzjee (abs)	ca	Cowasjee Pestonjee,	ca
Burjee Hormuzjee	ca	Cowasjee Pallanjee	ca
Burjee Pestonjee	sh	Cowasjee Framjee	ca
Burjee Sorabjee	ca	Cowasjee Sapoorjee Lungrana	ca
Burton, Edward	sh	Crakanthorp, R. H.	ho
Burns, Rev. William C.	ho	Crampton, J.	sh
Bush, F. T. and family	ho	Crawford, Ninian	ho
Buxton, Travers	ca	Crawford, J.	ho
Byramjee Rustomjee	ca	Croom, A. F.	sh
Byramjee Coverjee	ca	Cruz, F. F. de	ca
Caine, Hon. major William	ho	Culbertson, Rev. M S and fam.	ui
Cairns, John	ho	Cumerally Rumzanally	ca
Caldas, Joaquim P.	ho	Cunningham, Edward	sh
Calder, Alexander	sh	Currie, John	ho
Caldwell, Daniel R.	ho	Cursetjee Rustomjee Daver	ca
Cameron, J.	ho	Cursetjee Rustomjee	ca
Campbell, A.	ho	Cursetjee Hosunjee	ca
Campbell, Archibald E. H.	ca	Cursetjee Shavuxshaw	ca
Campbell, P.	ca	Cursetjee Eduljee	ca
Campbell, Archibald	ho	Cuvillier, John T.	ca
Campos, Joaquim de	ho	Da Costa, A. F. II	ho
Cannan, John H.	ho	Dadabhoy Eduljee	ca
Carlowitz, Richard	ca	Dadabhoy Byramjee	ca
Carpenter, Rev. C. and family	sh	Dadabhoy Pestonjee	ca
Carr, John	ho	Dadabhoy Sorabjee	ca
Carter, George D.	ca	Dadabhoy Jamsetjee	ca
Carter, Augustus	ho	Dadabhoy Burjee	ca
Cartwright, H. D.	sh	Dadamiah Babusaib,	ca
Carvalho, C. T.	ca	Dale, W. W. and family	ca
Carvalho, Jozé H.	ho	Dallas, A. Grant	sh
Carvalho, Antonio H.	ho	Dalziel, W.	ho
Castro, L. d'Almada e	ho	Dana, Richard P.	ca
Castro, J. M. d'Almada e	ho	Davidson, Walter	ho
Cay, R. Dundas	ho	Davis, H. E. John W.	ca
Ceballos, Juan A. Lopez de	ma	Davis, Henry	ca
Chalmers, Patrick	ca	De Silver, R. P.	ca
Chapman, F.	ca	De Silver, H. T.	ho
Charnley, D.	sh	Deacon, E.	sh
Chinnery, George	ma	Dean, Rev. William	ho
Chomley, Francis C.	ho	Dearle, J.	ho
Churcher, John E.	ho	Dehon, Thomas M. J.	ca
Clark, D. O.	ca	Delevie, S.	ho
Clark, J. H.	ho	Dent, G.	sh
Clayton, G. T.	wh	Dent, Wilkinson	ho
Cleland, Rev. John F. & fam.	ca	Dent, John	ca
Cleverley, C. St. George	ho	Dhunjeebhoy Dossabhoy	ca
Clifton, Samuel	ho	Dhunjeebhoy Framjee Casna	ca
Cohen, S. H.	sh	Dhunjeebhoy Ruttonjee	ca
Cole, Richard, and fam.	ho	Dhunjeebhoy Hormuzjee II	ca
Collins, J.	ho	Dickson, Henry	ho

Dill, Doct. R.	ho	Franklyn, G. C.	ho
Dimier, C.	ca	Franklyn, W. H.	ho
Dimon, M. W.	ca	Framjee Jainssetjee	ho
Dinshaw Merwanjee,	ca	Framjee Sapoorjee	ca
Dixson, Andrew	ho	Framjee Burjotjee	ca
Dorabjee Framjee Cohola	ca	Frazar, George	ho
Dorabjee Pestonje Patell	ca	Freemantle, Edmund A.	ho
Dorabjee Nasserwanjee C.	ca	French, Rev. John B.	ca
Dossabhoj Hormusjee,	sh	Fryer, A. H.	ho
Dossabhoj Framjee Camahee	ca	Fryer, W.	ho
Dossabhoj Hormusjee Cama	ca	Fysh, William W.	am
Doty, Rev. Elihu and fam.	am	Gangjee Goolam Hoosain	ca
Drake, Francis	ho	Garchi, Giovanni	ho
Dreyer, William	ca	Garvine, Henry	ho
Drinker, Sandwith	ho	Garçon, José Braz	ho
Du Chesne, Henry	ca	Gaskell, W.	ho
Duddell, George	ho	Genaelr, Rev. Ferdinand	ho
Dugdale, W. H.	ho	Gibb, George	ca
Duncan, William	ho	Gibbs, Richard	ca
Dundas, H.	ho	Gibson, E.	ho
Dunlop, Archibald	ca	Gilbert, J.	ho
Dunford, E. W.	ho	Giles, Edward F.	ca
Durran, Jr., J. A.	ma	Gillfillan, Rev. Thomas	ho
Durrell, Timothy J.	ca	Gillett, L. W.	ca
Duus, N. and family	ho	Gilman, R. J. (absent)	ca
Duval, Frank	ca	Gingell, W. P.	am
Ebrahim Mohamed Hazam,	ca	Girard, Rev. Prudence	ho
Ebrahim Shaik Hoosain	ca	Gittins, Thomas	ca
Ebrahim Soomar,	ca	Goodale, Samuel P.	sh
Ebrahimjee Mohamed Salley	ca	Goddard, John A.	ho
Eaton, E. B.	ho	Goddard, Rev. John T. & fam.	sh
Edger, Joseph F.	ca	Goolam Hoosain Ebrahimjee,	ca
Edkins, Rev. Joseph	sh	Goolam Hoosain Chandoo,	ca
Edujee Carsetjee,	ca	Goolam Hoosain Kamaal,	ca
Ellis, Robert	ca	Grandpré, A.	ho
Ellis, William	ho	Grant, James	sh
Elmslie, Adam W.	ca	Graves, P. W.	sh
Encarnação, Antonio L.	ho	Gray, Samuel	ca
Everett, J. H.	ca	Gray, H. M. M.	sh
Farmer, Rev. W. and fam.	sh	Gray, Alexander	ca
Fazul Dumany,	ca	Gray, W. F.	ca
Fearson, Charles A.	sh	Green, G. F.	sh
Feliciani, Rev. F. A.	ho	Griswold, John N. Alsop	sh
Fenduil, Rev. John	ho	Gutierrez, A.	ho
Ferguson, Doct. Andrew	ho	Gutierrez, Candido	ho
Ferguson, John	ca	Gutierrez, Rufino	ho
Fincham, A.	sh	Gutierrez, Venancio	ho
Findlay, George	ho	Gutierrez, Querino	ch
Fischer, Maximilian, and fam.	ca	Gutzlaff, Rev. Charles & fam.	ho
Fitz Stubbs, H.	ho	Hague, Patrick	ni
Fitzpatrick, John	ma	Hajee Eliza Hussan,	ca
Fletcher, Duncan	ho	Hajee Jaffer Kamisa	ca
Fogg, H.	sh	Hajeebhoy Dawood,	ca
Fonseca, Antonio de	ho	Hale, F. H.	sh
Fonseca, Athanasio A. de	ho	Hall, Capt. of steamer Firefly	ca
Forbes, Paul B. & fam.	ca	Hall, G. R.	wh
Foreado, Rt. Rev. T. A.	ho	Hallam, S. J.	ca
Forget, Th.	sh	Hamberg, Rev. Theodore	ho
Forth-Rouen, Alexandre & fam.	ma	Hance, H. F.	ho
Fox, John S.	ho	Happer, Rev. A. P. and family	ca

Hardie, H. R.	ca	Johnston, sen. A.	sh
Harkort, Bernhard	ca	Johnston, jr. A.	sh
Harland, Doct. W. A.	ho	Johnston, Hon. A. R.	ho
Harrison, G. E.	ho	Jones, Thomas	ho
Harvey, F. E.	ho	Josephs, Levin	ca
Head, C. H.	ho	Just, R.	ho
Heard, John	ca	Kakeebhoy Bahaderboy,	ca
Heard, jr. Augustine	ca	Kay, W.	sh
Heerjeebhoy Hormusjee	ca	Kay, Rev. Battinson	ho
Heerjeebhoy Rustumjee	ma	Kennedy, David	ch
Helbling, L.	sh	Kennedy, H. H.	sh
Henning, Robert	ho	Kennedy, K. M.	ho
Hertslet, F. L. (abs)	am	Kerr, Crawford	ho
Hickson, W. D.	ho	Kenny, Doct. B. and family	ca
Hillier, Charles B. and fam.	ho	Khan Mohamed Hubbibhoy,	ca
✓Hirschberg, Doct. H. J.	ho	Khuinroodin Unverally,	ca
Hobson, B. M. D. and family	ca	King, William H.	ca
Hogg, William	sh	King, F. A.	ca
Holdforth, C. G.	ho	King, David O.	ca
Holgate, H.	ma	Kinalf, J. P.	ho
Holliday, John, and family	ca	Kleskowski, M. de	sh
Holmes, John	ho	Koch, A. F.	ca
Holtz, A.	sh	Kreyenhagen, Julius	ca
Hormusjee Nesser. Pochawjee	ca	Ladah Chatoor,	ca
Hosam Fakeia,	ca	Lamson, G. H.	ca
Houston, Edwin	ca	Lança, E. L.	ho
Howell, Augustus	ho	Lapraik, Douglas	ho
Hubertson, G. F.	sh	Layton, Temple H. and fam	am
Hudson, Aug.	ho	Le Geyt, W. C.	ca
Hudson, Rev. T. H.	ni	Le Turdu, Rev. Peter	ho
Hulme, Hon. John W. and fam.	ho	Lecaroz, Juan	ma
Hume, G. and family	sh	Lechler, Rev. Rudolph	ho
Humphreys, Alfred	ho	Legge, Rev. James, D. D. & fam.	ho
Hunt, T. and family	wh	Lena, Alexander	ho
Hunt, Wilson	ca	✓Levin, E. H.	ca
Hunter, Thomas	sh	Lewer, Doct.	wh
Hyland, T.	ho	Lewis, A.	sh
Hyndman, Henrique	ca	Lewis, William D.	ca
Hyslop, James, M. D., and fam	am	Libois, Rev. Napoleon F.	ho
Iness, J. E.	ho	Liddall, E.	ho
Inglis, J. L. and fam.	ho	Limjee Jamsetjee	ca
Ingols, N. L.	ho	Lind, Henry	sh
✓Isaac Reuben	sh	Livingston, J. Gibbons	ca
Jacson, Roger	ho	Lobscheid, Rev. Wilhelm	sh
Jackson, R. B. and family	fu	Lockhart, William and family	sh
Jackson, Robert	am	Lomax, James	ho
Jalbhoj Cursetjee	ca	Loomis, Rev. A. W. and family	ni
Jamber, J. G.	am	Loomis, Rev. George	ca
Jamsetjee Cursetjee Meta,	ca	Lord, Rev. E. C. and family	sh
Jamsetjee Rustumjee Erancee,	ca	Lowder, Rev. S. & family	sh
Jamsetjee Eduljee,	ca	Lunt, Joseph B.	ho
Jamasjee Rustumjee Avaldar,	ca	Lyall, George	ho
Jardine, David	ca	MacDonald, J.	sh
Jardine, Joseph	ho	Macculloch, Alex.	sh
Jarrom, Rev. W.	ni	MacEwen, James	ho
Jehangeer Framjee Buxey	ca	Macgowan, D. J., M. D. & fam.	ni
Jenkins, Rev. — and fam.	ho	Macgregor, R.	ca
Johnson, Rev. Francis C.	ca	Maciver, William W.	ho
Johnson, Rev. John	ho	Mackay, Hugh	wh
Johnson, D.	ca	Mackean, Thomas W. L. & fam.	ca

Mackenzie, K. R.	sh	Morrison, Martin C.	fu
Mackenzie, S.	ca	Morrison, William, M. D.	ho
Mackenzie, C. D.	sh	Moras, W. H.	ca
Macknight, T.	ho	Moses, A. R. B.	ca
Maclehose, James	ho	Moul, Alfred	ca
MacMahon, Rev. Felix	ho	Moul, George	ca
MacSwyney, P. C.	ho	Moul, Henry	ca
Macy, Wm. A. and family	ho	Mounsey, John T.	ca
Maitland, S.	ca	Muir, J. D.	ho
Malloobhoy Dongaree	sh	Muirhead, Rev. W. and family	sh
Man, James Lawrence	ca	Mulloobhoy Dongersey,	ca
Maneckjee Bomanjee,	ca	Muncherjee Sapoorjee	ca
Marçal, Honório A.	ma	Muncherjee Jevunjee Mehta	ca
Marjoribanks, Doct. Samuel	ca	Muncherjee Nesserwanjee,	ca
Marcussen, P.	sh	Muncherjee Framjee,	ca
Margesson, H. D.	ca	Mur, J. Manuel, and family	ca
Markwick, Charles	ho	Murray, John Ivor, M. D.	sh
Marques, Manoel V.	ho	Murrow, Y. J.	ca
Marques, E.	ho	Murrow, L. E.	ca
Marques, Jozé M.	ma	Napier, Hon. G.	ho
Marsh, W. T.	ho	Neave, Thomas D.	ca
Mas, H. E. Sinibaldo de	ma	Nesserwanjee Byramjee Fack.	ca
Mason, F.	ho	Nesserwanjee Framjee,	ca
Matheson, C. S.	sh	Nesserwanjee Ardaser Bhanja	ca
Matheson, Donald	ho	Nesserwanjee Bomanjee Mody	ca
Matheson, W. F.	ho	Noor Mohamed Kamal	ca
May, C.	ho	Noor Mohamed Datoobhoy,	ca
McCartee M. D., D. B.	ni	Noronha, Jozé M. de	ho
McClatchie, Rev. T. and fam.	sh	Noronha, D.	ho
McLennan, D.	wh	Norton, W. M.	ho
McLeod, M. A.	ca	Nowrojee Cursetjee,	ca
McPherson, Alex. W.	ho	Nowrojee Cowasjee,	ca
Meadows, Thomas T.	ca	Nowrojee Manackjee Lungrana	ca
Meadows, John A. T.	ca	Noyes, Charles H.	ho
Medhurst, jr, W. H. and fam.	am	Nujmoodeen Shojautally	ca
Medhurst, W. H. D. D. & fam.	sh	Nye, E. C. H.	ca
Melville, A.	am	Nye, T. S. H. and family	ca
Mennecker, C. V.	ho	Nye, Clement D.	ca
Meroer, Hon. W. T.	ho	Oakley, Horace	ca
Meredith, John	ho	Olding, J. A.	ho
Meredith, G.	ca	Olmsted, Henry M. (absent)	ca
Merwanjee Eduljee,	ca	Outeiro, Joze M. d'	ho
Merwanjee Dadabhoy,	ca	Ozorio, Candido J.	ca
Meufing, W. A.	ho	Pallanjee Dorabjee,	ca
Michell, E. R.	ho	Pallanjee Dorabjee Palleaca	ca
Middleton, John, and fam.	ma	Parish, Frank	fu
Miles, William H.	ho	Park, James Dickson	ca
Miller, John	sh	Parker, Norcott d'E.	ho
Milt, James	am	Parker, Joseph	ho
Milne, Rev. W. C. and family	sh	Parker, Rev. P., M. D. and fam.	ca
Mitchell, William H.	am	Parkes, H. S.	sh
Mohamed Muscatee,	ca	Parkin, W. W.	ca
Momerieff, Thomas	sh	Pereira, Ignacio de A.	ho
Monicou, Pierre	ho	Pereira, Edward	ho
Montigny, M. de	sh	Pereira, J. Lourenço	ho
Moore, William	ca	Pereira, B. R.	ca
Morgan, Edward	ho	Pereira, Manoel L. R.	ho
Morris, C.	wh	Perkins, George	ho
Morrison, George S.	fu	Perkins, George	ca
Morrison, John G.	ho	Pedder, Lieut. William	ho

Pestonjee Byramjee Colah	ca	Ross, W. F.	ho
Pestonjee Dinshaw.	ca	Roostunjee Merwanjee Nalear.	ca
Pestonjee Dinshawjee	ca	Rothwell, Richard	ca
Pestonjee Framjee Cama	ca	Rozario, Florencio do	ca
Pestonjee Jamsetjee Motiwalla	ca	Rowe, John	ca
Pestonjee Merwanjee Erancee,	ca	Rowe, William	am
Pestonjee Nowrojee Pochawjee	ca	Roza, Jezuino da	ho
Pestonjee Rustomjee	ca	Rusden, A. G.	sh
Phillips, J.	ho	Rustomjee Burjorjee,	ca
Phillipotts, lieut.-col. G.	ho	Rustomjee Byramjee,	ca
Phillipotts, H.	ho	Rustumjee Jalbhoy	ca
Piccope, W. N.	ca	Rustumjee Pestonjee C.	ca
Piccope, T. C.	ho	Rustumjee Pestonjee Motiwalla	ca
Pierce, William P. and family	sh	Rustumjee Ruttonjee,	ca
Pitcher, M. W.	ca	Rutherford, Robert	ho
Platt, Charles	ca	Rutter, Henry	ho
Pohlman, Rev. William J.	am	Ruttonjee Framjee	ca
Ponder, Stephen	ca	Ruttonjee Framjee Vatcha	ca
Pollard, E. H.	ho	Ryder, C.	ca
Porter, W.	sh	Samjee Lalljee,	ca
Porter, Joseph	ho	Sanchez, Jozé	ho
Potter, D.	sh	Sanders, Charles	ca
Power, J. C.	ho	Sandoval, Juan B. de	ma
Prattent, J. R.	sh	Santos, Antonio	sh
Proctor, jr. D. L.	ho	Sapoorjee Bomanjee,	ca
Pustau, William	ca	Sassoon, Abdalah David	ca
Pyke, Thomas	ca	Sassoon, Elliao David	ca
Quarterman, Rev. J. W.	ni	Sauer, C.	ca
Quin, M.	ho	Saur, Julius, and family	sh
Rangel, Segismundo	ca	Scarth, John	sh
Rangel, Jayme	ca	Schumacher, G. A.	ho
Rangel, Floriano A.	ho	Schwemann, D. W.	ca
Rawle, S. B. and family	ho	Scott, William	ho
Rawson, Samuel, and family	ca	Scott, Adam	ho
Reiche, F.	ca	Scrymgeour, David	ho
Remedios, J. B. dos	ca	Seabra, Francisco A.	ca
Rémi, D.	sh	Seare, Benjamin and family	ma
Reyes, Jacinto	am	Seth, S. A.	ca
Reynvaan, H. G. I.	ca	Shaik Munsoor Nizamally,	ca
Ribeiro, J. C. V.	ho	Shapoorjee Sorabjee	ca
Richards, P. F.	sh	Shaw, Charles	sh
Rickett, John, and family	ho	Shaw, W.	sh
Rienacker, R.	ho	Sherard, R. B.	lr
Ripley, Philip W. and family	ca	Shortrede, Andrew	ho
Risk, J.	ho	Shubk, Rev. J. L. and family	sh
Kitchie, A. A.	ca	Shumssoodeen Moockrey,	ca
Rizios, A.	ho	Sichel, M.	ca
Rizios, C. E.	ho	Siemssen, G. T.	ca
Rizzolati, Rev. Joseph	ho	Sillar, D.	sh
Roberts, Rev. I. J.	ca	Silva, Marciano da	ca
Roberts, Joseph L.	ca	Silva, Jozé M.	ho
Roberts, O. E.	ca	Silva, Quentiliano da	cu
Robertson, D. B.	sh	Silva, Ignacio M. da	ma
Robertson, George	ho	Silviera, Albino de	ca
Robinson, William F.	sh	Silviera, Albino P.	ho
Rocha, Jozé J.	ca	Simeon, David	ho
Rodricks, Anthony	ho	Simcoens, Manoel	ca
Romthala Versey,	ca	Sinclair, Fraser	ho
Roole, William R.	ho	Sinclair, C. A.	ni
Ross, J. B.	sh	Skinuer, John	sh

Smith, Dr. (<i>Hygia</i>)	wh	Trotter, G. A.	ho
Smith, Robert	am	Ullet, R. B.	sh
Smith, John, and family	ma	Urmsen, G.	sh
Smith, James	ho	Vacher, W. H.	ca
Smith, J. Mackrill and family	sh	Van Loffelt, J. P.	ca
Smith, J. Caldecott	sh	Vaucher, Fritz	ca
Smith, Thomas S.	ho	Veerjee Rahim	ca
Smith, H. H.	ca	Verkonteren, C. T.	ca
Smith, Frederick	ho	Vidigal, Antonio de	ho
Snodgrass, William K.	sh	Viegas A., and family	ca
Snow, E. N.	ho	Viegas, L.	ca
Soare, Francisco	ma	Viera, L. F.	ho
Solomon David	ca	Wade, J. and family	sh
Southwell, Rev. B. and family	sh	Wade, T. F.	ho
Souza, Athanasio de	ho	Walkinshaw, W.	ca
Souza, Miguel de	ho	Walker, J. T.	ca
Souza, Marcellino de	ma	Ward, John G.	ca
Souza, Florencio de	ho	Warden, H. H.	ca
Spalding, Rev. P. D. and fam.	sh	Wardner, Rev. N. and family	sh
Speer, Rev. William	ca	Waters, Charles	ca
Spooner, C. W.	sh	Watson, T. Boswell, & fam.	ma
St. Croix, Nicholas de	wh	Watson, W.	sh
St. Croix, George de	ca	Way, Rev. R. Q. and family	ni
Stanton, Rev. Vincent J & fam.	ho	Webb, E.	sh
Staveley, Hon. maj-gen. Wm.	ho	Weiss, Charles	ho
Steedman, Rev. S. W.	ho	Wetmore, jr. S. (<i>absent</i>)	ca
Stevens, D.	sh	White, James and family	sh
Stevenson, James	ho	Whittall, James	ca
Stewart, J.	am	Widderfield, John	wh
Stewart, Patrick, and family	ma	Wiener, A. G.	sh
Still, C. F.	ho	Wiene, L.	ca
Stirling, Paul I.	ho	Wildman, J. R.	sh
Strachan, George	ho	Wilhelmy, Martin	ca
Strachan, Robert	ho	Wilks, jr. J.	sh
Stronach, Rev. Alex. & fam	am	Willame, John	ho
Stronach, Rev. John	am	Williams, S.	ho
Sturgis, James P.	ma	Williams, F.	ho
Suetmal Noormall,	ca	Williams, S. W. and family	ca
Sullivan, G. G. and family	ni	Williams, J.	ca
Summers, James	ho	Wills, C.	sh
Sword, John D.	ca	Wiltshire, Horace	ca
Sykes, Adam	sh	Wilson, Alexander	ho
Syle, Rev. E. and family	sh	Winch, J. H.	sh
Syme, F. D.	am	Winchester, C. A. and fam	am
Tait, James	am	Wise, John	sh
Talcacaw, D. D.	ho	Withington, James	sh
Talmage, Rev. John V. N.	am	Wolcott, Henry G.	sh
Tarrant, W. & family	ho	Woodberry, C.	sh
Taylor, Rev. — and fam.	sh	Worthington, James	ca
Taylor, Edward	sh	Wright, James M.	ca
Tecsdale, lieut. C. B.	ho	Wylie, A. and family	sh
Thomson, John	am	Yates, Rev. M. T. and family	sh
Thorburn, R. F.	sh	Young, A. J.	ca
Thorne, A.	ca	Young, Doct. Peter, and family	ho
Tinawy, Joseph	ca	Young, James H.	ho
Tobey, Charles	wh	Young, Rev. W. and family	am
Toby, Rev. T. W. and family	sh	Yvanovitch, Stefano	ho
Tozer, Frederick	ho	Zabell, F. W.	am
Trabshaw, James	ho	Zanolle, Julie	ca

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ART. II. *Remarks on the Tea Plant. Translated from Chinese authors by .*

In the dictionary *Urh Yá*, tea is called *kiá* 欖, meaning the bitter tea. Koh Po, commenting on this, says, "that the plant is small, like the *chí* 梔 (*Gardenia radicans?*), sending forth its leaves in the winter season. It may be boiled into a decoction for drinking." At this time (the date of the *Urh Yá*), the earliest gatherings were called *ch'á* 茶, the late gatherings *ming* 茗; and another name is *ch'uen* 薺; the people of Sz'chuen, or *Shuk* 蜀, call it *k'ú ch'á* 苦茶 bitter tea. Another work says the earliest gatherings are named *ch'á* 茶; the next *kiá* 欖; and the next *shéh* 設; the late are called *ming* 茗, to the *ch'uen* 薺, which are old leaves; the early gatherings are most esteemed. In the *Luh King*, the Chinese character for *ch'á* 茶 is not to be found, as it was then called *tú k'ú* 荼苦. The *Book of Odes* asks, "Who was it that asserted *ch'á* was bitter? For it is sweet and pleasant as the *tsí* 薺 (*Bursa pastoris?*), inasmuch as it has a sweetish yet bitterish taste." In the *Southern History*, it is said that the *ming* 茗 has a bitter, roughish taste, and calls it *kwo lo* 過羅. It is one to two cubits high; also there be some that are several *cháng* high, which take two men to embrace their trunks; these grow on the *Pá hills* 巴山 near the river *Híah*.

There is also in *Kien chau* 建州 the large and small *lung twán* 龍團, which was first made by Ting Wei, but brought to perfection by Chái Kiun-mú. Near the conclusion of the reign of *Hining* 熙寧 (A. D. 1010), the imperial commands were sent to *Kien chau*, ordering the making of one particular kind called *meh yun lung* 蜜雲龍, which was unequalled for goodness. The sorts from Sz'-chuen, called *tsioh shéh* 雀舌 i. e. bird's tongue, *niáu tsui* 鳥嘴 or bird's bill, and *meh ko* 麥顆 or wheat kernel, are altogether made of the approved picked tender buds of the same quality. Again, there is the *pien kiáh* 片甲, made from the early spring yellow buds folded together, and not yet opened out in separate leaves; also the *chen yih* 蟬翼, from the leaves that are soft, pliable, and thin, like the wings of the cicada.

Another work says, "that in the reign of *Káipáu* 開寶, *Tau* I had fresh tea to drink, the taste of which was exceedingly good, and on the outside of the boxes was written *Lung-p'i shán ts'í ch'í*,

龍陂山子茶 teas from the Lung-p'í hills;—the Lung-p'í are distinct from the Kú-chú 顧渚 hills, which are in the neighborhood. There is also the tea from the Hoh ling 鶴嶺 the taste of which is extremely fine and delicate."

From the top of the Mung hills in Yá chau 雅州 in Sz'chuen, are obtained the *lú yá* 露芽 and the *kuk yá* 穀芽, together named *ho tsien* 火前, so called because they are gathered before the "forbidden fire" 禁火 day; after this day, the quality is inferior. The *mung ting ch'á* 蒙頂茶 from the same hills leaves out late in the month of May, because these hills are generally enveloped in fogs and mist, as if the spirits held fast and prevented the fog from clearing away. Again, there is the *wú huá ch'á* 五花茶 five flowered tea, whose blossom divides itself into five petals; it is grown on the *Kiái kiáu* 界橋, in Yuen chau 袁州, and is in high repute, though not equal to the *yen káu* 研膏 and *tsz' sun* 紫筍, from Hú chau 湖州, the infusion of which is of a greenish color. The testimony of Wú Shuh is that the cloudy greenish dregs is the *tsz' sun* 紫筍, that being its natural color, and similar to bamboo shoots. The emperor Tehtsung 德宗 of Táng bestowed upon his princesses tea called *lú huá* 綠花 and *tsz' ying* 紫英, to drink with their food at meals.

The tea plant is abundant in Chehkiáng 浙江; the *jih chú* 日注 was considered the best, but from the time of the emperor King-yü 景祐, the *Hung chau shwáng tsing* 洪州雙井 and *peh yá* 白芽 kinds were made extraordinarily pure, and surpassed the *jih chú* 日注 in quality, and consequently were considered the best kinds of the tea plants. The district of Yung hú 瀕湖 in I' ling 宜興 in Kiángsú, produces the *hán káu* 含膏. In Siuenching hien 宣城縣 in Ngánhwui, is the hill Liáu, resembling a small square cake or table on which things may be laid (i. e. having a level top): the *ming yá* 茗芽 is grown on its summit and eastern side, because the sun gets to it early; and here also is produced the superior description called *yáng po* 陽坡 which was introduced to the imperial notice by the prime minister.

Other sorts are the *sien chun* 先春 "first spring," from the Peh-yuen 北苑 hills in Kien chau; the *peh lú* 露白 "white

* The *kin ho*, or 'forbidden fire day,' is the first day of the term *tsing ming*, April 5th, on which day the Chinese make offerings at the tombs of their ancestors; and were in former times not allowed to use fire in cooking.

dew" from West hill in Hungchau; the *tsz' sun* 紫筍 from Kúchú hills in Kih chau, and from Yhing hien in Chángchau; the *ch'un ch'í* 春池 from Yángsien; the *kiú k'áng* 鳩坑 from the Yángfung range of hills in Muh chau; the *shih huá lú* 石花露 "coral dew," *tsiuen yá* 綫芽, and *tsien yá* 錢芽 "money shoots," from Nánkien; the *yun kú* 雲居 from Nánk'áng fú in Kiángsí; the *siáu kiáng yuen* 小江園 "rivulet garden;" the *pik kien liáu* 碧澗藥, *ming yueh liáu* 明月藥 and *chú yú* 茱萸, all from Yáb chau; the *shau muk* 獸目 from Tung-chuen; the *lú yá* 露芽 "dewy shoots," from the Fáng hills in Fuhchau; the *huáng yá* 黃芽 "yellow shoots" from Hob shán in Shau chau; and the *siáu hien ch'un* 小峴春 from Luh-ngán chau in Kiángsí: all these are of an excellent quality.

On the Páu-t'áng hills beyond the Yuh-lui 玉壘 barrier, tea shrubs grow on the sides of precipices, whose young sprouts leave out when they are four or six inches long. The *k'ien lin* 審林 tea from the T'ai-ho hills is extremely bitter, harsh, and unpleasant when first infused, but the third or fourth infusions are pure, clear, and fragrant, so incomparably good that it is esteemed like precious pearls. Three kinds of tea are produced in Fau chau, the best of which is the *pin huá* 賓化, gathered and cured very early in the spring;—next is the *pik má* 白馬 and the poorest is the *fau ling* 涪陵.

Tea collected in the fourth month, is tender and good for people to drink; if coarse and old, it is of no benefit to any one. The tea plant resembles the *huá lú* 瓜蘆 with leaves like those of the *chí tsz'* 梔子 or *Gardenia radicans*;—flowers like those of the *pik sik wai* 白薔薇 or rock rose, having a yellow heart, with little perceptible fragrance;—the seeds like those of the *ping lú* 枰欄, the peduncle like the clove, and stalks like the walnut.

Another work says, gather the seeds when they are fully ripe, mix them with damp sand and moist earth, and put all in a basket, covering it over with the straw. If this be not done, they will be injured by the cold, and not germinate. About the middle of the second month, take out the seeds, and plant them near the roots of trees, or in a northern shade; dig a hole over three feet in circumference, by a foot deep, and when ready mix therein manure and earth, putting sixty or seventy seeds in every hole; cover them over with earth

about an inch and a half, and you may safely rely on their early growth. Do not clear away the weeds. Transplant them between two and three feet apart,* and in dry weather sprinkle them with water in which rice has been washed. This shrub dislikes the sun, and may be planted under the shade of the mulberry or the bamboo, which will protect it. After the second year, the place should be cleared of weeds, and the plants be well surrounded with a thin mixture of manure, urine, and silkworm rubbish and sand; taking care not to use too much lest the stalks be made weak and tender. Generally speaking, it is desirable that the hills about the plants be high and round, or if flat, deep trenches should be opened, that the water may ooze out; for if allowed to lodge about the roots, the plants will certainly die. After three years gather the leaves.

Another author upon tea says "that drinking it tends to clear away all impurities, drives off drowsiness, and removes or prevents headache, and is universally in high esteem.

There is no fixed rule for gathering and storing it; roll, heat, and dry the leaves by fire, and find out by use whether the proper mode of preparation has been hit upon; it is from failing in this particular that the Fuhkien teas are all of common quality. On this account, it is best to gather the leaves early, generally speaking about the middle and last of May. The most excellent tea is taken from healthy plants, growing luxuriantly and full of foliage; the leaves are quickly one inch and more in length: the very best are the extremely slender like needles; then those resembling sparrow's tongues, or grains of wheat are reckoned second. The gathering being finished, take a pan and some firewood, and fire the leaves until they are brought to perfection. When fresh the taste is firm (decided), but when fired it is not so marked. When fired enough, spread it on door and bamboo screens, and whilst moist, gently *roll* it with the hands; when finished, again spread it over a fire to dry it, taking care not to let it be burnt. String bamboos together for a matting, and whilst warm cover the tea with bamboo leaves. Moisture is detrimental to tea, and it is well to have these leaves to protect it. If collected for storing up, it must be covered with leaves in a basket, and if these leaves be properly arranged it will not gather dampness for a long time. It is necessary to place the baskets in an elevated place, and if near a fire all the better. "Whenever the tea is to be

* The original is not very clear; it is doubtful whether the author means the holes in which the seeds are planted, or the shoots are transplanted, are this distance apart.

infused for use," says Tung-po, "take water from a running stream, and boil it over a lively fire." It is an old custom to use running water boiled over a lively fire; that from springs in the hills is said to be the best, and river water the next, while well water is the worst. A lively fire is a clear and bright charcoal fire.

When making an infusion, do not boil the water too hastily; at first it begins to sparkle like "crab's eyes;" then somewhat like "fish's eyes;" and lastly, it boils up like pearls innumerable, springing and waving about. This is the way to boil the water, which without a lively fire can not possibly be done well.

There are three kinds of tea; one is called *ming ch'á* 茗茶, a second *moh ch'á* 末茶, and a third *láh ch'á* 蠟茶. Many people boil the first, selecting the tender, delicate shoots or leaves, pouring warm water on them from which the smell of fire is gone, and then boiling the infusion for drinking; the southern people still adopt this mode. The dust of tea is also exceedingly good; first dry it before the fire till no moisture remains, crush it fine between stone rollers in a careful manner. If there be too much boiling water and too little tea, the appearance is thin and cloudy; if too little water and too much tea, the infusion is too thick, like gruel or congee.

Take up a mace weight of tea in a spoon, and mix it in warm water, increasing the water after a little while; stir it up and wait till it settles, when it is to be poured into a cup that has no blemishes. Tea so prepared is agreeable, pleasant, and sharp; although the southern people grow tea, those who learn to decoct it are few.

The *láh ch'á* is of the best, most noble kind. Select the finest dust of the most delicate leaves that has passed through the sieve, mix it with the essence of several kinds of fragrant grease and oils, blend them together, and make stamped tea cakes of various ingenious shapes. Formerly the cakes were merely glossed over with the fragrant oils, and made into large and small cakes, called *lung twán tái kwái* 龍團帶勝 for presenting to the emperor; it was seldom seen amongst the people, who made another kind, colored, scented, and fragrant to the taste, but inferior to the *láh ch'á*. This being much esteemed, is stored up. When used, soak the cakes in water for a short time in order to take away the grease and oil; now wrap them in paper and pound them small;—hold it a little while before the fire, and then grind and sift it immediately, for if left over night the color becomes dull;—the older the cakes the better. Tea may be mixed with walnuts, seeds of the fir tree, hemp seed, almonds

or chestnuts, according to taste, and although the original principal flavor is lost, still the preparation is eatable. Tea is of a cooling nature and if drunk too freely, will produce exhaustion and lassitude; country people before drinking it, add ginger and salt to counteract this cooling property. It is an exceedingly useful plant; cultivate it, and the benefit will be widely spread;—drink it, and the animal spirits are lively and clear. The chief rulers, dukes and nobility, esteem it;—the lower people, the poor and beggarly, will not be destitute of it:—all will be able daily to use it and like it.

Another authority says, "By drinking the genuine tea, people require less sleep," which is really the case; but as the tea is good and efficacious, so likewise is the tea dust to drink, but the leaves should not be boiled.

ART. III. *Historical sketch of Shànghái; extracted from the Kín-king Shànghái hien Chi 嘉慶上海縣志, or Statistics of Shànghái. Translated by . . .*

SHANGHAI HIEN at the present time is under the jurisdiction of Sung-kiáng fú. During the *Sán Tái*, or Three Dynasties, it was within the boundaries of Yáng chau, which, in the *Chun Tsiú* of Confucius, is called the state or province of Wú;—immediately afterwards it belonged to the state of Yueh; and during the subsequent times of contention, it became merged in that of Tsú.

In the Tsin dynasty, B. C. 249, it was set off as a *hien* or district, and called Lü; it then belonged to Hwui-kí kiun. During the Hán dynasty, B. C. 202, it was the same.

In the Eastern Hán dynasty, and in the fourth year of the emperor Yungkien (A. D. 130), it was separated from Hwui-kí, and attached to Wú kiun, of which it formed a part during the three dynasties of Tsin, Sung and Tsí, down to A. D. 500.

In the Liáng dynasty (A. D. 502), it bore the name of Sin-í hien, and belonged to Sin-í kiun. In the first year of the emperor Tái-tung (A. D. 535), the district of Kwanshán was cut off from Sin-í hien, and in the third year of the emperor Tai-tsing (A. D. 550), Sin-í was changed from a *kiun* 郡 or principality, into a *chau* 州 or department. Hai-yen was divided in the north-east, and the part cut off was constituted as Tsienking hien.

In the Ch'in dynasty, and the emperor Yungting's second year (A. D. 558), Háining kiun was established, and T'sienking hien attached to it. In the second year of the emperor Chingming, the district of Wú was divided, and a *chau* separated from it, which was attached to Háining.

In the ninth year of the emperor Kái-hwáng of the Sui dynasty (A. D. 590), the name of the district of Wú was changed to Sú chau 蘇州, which it retained till the commencement of the Táng dynasty; but in the first year of the emperor Tien-páu (A. D. 742), it was altered and called as before Wú kiun, or the district of Wú. In the year 752, the *tái shan*, or governor of Wú, named Cháu Küching, memorialized his majesty to cut off Kwanshán by its southern border, Kiá-hing by its eastern border, Hai-yen by its northern border, and so mark out the boundaries of Hwátung hien (the present Sungkiáng sú). To the north-east was Hwátung hái (the former name of Shánghái),* which was placed under the jurisdiction of Wú, that then extended to the eastern boundary of the province of Kiángnán.

In the first year of the emperor Kienyuen (A. D. 758), Sú chau was again re-constituted.

In the fourth year of the emperor Kienning (A. D. 898), the usurper Tsien Liáu sent Kú Tsuen-wú to take this part of the province; attaching it to the districts of Wú and Yueh, they were henceforth placed under the superintendence of the Tsien people; and the After Liáng dynasty appointed the same Liáu to rule the district of Wú.

During the second year of Tungkwáng, (A. D. 925), of the After Táng dynasty, Súchau was elevated to the rank of a *kiun*, and K'ái-yuen sú was established in the present district of Kiá-hing, and the two districts of Hwátung and Háiyen were separated from their former districts, and attached to K'ái-yuen sú.

In the third year of Chánghing's reign (A. D. 933), K'ái-yuen sú was annulled, and the two districts Háiyen and Hwátung were attached to Wú kiun.

In the fifth year of Tienfuh's reign (A. D. 941), Hwátung and Háiyen were separated from Wú kiun and attached to Siú chau.

During the After Hán and Chau dynasties, and in the early part of the Sung dynasty, the arrangement remained as before; but in the eighth year of the emperor Káipáu (A. D. 976), the two districts were attached to the jurisdiction of Kiángnán.

* On referring to an ancient historical work called Yun-fung, it is found that under the description or account of Siú chau, there was formerly a place for the manufacture of salt, which is the present Shánghái hien.

In the third year of Tái-tsung (A. D. 979), the Tsien people restored to the reigning emperor the lands which they had formerly seized, and the two districts were then attached to Liáng Cheh (viz. Cheh-tung and Cheh-sí, or East and West Chehkiáng). In the seventh year of Hsining (A. D. 1075), Siú chau was henceforth called Pingkiáng kiun; and as the tides brought in sufficient water, the sea-going boats collected in great numbers, and an officer styled *Ti-kü sz'* (a kind of harbor-master) was established in Hwátung hái over the junks, to have charge over the ships and custom-house. These together were named Shánghái chin, i. e. "the mart upon the sea."*

In the year A. D. 1107, an officer was appointed to oversee the affairs, trade, wealth, &c., of Ts'inglung mart, but as the water afterwards became shallow, and the place inaccessible to trading boats, the office was removed to Shánghái.

In the seventh year of Chingho (A. D. 1118), the name of Siú chau was altered to Kiáho kiun; but in the third year of Siuenho (A. D. 1122) it took its former name. In the 29th year of Sháu-hing (A. D. 1160), the office of overseer of boats was abolished.

In the first year of K'ingyuen (A. D. 1195), Siú chau 秀州 was constituted a *fú*, or department, and named Kiáhing *fú*, containing four districts, of which Hwátung hien was one.

In the 14th year of the emperor Chiyuen of the Yuen dynasty (A. D. 1278), Kiáhing hien was constituted a *lú* or circuit, and Hwátung hien was made a department, with jurisdiction over the three districts of Kiáhing, Háiyen, and Tsungteh.

In the year 1279, the prefecture of Sunkiáng *fú* was established, and Hwátung *fú* with its dependencies became, as before, a district; and both of them formed part of Kiáhing *lú*, in the western border of the province of Kiángnán. At this time trade flourished in Shánghái, producing merchandize and tribute in abundance; but the inhabitants, being bent on independence separated themselves, and would not recognize the authority of the prefect, but would transmit their own taxes and duties direct to Peking.

In the year 1298, in compliance with the petition of an officer named Hán Wan, the five villages of Shángjin, Haucháng, Pihing, Sinkiáng, and Háiyü, were taken from the northeastern part of Hwátung hien, and called *chin* 鎮 or marts, and being added to Shánghái, were altogether named Shánghái hien or Sháng hien.†

* The name Shánghái being now first given

† In the History of the T'áng dynasty, it is stated that the public officer Sing Y' petitioned for this, and not Hán Wan.

In the third year of Táiting (A. D. 1327), the prefecture of Sunkiang* was abolished, Hwátíng hien and Shánghái hien being attached to Kíahíng lú, and an officer appointed to preside in the city having superintendence over the waters and the lands: but in the year 1328, this latter office was laid aside, and the prefect of Sunkiáng again reappointed.

In the Ming dynasty was formed the Southern Ch'ihlí. In the 21st year of Kíatsing (A. D. 1543), the governor Shú 'Ting, after due deliberation and investigation, correctly defined the divisions of the district, and cut off from the northwest of Shánghái hien the three villages of Pátíng, Sinkiáng, and Háiyü, together with the two villages Tseh-hien and Siú-chuh from Hwátíng hien, taking half of each of the five villages to constitute Tsingpú.

In the year 1554, an officer with the title of *kí sz' chung*, named Singchú, did away with the previous arrangement respecting Tsingpú, and restored the abovenamed villages to Shánghái and Hwátíng hien. This year the wall around the city of Tsingpú was built. During the first year of the reign of Wánli (A. D. 1573), the same dignitary, named Chái Yüyen, reestablished Tsingpú as before, with the several villages attached to it; and in 1579, the district magistrate of Tsingpú, Túlung, petitioned his superiors to separate the remaining portions of the village Tseh-hien from Hwátíng hien, and the remaining portion of Sinkiáng from Shánghái hien, and thus increase Tsingpú.

At the commencement of the present dynasty, Sunkiáng fú was, as during the Ming dynasty, under the superintendence of the chief púching sz, or superintendent of finances.† In the sixth year of Kanghí's reign (A. D. 1697), Sunkiáng fú was under the treasurer of Kíángsú.

During the second year of Yungching, the governor-general of Liáng Kíáng and other officers, seeing the difficulty of managing the affairs of Súchau, Súnkiáng, and several other large *hien*, petitioned the emperor to divide them, and place the two provinces under separate governments. In 1726, the village of Chángjin was set off on the eastern side of the river Hwángpú, and constituted as Nánhwui hien.

* In the records of the Yuen dynasty, Sunkiáng fú is not named as attached to Kíahíng lú, but as governed directly by the Liáng Cheh, and at this time Shánghái hien was formed through the favors of Hán Wan. On investigating the records of Hán Wan, it appears that in the reign of Táiting, Sunkiáng fú was abolished, but was restored in Tienli's reign, which accounts for its not being noticed in the records of the Yuen dynasty.

† This office was sufficient to exhaust him in consequence of the numerous affairs to be attended to.

In the tenth year of Kíáking (A. D. 1805), the governor-general named Chin Tü-wán, memorialized the emperor regarding the village Káucháng in Shánghái hien having 22 *páu* or tythings, of which 15 *tú* or wards bordered on the river; these latter, along with ten wards from Nánhwui hien were set off as Ch'uensha under a *fú ming ting*. In the 14th year of Kíáking (A. D. 1809), when it became necessary to define the boundaries of the different districts for governmental purposes, then the borders of Shánghái were determined, so that it includes nine tenths of the village Káucháng, the remaining one tenth being under Nánhwui hien, which includes in its limits seven tenths of the village Changjin, Shánghái having the remainder, in which are twelve tythings and 214 wards.

On examining the work called Yuen Tsiueh, published by Yuen Káng, we find that eastward from Lú was a place called *Shih-lí káng*, i. e. 'ten lí spot,' which was formerly named *Chángjin káng*. Going from Háisháng, and distant from the border of the district ten lí, is the present Chángjin hiáng, whose name is thus handed down.

Listening to "*hái sháng lái*" (i. e. to people saying they came from Hái-sháng,) immediately then the place began to be called *Shánghái*, which was the beginning of the name.

After diligent search regarding the phrase "*ten lí*" from the hien, it is somewhat doubtful in its meaning, and can not be clearly traced out. Wú Líchin, in noticing and explaining this, makes it to be one hundred lí, and regards the present account as erroneous.

Kíá Tán, in his History of the Waters, Rivers, &c., says, "that south of Sunkiáng there were eighteen large rivers, amongst which was one called *Shánghái*, 'the higher sea;' and one called *Hía Hái*, 'the lower sea;' and to the left of the district town (Shánghái city?) is a large stream, called *Hwáng pú* also going by the name of *Sháng-hái pú*, and that thus came the name. It is likewise generally named *Sháng-yáng*." Then again in ancient history it is described as being high or elevated, upon the ocean (*hái chí sháng yáng*), &c.; consequently it is now called *Sháng-yáng*. Or, further, it is said that in the early part of the Sung dynasty, numerous foreign (*fán*) trading vessels came periodically as far up as Tsinglung mart to trade, but afterwards the river gradually narrowed and filled up, and prevented them; but as they were able to reach the town where the district magistrate resided (Shánghái city?), they came there, and were the cause of its being called *Shánghái*, i. e. *Upon the Sea*.

ART. IV.. *Bibliographical Notices of Works relating to Siam in the English and French languages.*

THE following notices are intended to indicate what has been written regarding Siam, and by whom ; and how far their writings are now reliable as sources of information to a person anxious to learn its present condition and relations.

§1. WORKS RELATING TO SIAM IN ENGLISH.

I. *History of Japan*, by Engelbertus Kämpfer. 2 Vols. folio. London, 1727. On his voyage to Japan in 1690, Kämpfer visited Siam, to which he devotes about 50 pages of his work, giving with his observations some cuts representing various productions, buildings, &c.; but the numerous changes which have since taken place forbid us to regard his account as a fair representation of the country now ; nor could unaided observation made in a visit of six weeks enable any one at that period to write much of permanent value respecting it.

II. *M. De La Loubère's Historical Relation of the Kingdom of Siam*. Folio. London, 1793. This work was translated into English, and published more than 150 years ago in two thin folios. La Loubère resided in Siam several months, and possessed those powers of observation and selection which eminently qualified him to prepare, a work of enduring merit. Since that day, there have indeed been great changes in the geography, site of the capital, officers of government, &c., of the kingdom ; but the climate, productions, language and religion, have remained unaltered : and the descriptions of the latter, given in his work, are more satisfactory than anything of a more recent date. His knowledge, especially that which treats upon the language and religion of the Siamese, was doubtless obtained from the French missionaries, some of whom had been in Siam about 20 years, and who must have become familiar with these subjects. The notices of the language are not so extended as to answer the purpose of a grammar, nor does he give a minute and philosophical view of their religion ; but the alphabet and its combinations, and some of the grammatical constructions introduced, furnish the learned inquirer with valuable suggestions ;—while a translation of two important religious works, though neither of them scrupulously accurate, gives a good outline of the general belief of the Siamese. One of these works is the canon of laws obligatory on the priesthood, consisting of 227 heads ; the other is the *Life of T'awat*, an arch-heretic fa-

mous in Budhistic history. The former work is greatly abridged in the translation, but the substance is preserved, though not always with sufficient perspicuity. The descriptions of the fruits and animals are generally accurate as far as they go.

III. *Turpin's History of the Revolutions in Siam*, is translated from a compilation of the letters and journals of the French missionaries in Siam for a century previous to 1770. These men had abundant opportunity to become intimately acquainted with facts, but they were under strong temptations to discolor them, conceal some, and disguise others. They had a twofold character to sustain, and a twofold object to accomplish:—one as ambassadors from the French court, and the other as emissaries from Rome. In the political affairs of the country they not unfrequently occupied a conspicuous place, and never knowingly passed by an opportunity of making their political influence a means of religious intrigue. The “*histoire civile*,” as given in this work, must therefore be received with some hesitation; but the “*histoire naturelle*” may be depended upon. Turpin's work appears in *Pinkerton's Voyages and Travels*, forming part of the ninth volume.

IV. *Navigantium atque Itinerantium Bibliotheca, etc*, or *A Complete Collection of Voyages and Travels*. By John Harris D. D., F. R. S. 2 vols. folio, 1744.

This work (vol. I., page 781 *et seq.*) contains some extraordinary statements regarding Siam. In giving the boundaries, the writer says, “*Siam* confines to the north upon *Pegu* and *Ava*, to the west upon *Bengal*, to the east upon *Patana*.” It never *confined* upon Bengal by several hundred miles;—Pegu and Ava are on the *west*, and Patani was one of its *southern* tributaries. Inaccuracies, to call them by no harsher name, of a similar character, mark almost every paragraph, and render the work of little real value. It is, however, instructive as showing what was known, or rather the ignorance of diligent inquirers a century ago.

V. *Journal of an Embassy from the Governor-general of India to the Courts of Siam and Cochinchina*. By John Crawford, F.R.S. F.L.S., F.G.S. &c. Late Envoy. 4to. and 8vo. 2 Vols. pp. 475, 460. London, 1830.

This work is accompanied by a map of Siam, one of the best yet published, though the boundaries are not accurately defined, names of places often incorrectly written, and the towns themselves sometimes misplaced. It may be remarked here, that there have never been scientific surveys of the country to determine the latitude and longi-

the voyage and places visited on the way to Siam. As Mr. Crawford does not profess to have acquired any knowledge of the language, his means of access to the minds of the natives were necessarily imperfect. His descriptions are, however, generally faithful and perspicuous, but the reasons assigned for many practices always leave a doubt whether he fully understood them himself. The account of Buddhism and its rites, as prevailing in both the countries he visited, is imperfect; and the same is true of the remarks upon the literature or science of the Siamese; all explanations of religious or scientific terms are specially suspicious. The style is sometimes infelicitous and negligent,—but this is a minor matter, not affecting the general credibility of the work.

The account of the population, revenues, and trade of Siam, and especially of the trade in the provinces, evinces great diligence on the part of the Envoy, and though not in all respects correct, is generally as complete as the means at his command would allow him to make it. A table given in Vol. II. page 224, reckons the population at 2,790,500. Whatever might have been the case 25 years ago, it is certain that the Peguans, Cambojans, and Chinese mentioned in that table now vastly exceed the estimate given of them. The last can not be less than a million, or 560,000 more than his estimate, and the two former have at least doubled. The actual population of Siam can not at present be accurately ascertained, for no census is regularly taken except of those who are liable to conscription for the public service. Various schedules of the revenue have also been published, but they have been in many cases hypothetical. One very productive source of revenue, lottery licenses, has been opened in Siam since Mr. Crawford's visit, which, with the sale of intoxicating liquors, form the two largest sources of revenue; and probably one half of this income when collected is paid out by the king to build temples and patronize the priests of Buddhism.

The trade to Siam has varied much from one period to another. Within the last fifteen years, the quantity of sugar brought to market has more than doubled, and there is no reason, except the vexatious interference of government, why this branch of agricultural commerce should not be increased indefinitely. The cultivation of coffee and spices has also been commenced on a somewhat extensive scale—but the government has no good financiers.

V. *The Mission to Siam and Hué, the capital of CochinChina, in 1821-22. From the journal of the late George Finlayson.* 8vo. pp. 427. London, 1827.

The author of this work accompanied Mr. Crawford as surgeon and naturalist, but his feeble health precluded those investigations into the botany, mineralogy, and zoölogy of Siam which are so much to be desired. He examined as far as his health and opportunities permitted, and his papers were published after his death with a brief account of the embassy, under the supervision of Sir Stamford Raffles. This work is one of considerable merit.

About the same time with Crawford's embassy appeared various articles in the *Singapore Chronicle*, and other papers, which were subsequently collected, incorporated with others, and published in a quarto volume of 400 pages, with maps and tables, under the title of

VI. *Notices of the Indian Archipelago, and adjacent countries.* By J. H. Moor. Singapore, 1837. The maps in this work are well executed and generally correct. The articles are communications from mercantile or seafaring men, and relate principally to such objects as concern their particular interests. Neither civil or natural history, literature or religion; formed topics of their investigation on their writings. The part relating to Siam extends from page 191 to 226, and contains some facts pertaining to trade, navigation, and even manners and customs, which are not unworthy of perusal.

VII. *Journal kept during a voyage from Singapore to Siam and while residing nine months in that country.* By J. T. 8vo. pp. 67.

A Missionary Journal kept at Singapore and Siam from May, 1830, to Jan. 1832. By J. Tomlin. 8vo. pp. 90. 1832.

The first of these is a journal of a residence of several months at Bangkok in 1828-9. It displays pious feeling in view of the degradation of the people, and careful observation of the manner in which that degradation manifests itself;—and is interesting as the first journal of a Protestant missionary in that neglected land; but a six months' residence was too brief to investigate the language, literature, history; established institutions, or religion of the country, nor indeed does Mr. Tomlin pretend to give information upon these matters, except incidentally. Much of the account of the Siamese, and most of the incidents, contained in both of the pamphlets, have been embodied in a duodecimo volume of 334 pages, lately published in London by Mr. Tomlin under the title of *Missionary Journals and Letters*. Neither of these works are of such a character as to be of permanent value, in regard to the Siamese, while yet they furnish many data for a history of missions in that country.

VIII. *Journal of a Residence in Siam, &c.* By Rev. C. Gutzlaff. This was published in Vol. I. of the Repository, and issued in a pam-

phlet in 1832. Though called a "Journal," it has nothing of a journal form, so far as relates to Siam. The author's residence at Bangkok commenced in 1828, yet the first date in the Journal is May, 1831; and the first sentence, "During a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish." What these "prejudices" were, to what they related, or by what necromancy or magic they were made to "vanish," is left for fancy to decide. The work still interests a certain class of readers from the fact that the sentences have little connection with each other, and not unfrequently there is such an antithesis or antipathy between their several parts, that if you believe one, you must doubt the other, or stop to inquire what the author *can* mean. For instance, speaking of Buddhists and Buddhism, he says, "the highest degree of happiness consists in annihilation, and their sole hopes founded upon endless transmigration." Now if the transmigration be *endless*, where will the annihilation commence?—Again; "Buddhism is the religion of the state, and all the public institutions are for the promotion of this superstition: a system of the grossest lies, which can find champions only in the biased minds of some scholars in Europe!" A reader would suppose from the first sentence that Buddhism found *some* champions in Siam; yet the latter says they are *only* to be found among the scholars of Europe. Notwithstanding these features, it states numerous important facts, but can not be recommended as entirely satisfactory or reliable.

IX. *Residence in China, and the Neighboring Countries.* By Rev. D. Abeel. 12mo. pp. 378. New York, 1836. In 1829, Mr. Abeel received an appointment from the Seamen's Friend Society in America as their chaplain in the port of Canton, and was subsequently transferred to the patronage of the American Board of Commissioners for Foreign Missions, as missionary to the Chinese. He made a voyage to Batavia in 1830-31; and in the summer of 1831, came to Singapore; where, finding the Rev. J. Tomlin about to revisit Siam, he proceeded thither with him, and remained in Bangkok several months. Mr. Tomlin being recalled to Malacca, Mr. Abeel returned to Singapore, but in 1832 again visited Siam, which he left finally in October of that year. His feeble health and attention to the Chinese people and language forbade his making much progress in Siamese; and his isolated condition precluded his acquiring much knowledge of the country or its institutions. His accounts of scenes and events may be relied on; but further than this, his statements and opinions must be received in connection with the circumstances under which they were penned.

X. *Embassy to Muscat, Siam, &c. By Edmund Roberts, Esq.*

Mr. Roberts was sent out in the U. S. S. Peacock to negotiate and establish commercial relations with several Asiatic governments, and succeeded in his purpose in Muscat and Siam. He arrived at Bangkok in March, 1833, where a treaty of amity and commerce was negotiated, and returned with its ratification in 1836, in which year he died at Macao. His description of personal events, and the occurrences that took place in the progress of the negotiations is given with fidelity, but his opportunities for acquiring and recording that which would increase the amount of general knowledge of Siam and its institutions must have been few and inconsiderable. His publication, moreover, was posthumous, and the attentive reader will be led to fear that it lacked proper superintendence as it passed through the press.

XI. *A Voyage round the World, including an Embassy to Muscat and Siam, in 1835, '36, and '37. By W. S. W. Ruschenberger.* 8vo. pp. 559. 1838. Dr. Ruschenberger was surgeon of the Peacock on her second voyage to Siam, in 1836. He was very assiduous in his inquiries; but his opportunities for personal investigation in the countries he visited were fewer, and of shorter duration than those of Mr. Roberts; consequently, though his book is quite readable, it is far from being a reliable work for one who seeks a thorough knowledge of a distant country.

XII. *The Eastern Seas, or Voyages and Adventures in the Indian Archipelago in 1832-34. By George Windsor Earl, M. R. A. S.* 8vo. pp. 461. London. 1837. Mr. Earl was an English adventurer who went to New Holland about the year 1830. Not succeeding in his expectations, he sought employment as mate, and sometimes as commander, of small vessels trading among the islands of the Eastern Archipelago. In 1833, he was mate of the *Reliance*, which made a voyage to Siam, touching on her way at Tringanu, Kalantan, Söngora or Songkhla. His actual residence in Bangkok did not exceed five days. Two chapters, containing fifty pages, record his observations during this voyage; but whether his dates were put down by guess after the events, or whether he mistook in examining his almanac, we can not say; records and letters written at the time compel us to say that almost all his dates are strangely inaccurate, and his representations of things in Siam greatly exaggerated. His opportunities for information upon other places may have been better; and his observations more trustworthy; but while he states some true things about Siam, we must say that his remarks are so mixed with prejudices and misapprehensions, that his work can not be recommended as having any claims to a guide book.

XIII. *Travels in South-eastern Asia, &c. By Howard Malcom.* 2 vols. 12mo., pp. 272, 321. Boston, 1833. This popular work has passed through numerous editions in America, and been republished in England and Scotland. It embraces, in its sketches, numerous countries and regions, and touches upon an immense variety of important topics; a circumstance which rather awakens the reader's doubts whether the powers of any one man were equal to such a multiplicity of subjects, or whether those subjects could be treated satisfactorily.

Mr. Malcom arrived in Burmah in 1835, where his investigations commenced, and were prosecuted in Bengal, Madras, Singapore, Siam, and Canton, from which port he returned to America in November, 1837, having sojourned and traveled in Asia, about two years. His voyages from place to place doubtless occupied much of his time, and the nature of his mission necessarily drew his attention to matters which had no direct connection with the book he made. When, therefore, we consider the short time he had at his disposal, and the immense range of his subjects, we can not but admire the assiduity shown in collecting and arranging so many facts; while we should not be surprised if inaccuracies even of an important character should be found in a work written under such disadvantages. The difficulty of getting information on many points, even on the spot, is justly set forth in his preface. Where there were European rulers, and where public documents were furnished by government agents, statistics might be gathered of a reliable character; but in most other places, the authorities are, in a great measure, guesses. The natives of Burmah and Siam are not accustomed to careful detail, minute analysis, or correct generalization. Inquiries will be answered according to personal, national, or religious, bias. Thus in Siam, a Siamese underrates the number of Chinese, and the latter overrates the natives: the Catholic rates the adherents of his faith too high, and the Musselman of his; and among opposing tribes, sects, or classes, we seldom find candor or impartial estimates.

Bearing these principles in mind, it will not astonish us to find that while Malcom's work abounds in important facts, it also contains statements which the author's opportunities would only justify him in setting down as reports or speculations. Descriptions of scenes and occurrences are well told, but his statistics are seldom reliable in regard to Siam, though it is more the fault of others than himself; and his speculations on Buddhism are not founded on a thorough examination, and will therefore only mislead those who should adopt them.

XIV. *Conversations on the Siamese Mission.* A little volume, with this title, was published by the Massachusetts Sunday School Union several years ago. It is founded on letters of missionaries, written soon after their arrival in Siam, or before they had acquired much knowledge of the language and people; and though done in good faith, is not to be regarded as specially reliable now.

Reference may also be made to the *Missionary Herald*, *American Baptist Missionary Magazine*, and *Foreign Missionary Chronicle*, published in America. The indexes of these periodicals from 1830 up to the present time, will direct the intelligent inquirer to a mass of more definite information upon Siam than can be found elsewhere in the English language.

§ 2. WORKS IN THE DUTCH AND GERMAN LANGUAGES.

Pinkerton, in his great work of *Voyages and Travels*, mentions the following in Dutch.

Relation of several Voyages of the East India Company of the United Provinces to Siam and other places; with plates. (In Dutch.) Leyden and Amsterdam, 1692, 1703, 1735, and 1761. 4 vols. quarto.

Jerem. Van Vliet, Beschryving van de Koninkryk Siam, &c.—Description of the Kingdom of Siam; containing the history of the origin, political, ecclesiastical and civil government and commerce of that kingdom. 4to. Leyden, 1692.

In German, he mentions only, *Bemerkungen über Siam*. Remarks on Siam; in the *Knowledge of Literature*, No. XII. 1786.

§ 3. WORKS IN THE FRENCH LANGUAGE.

I. *Description du Royaume de Siam, par M. de La Loubère, Envoyé extraordinaire du Roi auprès du Roi du Siam en 1687 et 1688, où l'on voit quelles sont les opinions, les mœurs, et la religion des Siamois; avec plusieurs de physique touchant les plantes et les animaux du pays.* It was published at Amsterdam in 1691 and 1714, 2 vols. 12mo. with plates, after the Paris editions.

II. *Histoire civile et naturelle du Royaume de Siam, et des Révolutions qui ont bouleversé cet Empire jusqu'an 1770, publiée par M. Turpin sur les manuscrits, qui lui ont été communiqués par l'Evêque de Tavolca, vicaire apostolique de Siam, et d'autres missionnaires de ce royaume.* Paris, 1771, 2 vols. 12mo. After what has already been said of the English versions of these works, it is unnecessary to add anything here.

In 1748, Messrs. Didot of Paris published a work in eighteen volumes quarto, superintended by Dr. Prevost, the title of which is

Histoire Général des Voyages, ou Nouvelle Collection de toutes les Relations de Voyages par mer et par terre, &c. The object which Dr. Prevost seems to have proposed to himself in this collection was to combine the accounts of different travelers in the same regions so as to give a synopsis of the information which had at that time been ascertained in regard to their geographical, political, and other relations. He gives extracts therefore, rather than complete works, generally adding the titles and some remarks showing his estimate of them. Besides the work of La Loubère, he mentions

III. *Relation du Royaume de Siam* (en 1634), per Joost Schatten, traduite du Hollandais par M. Thevenot.

IV. *Relation Historique du Royaume de Siam*, par De Lisle. Paris 1684.

V. *Relation de l'ambassade du Chevalier de Chaumont a la Cour de Siam.* Avec Figures. 12mo. pp. 200. Paris, 1687. Chevalier C. made a treaty of five articles with the Siamese regulating the teaching of Catholic priests, and the treatment of their converts; but not a word of commerce. This treaty may be seen in Dr. Prevost's Collection, Vol. IX. pp. 174, 175.

VI. *Journal du Voyage de l'Abbé de Choisy à Siam.* Paris. 1687, in quarto; also, 1781, in 12mo. Dr. P. characterizes this work as badinage; "tantôt ingénieux, élégant; tantôt fade et frivole." He therefore publishes only brief extracts from it.

VII. *Premier Voyage de Siam des PP. Jesuites envoyés par le Roi aux Indes et à la Chine, avec leurs observations astronomiques, et leurs remarques de physique, de géographie, d'hydrographie, et d'histoire.* (Redigé par le P. Tachard.) *Seconde Voyage du P. Tachard et des Jesuites, envoyés par le Roi au Royaume de Siam; contenant diverses remarques d'histoire, de physique, de géographie, et d'astronomie.* Avec figures. Paris, 1686 and 1689. 2 vols., 12mo. Notwithstanding the pretensions of the title, this work is not of equal value with that of La Loubère.

VIII. *Histoire de la Revolution de la Siam, arrivée en l'année 1688, et de la état present des Indes, par Marcel Leblanc de la Compagnie de Jesus.* Lyons, 1692, 2 vols. 16mo.

IX. *Voyage du Père de Fontenay de Siam à la Chine.* See Dr. Prevost's Collection. It is obvious that whatever the value of these works may be, they relate to the past history of Siam, and not to its present condition.

The Siamese have kept some record of events in their own country, in the form of brief annals which have been examined, and an

analysis of part of them was published in the Chinese Repository in the years 1837 and 1838. Those annals are both frivolous and extravagant, especially in the earlier dates; sometimes the only circumstances mentioned for successive years are an earthquake or a famine, that a temple was built, or a chicken hatched with two heads, or something of like importance. In the later periods, the annals have more probability, but still mingled with incredible exaggerations and perversions, so that none of it can be received implicitly, unless confirmed from other sources.

The above list of works upon Siam refers to those which have fallen under the writer's notice. Many valuable and important articles on that country have appeared in the Journals and Transactions of the Asiatic Societies of England, France and Calcutta, and in Buckingham's Oriental Herald; the literature of Germany has also something of value, while the *Lettres Curieuses et Edifiantes*, and the *Annales de la Société pour la propagation du Foi*, and the Archives of Rome, contain much that is worthy of perusal. This list, however, is sufficient to show that, little as is now known of Siam, it has not been wholly overlooked by inquiring and intelligent men; and furthermore, no one who will take the trouble to read these, will deny that a thorough and reliable work, which shall enter extensively into the history and productions of the country, the character of the people, their institutions, government, revenues, commerce, language, and religion, is a performance greatly to be desired.*

* Many articles and notices of Siam have appeared in the successive volumes of the Repository, to which the inquiring reader can refer. See Vol. I., pp. 16, 45, and 81 for Mr. Gutzlaff's Journal referred to above; also pp. 336, 412, and 466 for three letters from Mr. Abeel. A review of Mr. Tomlin's Journal and Voyage is inserted on pages 224-234, with some extracts; and an article on Buddhism in Siam on page 274. In Vol. II, pp. 478 and 527, are notices respecting the invasion of Cochin-China by the Siamese. Vol. III, page 505, contains a translation of a Siamese Romance by the late Mrs. Gutzlaff. Vol. IV, pages 103 and 190, give a notice of the *Hotel* of the Siamese ambassadors in Canton. In Vol. V. pp. 55, 105, 160 and 537, four papers from the writer of the present article on Siamese history, are given; and a notice of missionary operations and Doct. Bradley's dispensary on pages 237 and 444. The translations from Siamese history are continued in Vol. VI, pages 179, 268, 321, 396. The treaty made by Mr. Roberts is given on page 347; and notices of shipbuilding and other matters on pages 256, 208 and 391. In Vol. VII. pp. 50 and 543, the conclusion of the historical notices are given; and in Vol. VIII, pp. 107 and 259, two incidents in their history relating to their intercourse with Manila, an edict against the use of opium, and the proceedings consequent thereon, are inserted on pages 125 and 384 of the same volume. A review of Mr. Jones' Grammatical Notices of the Siamese Language is found in Vol. XI, page 281; and a long article of a general character on the religion and customs of the people in Vol. XIII, page 163, &c. Vol. XIV, page 337, contains meteorological notices; and on page 155, is an item respecting embassies to China. A few remarks on medical and missionary labors at Bangkok are inserted in Vol. XV, page 80.

ART. V. *The Tenth Annual Report of the Morrison Education Society for the year ending Sept. 30, 1848.*

THIS Report has been published by the Trustees since the meeting in November last, and contains the minutes of the general meeting as given in the last volume, page 596, the report of the Trustees, with various supplementary reports and appendices. The first report commences with a view of what the trustees wish to do, and concludes with a representation of the inadequacy of their means of doing anything, not even to sustain what they have commenced, or fulfill what they have engaged to perform. In the first place, they mention that the Library has been removed to a more central position, and thereby become more available; and that they had contemplated a Preparatory School for young Chinese and others in the town itself, from which pupils might be drawn to enter the parent school, which would in its turn furnish teachers to carry it on. After mentioning the result of their investigations into the fitness of the books used in the school, and the little control which can be exercised over the scholars after they have left the Institution, the Report goes on to speak of Mr. Brown's mission:—

“We have received letters from Mr. Brown, who still continues in America having considered it unadvisable to visit Great Britain in the present unsettled state of affairs in Europe, political and commercial. He has collected about \$750, and ‘secured pledges, or something equivalent for annual appropriations for 8 years, which will probably amount to \$6,000.’ He speaks with no certainty of his early return to China, so that we fear the main object of his visit, the restoration of Mrs. Brown's health, has not yet been accomplished. He continues to mention in gratifying terms the behavior and progress of the three Chinese youths he took home with him, and his own unabated interest in the Society, and conviction of the efficacy of the means it employs for the benefit of the Chinese. On the last named subject he says:—‘I think I see more and more clearly, that such a work as the Society proposes to do must be done, if we are not willing to leave the Chinese nation where it has so long been, in unchanging ignorance and superstition: nay, worse; for increasing intercourse with other nations, judging from past experience, will tend to weaken the old conservative influences to which it has been indebted for its existence and prosperity, and furnish nothing better in their stead, unless that intercourse bring with it increasing intelligence and virtue.’ And again,—‘We shall have to rely upon such a native agency mainly as we can train for the work in carrying on our educational scheme. My faith in the practicability of that scheme is rather strengthened than weakened. I have not conversed with an individual in this country yet who did not approve of it: most persons

go further, and avow their belief that by such efforts as our Society is making, is China to be enlightened and Christianized, if at all.'"

The most important subject then comes up, and we quote what the Trustees say respecting the finances of the Society, and their explanation of the decrease of the subscriptions and donations.

"In the month of April last, in consequence of the low state of our funds, we proposed to draw up a statement of the Society's claims, and submit it to the public, with a view of awakening a livelier interest in the cause of education here, but first to submit it to H. E. the Governor, and urge on him the propriety of granting us government aid; for we found, from the records of the Society, that such aid, in the shape of an annual grant of \$1200, had been actually sanctioned by Sir Henry Pottinger, and after him by the Home Government, which sanction, before any money was paid, had been withdrawn by his successor, through, as far as we have been able to discover, some unaccountable misapprehension; though the Society had striven, before any such grant was made, to serve the government by breaking through rules to its own great disadvantage. For the purpose of recovering this grant, a deputation of Trustees waited on H. E. Mr. Bonham with the statement above alluded to, which we have attached as an Appendix to this Report. After some correspondence, and much discussion among the Trustees, the terms proposed by His Excellency, as those on which alone he would consent to recommend to H. M. government that Sir Henry Pottinger's grant should be still made, available, were accepted. We are happy to find that our president, Dr. Bridgman, fully concurs in the propriety of our decision. These terms will be best explained by an extract from our letter accepting them, as follows:—'We accept the condition proposed as that on which H. E. is willing to submit, for the favorable consideration of H. M. government, that the grant heretofore made by Sir Henry Pottinger (\$1200 per year) be renewed, namely, that 'The present institution be made available for the reception of European youths in the same manner in every respect as it is now open to Chinese youths;' and we also adopt the suggestion that H. E. shall have the power of nominating six boys, and filling up from time to time any vacancies that may occur in the number of the nominees. In so replying, we are under the impression that His Excellency will not expect us to expend for the education and support of such nominees, if wholly or partly Europeans, a greater sum of money than would be expended for the education and support of a like number of Chinese boys.' The answer from England to the dispatch recommending the grant is not expected to arrive before December or January next; and whether it will be then favorable or the reverse, we have no good ground for conjecture.

"We have, in conclusion, the unwelcome task of communicating to the Society, plainly and unreservedly, the almost hopeless condition of our funds. After every endeavor in this place to replenish them, we find an unfavorable balance; and if one of our number had not kindly consented to act as Treasurer and honor overdrawn drafts, we must have called a general meeting before this time to make a way out of the difficulty; if not otherwise, then by shutting up the school. It is with extreme regret that we find the Society in this condition, as we are more than ever convinced of its utility, now fairly begun.

Had these results been foreseen, the prudent course to pursue would undoubtedly have been to reduce, or at least not increase, the current expenditure. Different conclusions, however, appear to have been drawn. In March 1846, Mr. Macy, a second teacher, arrived from America, the application to England for a teacher having been unsuccessful. It was then proposed to increase the number of pupils to sixty, and most sanguine expectations were entertained that the impetus thus given would draw increased support. But these reasonable hopes were dispelled almost as soon as raised by the illness of Mrs. Brown, the wife of the principal, and the failing health of Mr. Brown himself, rendering a voyage home indispensable to their recovery. Mr. Macy then took charge of the school, and his salary was of necessity increased. A considerable addition to the expenses has thus, by these unlooked-for events, been incurred; two teachers instead of one have been paid; the Society has become liable for other contingent expenses for traveling and so forth; while the number of scholars under tuition has not been augmented. It is true that Mr. Brown's visit may ultimately become a source of profit instead of loss to the Society; but this is uncertain, and meanwhile the expenses must be paid. The only permanent income at the disposal of the Society is that of \$950 a year arising from the Morrison Fund. The remainder of its income is raised by voluntary subscriptions. If we take these at, say \$1,400 (rather more than the amount collected last year), we have a total of \$2,350 a year; the expenses being, say \$4,775 a year: shows a deficit of \$2,425. Were the establishment reduced to its former state with one teacher only, the expenses would be \$3,375, leaving still a deficit of \$1,025 a year. But if we obtain the expected government grant, this deficiency will be met.

"The causes which have produced the present lamentable result are sufficiently obvious. In the early days of the Society, it was the only educational establishment of the kind in China, and received the undivided support of the community, then well able to contribute. A reference to the subscription lists of that time will show donations of 100, 500, and in one instance of 3000 dollars, by one person at one time, contrasting strongly with the smaller sums figuring in later lists. Now, each division of the Christian Church in China has its own educational exertions to strengthen, and the Morrison Education Society, acting on the broad principle of Christian philanthropy alone, is either overlooked altogether, or passed by as possessing an inferior claim to support: add to this the splitting of the foreign community in China, formerly resident at Canton or Macao only, into distinct social bodies resident at the Five Ports, whose members are naturally averse to pay their subscriptions to a Society the operations of which, unlike those of other societies nearer to them, are not under their personal supervision; add to this the recent commercial depression in China,—and we have facts sufficient to account for a greater falling off in our subscribers than our reports show. The amount of subscriptions collected during the year 1845-6, was \$3092; during 1846-7, \$2390; during 1847-8, they have fallen to \$1,366. This last, we hope, will prove the lowest point.

It is for you, Gentlemen, to propose a remedy for the disease; our part is merely to lay the facts before you; but we may in so doing mention a suggestion made to us while discussing this subject, which we think well worthy of your consideration: It is, that this Society be placed on the footing of the Medical

Missionary Society, as an auxiliary only to missionary endeavors. That Society pays no agents, but assists, with medicines and other requisites, medical missionaries sent out by societies at home, affording them besides at Hong-kong the use of a hospital and residence. The same course might be pursued in the Morrison Education Society, and be in strict accordance with its principles. It is, in fact, the manner in which its operations were commenced,—it had no school of its own, but granted assistance to such schools at Macao, Singapore, and elsewhere, as to the Trustees appeared deserving of it. If the teachers of the school were supplied by some missionary society, our funds would be more than sufficient to meet incidental expenses. The control of the trustees over the conduct of the schools would be diminished, but would still be sufficient to direct the appropriation of their grants.

“Leaving these and other plans to your deliberation, we close our report and our tenure of office, hoping that our proceedings may receive your approval, and that some effectual means may be devised to save from dissolution a school which was the pioneer to subsequent advances; and having been conducted in the first instance with much judgment and caution, has, by the favorable character it acquired among the Chinese, contributed greatly to the success of other endeavors to bring the nation under Christian influence.”

From the Treasurer's report, it appears that the receipts from all sources amounted to \$3810.85, while the expenditures were \$4,300.-44, leaving a deficit of \$489.59 on the 30th of September, and that this is likely to be increased to nearly or quite \$3000 by Oct. 1. 1849, unless the subscriptions are greatly multiplied, or the grant promised by the local government is received. The difficulties stated by the Trustees in the way of enlarging its receipts are serious ones we grant, but we have not lost our confidence in the willingness, as we certainly have not in the ability, of the friends of the Society in China to support its operations. It is to the effects of the same education in Christianity and in science, which the trustees and teachers wish to give to every scholar brought under their influence, that we owe all our own superiority in morals, energy, and enlightenment over the millions of China; and we can not think that we, who have received so much benefit from education, will refuse to impart the same boon to our fellow creatures. The Trustees speak of the recent commercial depression as a reason for the reduced receipts; but it is a bad cause that can not live because its friends meet with adverses, for they surely would not instantly forsake what was worth maintaining; and if their riches were making themselves wings and flying away, they would do as Leighton advises, and clip them a little by giving part to good objects before they had quite flown. That the object is a good one, needs no argumentation; that it is prosecuting with reasonable success, Mr. Macy's report shows most satisfactorily.

Report of Mr. Macy to the Trustees of the Morrison Education Society.

GENTLEMEN,—As the Examining Committee have during the year discharged their duties at the monthly examinations, and will at this time present their report upon the progress of the boys as by them noted from time to time, it will be unnecessary for me to speak of the advance which the pupils have made during the past year; a relief which I gladly welcome, inasmuch as I might be supposed an interested judge, and the experience of spectators at any one time might not agree with my statements. I will therefore proceed to notice only the external condition of the school, to speak only of the ground gone over, leaving to others to say how this has been done.

The school has during the year undergone no very great change; the numbers scarcely altered; no new members have been admitted, no boy has deceased, and none have been dismissed since the last annual meeting. Two boys are now absent, whose cases are noticed in the particular report of the third class. The school has been visited with an unusual amount of sickness this year, but no case has proved at all severe or alarming; yet though the character of the disease has been mild, the number of the cases has been the occasion of a continued interruption to the studies of one class or another: this I have mentioned in the account of each class. The prevailing disease, intermittent fever, has been shared by most of the Chinese on the Hill.

During most of the year I have been without an assistant, and in consequence much straitened for time in the exercises of the school-room. Near the beginning of September, however, by the arrival of a young Chinese from America, I was relieved of a portion of my duties.

The studies of the pupils will present little or nothing new, most of the books mentioned having appeared in many previous reports, forming part of the studies of the same or more advanced classes. But novelty, I trust, is not the foundation of the popularity of the school; this it can no longer present; it is no longer an experiment, in whose issue a person may become much interested, and even somewhat excited; it has become an institution laboring for a known end, and with means and instrumentalities familiar to all; and it is upon the high interests which the successful use of these means involves, that its claims upon the public rest, and not upon the passing charm of a new and untried scheme.

The First Class, consisting of three members, has read in *Keightley's History of England* from the commencement of the "House of Tudor," to the establishment of the Commonwealth. They have not attempted to commit to memory the historical events, as the exercise was intended merely for a reading lesson; but they have obtained a general idea of the leading points of this, the most important portion of English history, and have made such progress in understanding the meaning and construction of the sentences, as to enable them hereafter with comparative ease to enter upon the study of this and other portions of general history. They have also recommenced the Algebra they studied during a part of last year, and have advanced as far as to Equations involving two unknown quantities, and are, I believe, able to solve all the problems in the portion they have gone over. They have paid some attention to a treatise on Natural Philosophy, but the utter want of any apparatus to illustrate the subjects treated of, has rendered their progress very slow and some-

what unsatisfactory. As a chief exercise, they have regularly furnished essays in English composition, generally original pieces, sometimes translations from the Chinese. To this they have devoted considerable time and attention, and their progress has been encouraging; one of them, in particular, has made a very great advance, and has written some descriptions of places with which he is familiar, that have displayed both ingenuity and imagination, and in some of his essays has proved that he has not read in vain, and that the thoughts gained in reading have been elaborated and appropriated in his own mind. This one indeed stands at great distance above the others of his class: and I often regret that he has not had a larger circle among whom he might find some one equally quick and willing to improve, and thus the two could mutually benefit each other. The diminished numbers of this class have before formed a subject of complaint, and more need not have been said here; but it seems an evil so easily avoided in future, that I can not refrain from again bringing it forward to notice.

The Second and Third Classes, which were united last year, have been again separated this year.

The Second Class embraces six members, all boys of good natural abilities, and who have during the year generally proved diligent and industrious. They have read through the *Third Reader*, with the exception of a few pieces, and in part reviewed it. The lessons in this they have first read carefully, and then have given, as far as they were able, the meaning of each word: such as they did not know, and the various sentences, have been explained to them, at greater or less length, as time would permit or circumstances demanded. In Arithmetic, they had at the close of last year not advanced beyond mental operations. During this year, they have been initiated into the mysteries of figures, mysteries not a little increased by the inevitable use of hard sounding terms: indeed, to this day, they are often puzzled with the mere notation of a number comprising an unusual amount of cyphers. They have mastered the operations of Addition, Subtraction, and Multiplication, and the most can perform the sums given them in Division; but the complication of processes in this last sometimes leads them astray. In Geography, they have gone over again the great divisions of the globe, and have just commenced a more particular study of each section. They have during the greater portion of the year written weekly compositions, in which some of them have made a marked advance. They have also had occasional exercises in writing sentences upon the blackboard.

This class has suffered somewhat from ill health. One member has continued to be affected with the swelling in the legs, mentioned two years since as having deprived several for a time of the use of their limbs: his studies have in consequence been twice interrupted during the year. Another has been subject to attacks of chills and fever, and has been absent three or four times for a week or two together. The others have however been quite healthy, and have not shared in the general liability to sickness.

The Third Class consisted at the beginning of the year of eight members. The youngest went home at the new year's vacation in poor health, and did not return again at the opening of the school; and I have never heard any more about him than that he was at home (in Hiángshán) sick. He has been gone

so long, that I fear that even if he is living, he will never return. Another, a northern boy, having been troubled with an almost uninterrupted succession of attacks of chills and fever for several months, and the same being in prospect during the whole summer if he remained here, I embraced a kind offer of a passage to the north, and sent him on to Shánghai. He was much benefited by his trip, but owing to an oversight on the part of the gentleman to whose care he was sent in Shánghai, he went on without any note of the cause to his patron at Ningpo, who, supposing the lad had been dismissed for some reason he had not yet learned, kept him. I have written for him, and expect to see him back before long. One boy, formerly a member of the second class, has been sent back into this; who, having been a very troublesome boy before, is now one of the best in the school.

The class have attended to Reading, Geography, Arithmetic, and Composition. They have read through and nearly reviewed Goodrich's *Second Reader*; this they have studied as the second class did the *Third Reader*; and they have not only looked up in their dictionaries, but have written out on paper, a great part of the definitions of words occurring in their lessons. They have generally been diligent, and have made good progress. Their knowledge of words and phrases has been, by these reading lessons, much increased, and in their compositions they have learned to fashion these words and phrases into sentences. These compositions they have presented weekly, and after correction, have copied them into a book given them for the purpose. In Geography and Arithmetic, they have till very recently recited with the Second Class, and have in general made about the same advance. In another year, their progress in these studies will be far greater than that of the past year, when the difficulties of starting (in almost all matters the greatest) have had to be encountered.

These three classes have daily written in Foster's Copy books, and some have learned to write in a very beautiful manner; all keep their books very clean, and take a good degree of pains. They have also united in reading a chapter from the Scriptures every morning at the opening of school, which has, as occasion offered, been explained and enforced. At this time and at evening prayers, they have read during the year nearly all the Scriptures excepting the Prophets.

The Fourth Class has been under the charge of Mrs. Macy, who has at once relieved me and greatly contributed to the advancement of the boys, who could not have received from me attention sufficient to have carried them on as they deserve. They have received constant instruction during a large part of the year of at least two hours daily, more than could be given to any one other class, and their progress has been corresponding.

Yet this class, in common with all the others, has presented some drawbacks. Having come at different times, they have virtually formed three classes, and required three different recitations. One came in March last, having taken the place of a little boy who at his father's request was removed to the school under the care of the London Mission. He has however been so quick and diligent as to have nearly caught up with those who came in August 1847, and will probably soon be able to dispense with a separate recitation. The class have been learning to read and spell, and write from dic-

tation on the black-board; and they have, as an amusement and occupation, while the others were reciting, learned to add, subtract, and multiply on their slates—an occupation in which they have shown much pleasure and aptness. They have read through the *Pictorial Primer*, and the three older ones have also read the Introduction to the *Pictorial Reader*, often mentioned heretofore as reading books in the hands of the younger classes.

All the boys have during the year prosecuted their Chinese studies. They have occupied an hour and a half before breakfast and the afternoon of each day in these exercises. My oversight here has been restricted to securing a punctual attendance at the hours of study, and at least the appearance of application while in the school-room. During the coming year, I intend to superintend at least the younger portion, and have a short weekly examination into their progress through their text-books. The more advanced will, from the nature of their studies, be removed from any possibility of interference on my part. The loss of the teacher, mentioned in my last Report, has been satisfactorily supplied by one who bears a very good character as a scholar, and who has surpassed all whom I have known in the employ of foreigners as a faithful schoolmaster. Under his direction the more advanced pupils are seeking to attain to some degree of skill in Chinese composition; their endeavors are at the disposal of any who wish to see the degree of excellence they have attained.

While their intellectual advancement, the storing of the mind with knowledge, has thus been constantly sought after, the great principles which are to guide them in the use of the power thus gained, have been carefully inculcated upon them. Daily have they been assembled to read the Scriptures, and join in prayer to the only living and true God: in the morning these exercises have been in Chinese for the benefit of the younger portion of the school. On these occasions, and on all other fitting opportunities, the claims of religion as a personal matter, and the duties required of each, have been presented and urged upon them. The great doctrines of grace have been frequently exhibited, and the attempt has been made to convey to all a correct idea of the relations of man to his Maker, both by nature and under the Gospel system. The Sabbath has been a season of more particular instruction, and when the weather has been favorable, they have attended a place of public worship as usual. It is not in my power to speak, as I should like to do, of the results of these efforts. I would rejoice to be able to point out one and another in whom the good seed had taken root, and was giving promise of a hundred fold return. The great change does not seem to have taken place in any heart as yet, but the general knowledge of religious truth, the appreciation of right principles, and the partial power, at least, of proper governing motives, supply a sufficient ground of encouragement in looking back upon the labors of another year. In the breasts of many, conscience, half deadened by heathen education, has been revived, and its power been manifested many times. A higher standard of honesty and veracity has been gained, and this alone is a return greater than all the outlay: in a word, they are now so instructed and furnished, that there is rational ground to hope that as they go into the world they may escape the temptations that will surround them; and as their minds mature, and they are more given to reflection, they will be led to embrace in their fulness the great truths of Christianity. In the matter of religious knowledge, both of the

history of the Bible and of the doctrines it enforces, some of them have surprised me with the minuteness and accuracy of their information; and for them to have a correct impression of the doctrines of Scripture is not a small matter, where they meet with their heathen countrymen, whose views are generally sadly distorted, after the slight examination which they occasionally give to the subjects brought under their notice by missionaries or others.

As to what may now be considered the fruits of the Society's endeavors, it is with great pleasure that I give a short and favorable account of the six young men who have left the school. The three who have been during the year in the United States, have continued to distinguish themselves by their diligence and eagerness to learn, and have given complete satisfaction to those to whose care they have been committed. Mr. Brown having been away from them on business most of the time, the fullest account of them has been derived from their own letters to the gentlemen who support them during their stay in that country. These letters have, I believe, been very satisfactory to their patrons, as specimens of their progress, and as indirect evidence of their diligence, &c. Their return to their own country may be hailed with pleasure, and with anticipations of good to be accomplished by them; for, in addition to their intellectual attainments, there is a well founded hope that all of them have become sincere followers of Christ. The three who remained in China have conducted themselves with propriety in their situations, and have gained the confidence of their superiors. One is engaged as interpreter in the office of the chief magistrate, another in the same capacity in the office of the registrar-general; these I have frequently seen, and from their employers have always heard good reports. The third went to Shànghai in the winter, and found employment in the British Consulate there—a post he held two years ago, while still a member of the school. One of those in Hongkong has given evidence that the truth has not been taught him in vain, and has given hopes of his becoming a useful man in his day and generation.

The Monthly Examinations have been resumed, as resolved at the last annual meeting, and held with one or two interruptions during the year. These examinations, or more properly exhibitions, have for their object the making the nature of operations in the school known to its friends. The school needs the encouragement to be derived from the visits of those interested in its designs. The heat of the days during much of the year, and the distance of the school from the body of the town, render it almost impossible that these visits should be paid during the usual hours of recitation; therefore this fixed time is set, on which the boys can show to all who wish to see, what they do, and what progress they make. I wish that more would come, and with greater regularity; for though the character of the studies renders it rather uninteresting to listen to a continued series of such examinations, the effect on the boys is in the highest degree beneficial. They thus learn that an importance is attached to their progress. By attendance on these monthly exercises, persons may gain a more correct idea of the result to be attained by the prosecution of the Society's designs, than has in some cases been shown. An application, for instance, was made some time since for a table-boy, if any of those who had completed their time were to be had; and a report has been somewhat current, that boys educated here were employed as billiard-markers; the truth be-

ing that *one boy* who was dismissed two years since, has been so employed at Cumsing-moon. Those who will give themselves the trouble of attending the examination, will never believe that any who are properly the *alumni* of the Institution can ever be either table-boys or billiard-markers, and no reports so injurious to the school could ever be allowed to circulate: when a boy in an unworthy situation claimed to be a pupil of this school, his place would itself show him to be making pretensions to which he had no title.

The school has for some years been supplied with copy-books and other articles of stationery by the benevolence of friends in England; the present supply is nearly exhausted, and as it may be in the power of friends of the school to influence the disposal of such articles, I will here mention one or two of the desiderata of the school. The books used for penmanship, which are the best for the purpose I have seen, are Foster's Post Copy-books, from 1 to 12, and by the close of the year, a new supply will be needed. I have mentioned the want of any kind of Philosophical Apparatus: a moderate amount of the more important pieces would be of great service to the school, and it may be in the power of some one to supply our wants in this respect. A magic lantern, applied as they now are to the illustration of the various departments of science, might be made at once amusing and instructive. A small air-pump with its accompaniments, and the various mechanical powers, with an electrical machine would furnish a large field of interesting information, and the reward of witnessing the exhibition of these various machines would be a constant spur to diligence in acquiring the somewhat abstract explanations, which, without ocular demonstration, are very hardly mastered.

The house belonging to the Society has been a sufferer to a considerable extent this year in consequence of the typhoon, which partially unroofed it, and so weakened the rafters of a portion that it has since fallen. The repairs thus rendered necessary will however leave the roof in a better state than formerly, when the want of good materials in the Colony made it necessary to use an inferior quality.

The thanks of the Society are due to Drs. Hobson, Herschberg, and Harland, who have at different times given their personal services to the pupils of the school in sickness; and I would here express my own thanks to all those who have interested themselves in the School, and thus encouraged me in my labors. I remain, gentlemen, your very obedient servant,

WILLIAM A. MACY.

MORRISON HILL, 10th October, 1848.

Whoever will read this and the previous Reports of the Morrison Education Society, will we are persuaded, regard the suspension of its operations as almost a reproach upon the foreign community; and we think it will not be suffered to cease its efforts in behalf of Chinese education. Since this Report was read, a General Meeting has been held, and measures will be taken to increase its subscriptions, or to follow out the suggestion of the trustees to put it under the care of some one of the missionary societies, the Society retaining the supervision of its own funds and buildings. Letters have been

received from Mr. Brown, stating that on account of Mrs. Brown's health he can not return to China, and consequently resigns his station as teacher in the Society's school. This decision, which previous letters had intimated, will further induce the trustees to endeavor to obtain an annuity from government, or the assistance of a society, which, with its own income and subscriptions, will place its plans on a secure basis.

ART. VI. *Remarks on the Philosophy of the Chinese, and the desirableness of having their Classical and Standard Authors translated into English.*

SOME, who know little of the Chinese are wont to speak of their philosophy and literature as of no value; and so we might perhaps conclude that it is, were we to form our estimate of their classical and standard authors solely from the attention that has been given to them by those to whom the English language is vernacular. Recently, in one of the English Quarterlies, we met with an able plea for a new translation of Plato's works; but we do not remember ever to have seen a similar argument in behalf of the writings of the great philosophers of the Middle Kingdom. There are translations of a few of their works extant in the English language, and only a few. Enfield, who only hints at the Chinese in a short appendix to his *History of Philosophy*, says, "The obscurity of the ancient Chinese books, the dubious credit of the reports brought to Europe by the Jesuit missionaries, and the imperfect acquaintance of Europeans with the Chinese language and writings, render it difficult to ascertain the present state of opinions in China. Their notion of Deity has been the subject of much dispute. Some assert that their *Shàng-ti* signifies a supreme creator and ruler of the world; others ascribe to the Chinese a system of nature nearly approaching to atheism; while others maintain their doctrine to be, that there is in the visible heavens a living and powerful nature (like the soul in the body), who has produced other secondary divinities, the rulers of the world, through whom the supreme Deity is to be worshiped."

Enfield published his work almost half a century ago; yet if he had written only yesterday, he might have used nearly the same language—and especially in regard to what is said of Deity. Among foreigners there is a great want of information regarding the philosophy, the literature, and general state of learning in China. That work which, among all the writings of their sages, is most esteemed

by the Chinese, has been pronounced a *Book of Riddles*; and the rich and varied productions of their great modern philosopher, have been declared *Nonsense*. Riddles and nonsense they have indeed been made to appear, as they have sometimes been presented to the English reader.

We shall not, at least for the present, undertake to review any of the few translations that have been made of Chinese writings into English. We have another object now in view. It is high time to inquire and to ascertain, as far as practicable, what amount of knowledge the Chinese do possess. We need a full and fair exhibition, a faithful narrative of their investigations into the phenomena of things intellectual and moral. We wish to know more of the *mind* of the Chinese, and the entire history of its operations, so far as it can be gathered from those written documents that have come down to us from the remotest antiquity.

What has long since been done for Greece and Rome, and other western nations, in giving in our own language a more or less complete history of their respective systems of philosophy, is yet to be undertaken in behalf of the Chinese. *A History of Chinese Philosophy*, well digested and well written, is a great desideratum. The Christian missionary especially, needs such a work, to make him acquainted with the operations of the Chinese mind, and the systems of error which here oppose the progress of truth. "Among the advantages," says Enfield, "which may be expected, from the comparison of the History of Philosophy with the present state of opinions, one of the principal is, that it will lead to the full discovery of the origin of many *notions and practices* which have no other support than their *antiquity*, and consequently also to much important reformation and improvement."

No one, we presume, will question the correctness of Enfield's remark. As it was in Europe when he wrote, so it is now here; many and great are the evils, in opinion and in practice, which have no other support than *old custom*. Not the missionary only, but the diplomatist and the merchant, will have to meet and contend against these evils. Now to trace out the origin of these "many notions and practices, which have no other support than their antiquity," so as to prepare the way for, and hasten on the many important reformations and improvements," which ere long are to be witnessed in China, will be a very arduous work—a work to which we wish to draw attention and give support, as far as we possibly can. It has been well said, that "true philosophy and true religion must ulti-

mately arrive at the same principle." What is untrue in principle or wrong in practice, in any department of philosophy, the sooner it is exposed and abandoned, the better.

When any noble edifice or lofty monument is to be erected, a site must be selected, the ground cleared, and the foundations laid deep and strong, ere the building can be commenced. In China, not only are old structures to be demolished, but immense piles of rubbish are to be cleared away, before any of the desired improvements in religion, in morals, in politics, &c., can be commenced, and carried on with good success. Now we wish to see, not only good translations of the Chinese, but we want to have, in each particular department of knowledge, all the phenomena or facts relative thereto collected and duly arranged. In other words, instead of what now exists, we want truthful narratives—philosophical treatises, if so you prefer to call them—prepared in every department of learning. *Knowledge is power* in China, as well as in other parts of the world. If instead of making war on the Chinese, western nations would direct more attention to the acquisition and diffusion of knowledge here, they would gain power and make conquests among this people worthy of all praise—power and conquests which the people of Christendom would not blush to own.

All the late commissioners to China, from Sir Henry Pottinger down, and hundreds of other equally competent judges, who have had occasion to examine the public documents of Chinese statesmen during the last ten years, have testified, and will testify to the merits of said documents. As diplomatists, the names of Kíying, Kíshen, Hū Náítz', Lin, and others, rank high. The literati of China is in itself a host. Their philosophers, as a body, are not, as some would fain have us believe, altogether contemptible. Their very name *jū*, or *jū kiáu*, indicates somewhat of their own self-esteem; and their great numbers and paramount influence over their less educated countrymen may well command somewhat of consideration from others.

The word *jū* 儒, Chinese lexicographers tell us, denotes that which is *needful, necessary, essential, indispensable to man*—namely, the doctrines, the principles, the precepts, and the instruction needful for his guidance in all the varied and important duties of life. It is composed of two others; *jin*, signifying *man*, or a human being; and *sü*, signifying *need*; and hence, by the union of the two, is derived the new word *jū*, a scholar. Those in China, who devote themselves to what is thus needful, i. e. to learning, are called *jū*.

ché 儒者 or *jū kiáu* 儒教; they are the literati, the philosophers, who are supposed to understand all things; or, in their own language, *tung t'ien tí jin yueh jū*, 通天地人曰儒, "those who thoroughly comprehend heaven, earth, and man, are called *jū*." The word *kiáu* denotes teaching, or what is taught, a system of instruction, a school, a sect. As founder and head of the literati, Confucius has been and is honored by all the inhabitants of this ancient and wide empire. From being a mortal, like themselves, they have elevated him to the rank of heaven, and placed him on an equality with their high ruler. They have made him *God*, and pay him divine honors, such as they pay to Heaven, and their other great divinities. His instructions, therefore, are looked upon as *divine*, as in the highest degree essential to man's welfare, and consequently sacred, and to be religiously observed.

The origin of the *jū kiáu*, or literati, however, does not date from the time of this remarkable man. For this we have to go back to times long before those in which Confucius lived, and taught, and wrote. We have to go back to a period when there were no books, no writing, no literature,—in fact, and it is a fact not to be overlooked, we have to go back to a *dark* period. On examining their own historical works it will be found, that prior to the time of *Fuhhi*, 伏羲, there were no books nor writings. *Fuhhi* may have been, and probably was, only a few generations from Noah; and, after the confusion of tongues, was, we may suppose, the leader of the first band of emigrants that came eastward, and settled in this country. At that time, according to Chinese historians, their ancestors were without any of the conveniences of domestic and social life, and in their manners rude and simple in the extreme. When the first attempts were made to form a government, strings were tied into knots in order to preserve the remembrance of remarkable acts and events. *Tsángieh*, 蒼頡, one of the companions of the chief, foreseeing that these knotted cords could not very long be preserved from destruction, invented a new method of notation. By imitating the footsteps of birds, beasts, and creeping things, he formed rude pictures, which, on account of their appearance, he called *ko tau chuen* 蝌蚪篆, "tadpole characters," for their form was not yet fully developed and settled.

This, the original method of writing, continued in use for many centuries, when another, called the *li* 隸 was formed; these characters were pricked with an awl, or cut with a knife, on the leaves or bark of trees, or on pieces of bamboo or other wood, as is still

done by some of the uncivilized tribes of men. The inventor of this new form of the written character was *Lí-sz'* 李斯. At about the same time, pencils, similar to those now in use, were invented by *Mungtien* 蒙恬. Both of these men held office under *Chí Hwángtí*, the first monarch of the *Tsin* dynasty, who came to the throne B. C. 245. *Mungtien* was a celebrated warrior; and, by order of his imperial master, superintended the building of the Great Wall. The former, *Lí-sz'*, will be held in everlasting detestation by the Chinese for having persuaded the emperor to *destroy all the literati*, and *burn all the books* in his dominions. This was done with the view of preventing any of his subjects from acquiring influence and power, so that they might not be able to oppose his government.

This destruction of the literati and their writings took place nearly three centuries after the birth of Confucius. His works, and those of all his immediate disciples and followers, were of course involved in the general ruin. Looking back to those early periods, we are anxious to know, what documents existed when Confucius arose, what he wrote—what survived the conflagration caused by the infamous *Chí Hwángtí*—and what has been the progress of learning from that to the present time. Through every period of their history, we wish to see the *mind* of the Chinese in all its operations, fully described. Commencing with their earliest writings, and taking them up in chronological order, we wish to see each and all of those documents now comprised in their ancient classics—the Five Classics and the Four Books, subjected to the most critical examination—pointing out, if it be possible, when and by whom each was written. This process we would have continued down to modern times, selecting for examination the writings of those whose works have by general consent been acknowledged as standard authors.

A very wide and important field is thus opened—to traverse, survey, and describe all which, numbers of the ablest minds must be enlisted. A work so vast and varied must be taken up in detail, and be accomplished, partly by one and partly by another. Already we are indebted to Mr. Collie for a translation of the Four Books, and to Dr. Medhurst for an English version along with the Chinese text of the *Shú King*. Both these, however, need to be illustrated by much more copious notes. Of the Book of Changes, the Book of Odes, and of long lists of later authors, translations are also needed. Sir George T. Staunton's translation of the Penal Code was a good beginning in that branch of science. But at this moment we want a complete history of Chinese jurisprudence, in importance second

only to a history, or full exhibition of their theology, the worship of their gods. Besides translations of their classical and standard authors, it is desirable to have all their systems of ethics, metaphysics, &c., clearly and fully drawn out, so as to show the rise and progress of the great mass of doctrines as they now exist in China. We should have also biographies or memoirs of their great philosophers, legislators, historians, &c., &c.

Such are some of the *desiderata*; and we shall be glad if these few remarks serve to draw attention to the philosophy and literature of the Chinese. In the religion, government, and social habits of this people great revolutions must ere long take place—great improvements must be made. The spell which has held, the incubus which has rested upon, the whole nation for ages, is breaking up and passing away. The night, the long night of ignorance, is far spent. Their dreams will soon be ended. A *new era* has begun. New causes are operating. New influences are at work. Storms and tempests may come—and there may be dreadful concussions. In all these matters, the influence which foreigners are to exert, in their individual or collective capacity, will be salutary or otherwise, just according to the wisdom with which they act. In order to act prudently, to move discreetly in all things, a great increase of knowledge is indispensable. Who will supply these wants? Who will give us the desired information?

B.

ART. VII. *Protestant Missions in China: operations at the five ports, preaching, distribution of books, medical practice, schools, &c.; Bethel at Whampoa; death of Rev. W. J. Pohlman.*

THE present position of China, in a political point of view, is such as cannot fail to interest every well-wisher of his race; and especially those residing on its borders; who, from their greater acquaintance with the workings of the government and the feelings of the people, are favorably situated to judge of the effects likely to be wrought upon both people and government by the influences now operating. These influences are of the most powerful nature, and though they have but just begun to act, will gradually increase in efficacy until the whole fabric of the government is changed, the institutions of the country rendered effective, and the position of the people elevated

beyond what has yet been seen in Eastern Asia. Believing that the Bible affords the only true exponent of the world's history, past and future, we naturally turn to its pages for an education of the principles on which these momentous changes are to be carried on and whither they tend; and there find the promise that the kingdoms of the earth are to become the kingdoms of our Lord and of his Christ. Commercial, political, and religious changes are all to subserve this final purpose; and though the agents employed, merchants, politicians or rulers, may not always own their agency in the matter, they are not the less efficient or necessary. These agencies have been conspicuous in China; and from the beginning of the new order of things, when Lord Napier, the first direct representative of any European power, landed on her shores, July 11th, 1834, to the present time, it is difficult to determine which has borne the most important part in breaking down the seclusion of China, compelling her rulers to abandon, virtually, their assumptions of supremacy, and open the way to the introduction of Christian civilization. Truly, we may say, in looking back over the last fifteen years, that the valley has been filled up and the mountain and hill made low, that the glory of the Lord may be revealed; and these changes will progress until this teeming land is filled with a Christian and a civilized people.

During the past year, the number of Protestant missionaries to the Chinese has increased from 67 to 73, all of whom, with one exception, are now in the country itself; ten arrived in 1848, and four returned.

LOCATION OF PROTESTANT MISSIONARIES IN CHINA.

SOCIETIES.	Canton.	Hong-kong.	Amoy.	Puk-chau.	Ning-po.	Shang-hai.	Swatow.	Total.
London Missionary Society.	3	4	4	...	...	7	...	18
Am. Board of Commissioners	5	...	3	5	...	...	...	13
Rhenish Mis. Society.	...	2	...	...	...	...	...	2
Am. Baptist Mis. Union.	...	2	...	...	2	...	1	5
Church Mis. Society Eng.	...	...	...	...	2	2	...	4
Morrison Education Society.	...	1	...	...	...	...	...	1
Epis. Church of U. S. A.	...	...	...	...	...	3	...	3
Presbyterian Board of U. S. A.	3	...	...	...	5	...	...	8
Eng. General Baptist Soc.	...	...	...	...	2	...	...	2
Evangelical Soc. of Basle	...	2	...	...	...	...	...	2
South Baptist Con. U. S. A.	2	...	...	...	...	3	...	5
Sabbath Baptist Soc. U. S. A.	...	...	...	...	...	2	...	2
Meth. Ep. Ch. of U. S. A.	...	...	...	4	...	...	...	4
Meth. Ep. Ch. Sou. A. S. U.	...	...	...	...	...	2	...	2
Presbyterian Ch. in England	...	1	...	...	...	...	...	1
Unconnected	1	...	...	...	...	...	...	1
Total at all ports	14	12	7	9	11	19	1	73

	American.	English.	In China.	Swiss.	German.	Total.
Societies engaged	8	4	1	1	1	15
Missionaries „	42	24	1	2	2	71

At *Canton*, where the dislike of the people to foreigners is still retained with little perceptible diminution, there has been a gratifying progress made in the circulation of the Scriptures, and in opening places for preaching. Public religious exercises are maintained every Sabbath at five different places in the city, amounting to eight services in all; the aggregate attendance at all of them ranges between four hundred to six hundred. These congregations are addressed by both native and foreign preachers, and the audiences observe a commendable degree of propriety and decorum, though those who are present at the commencement do not always remain till the close. At both the medical hospitals, these services are attended by most of the in-door patients, besides a large number of those who have formerly received benefit. At the close of the exercises, books are distributed to such as desire them; and short excursions are also taken in the vicinity of the city, through its streets, or upon the river, for the purpose of making the acquaintance of the people, and distributing books as opportunities offer. In all these excursions, the foreigners have generally been kindly received as soon as their character was understood; here, as elsewhere, ability to speak the language has usually proved a passport to a civil greeting, and in most cases produced a kind feeling. The church now building under the superintendence of Rev. I. J. Roberts at *Tungshik-kok* is nearly roofed in, and will probably be ready for worship during the coming spring.

The hospital under the care of Doctor Hobson is visited by about two hundred patients daily, and that under Doctor Parker's care is still resorted to as formerly, the numbers at both of them far exceeding the strength of the superintending surgeons. The congregations held at both hospitals are addressed every Sabbath by the Chinese evangelist Liáng Afah.

During the past month, the Rev. S. Banks, the English chaplain at *Canton*, has been obliged to return to England on account of ill health, to his own great disappointment, and the regret of the foreign community, among whom his services have been generally acceptable. The church and parsonage are now finished, but his successor has not yet arrived to occupy them; a clergyman is expected from England during the coming summer.

Religious services have been maintained on the Sabbath at *Whampoa* by the Rev. George Loomis, the chaplain sent from the American Seamen's Friend Society, sometimes in American, and sometimes in English ships. The attendance has been gratifying; and the chaplain has always been furnished with accommodations for preach-

ing. During the commercial season just past, he has been engaged, with a good degree of success, in collecting subscriptions for building a floating Bethel at Whampoa, and we trust the object is one which will receive the countenance and assistance of the mercantile community generally, as it is designed for the benefit of all seamen who can understand the English language.

At *Hongkong*, the mission school under the care of Rev. Dr. Legge of the London Missionary Society, that under the care of Rev. W. C. Burns, the Morrison Education Society's, and Baptist mission school, have all been prospered during the past year; the aggregate number of scholars in all is about ninety. A mission school has been in operation some months at Tú-kiá wán on the mainland. The aggregate attendance at all the religious services held in Chinese in the colony is about four hundred; the number of converts is about sixty, six or seven of whom are preachers. The hospital of the Medical Missionary Society is under the superintendence of Doctor Herschberg.

At *Amoy*, the favorable commencement made in 1841, by Messrs. Abeel and Boone, and their associates, in winning the goodwill of the people, has never suffered any serious drawback. The medical operations, suspended by the departure of Doctors Cumming and Hepburn to America, have been partially resumed by Doctor Hyslop of the London Missionary Society, who reached Amoy a month or two since. The death of the Rev. John Lloyd was noticed in the last number, and since that afflictive event, the mission has sustained another loss in the death of the Rev. W. J. Pohlman, who was drowned on the 5th inst. on the coast, when the *Omega* was lost. Mr. Pohlman left Amoy in December, to accompany his sister to Hongkong for a change of air and the improvement of her health, intending to remain there only a few days, and return to assist in dedicating the church lately built by the mission. He embarked on board the *Omega*, Capt. Anderson, Jan. 2, having had a free passage given him by her owners. On the 5th, the vessel was lost on Breaker Point, and Mr. Pohlman drowned by the capsizing of the boat; the particulars of the casualty are given in the depositions of the gunner and second mate before the British Consul at Canton, which we here insert, taking the liberty of making a few verbal alterations.

"Richard Thompson states that he was second mate on board the "*Omega*," belonging to Messrs. Jardine, Matheson & Co. of Hongkong; the schooner was bound to the northern ports. When south of Breaker Point, and standing in towards the land, about 2 o'clock A. M. Jan. 5th, a strong breeze blowing, the land ahead being very low, and the night so dark that nothing could be seen besides the land in the distance, the vessel suddenly struck,

just as the captain had given orders for going about. Cut away the main-mast, and used every endeavor to bring her round, but the wind, after getting her bow off, canted her round and forced her further on the sandy beach. The breakers then rolled clean over her, and the crew took to the weather fore-rigging, until daylight, all hands being then safe. At daylight, were discovered by two or three Chinese who quickly gave the alarm, and thousands collected upon the beach. One of the seacunnies made an attempt to take a rope on shore, but found himself unable to carry the ropes. On landing upon the beach, he was seized and stripped, but escaped and swam back to the wreck.

"Thinking it of no use to make a second attempt to send a rope ashore, all clung to the wreck until about noon, when it was supposed to be low water. We then lowered the quarter-boat, the only one left, but in lowering her she was stove a little. All who could not swim, including Capt. Anderson, a missionary bound to Namao, the deponent, the chief officer Mr. Hutchinson, 4 seacunnies and 6 or 8 lascars, got into the boat: but when about a boat's length from the ship, she foundered, and those who could swim endeavored to reach the shore.

"On landing, all were seized and stripped, and Captain Anderson, from having more clothes than the rest was badly used, and in the end thrown down; and in the attempt to obtain his clothes from him, his head was kept under water, and he was drowned. All then fled, and deponent, a gunner, and a seacunnie, made their way to a fishing-boat near, and were soon joined by six of the lascars. Apprehensive that the Chinese would pursue them, they made their way altogether into the country in a completely naked state; after walking about three hours they came to a village, whose inhabitants furnished them with a few rags of clothing, and gave them some raw sweet potatoes. The remainder of the crew were then missing. They endeavored to make the people understand that they wished to go to Hongkong, and a guide was furnished who took them to a large town called Kup-che. A lascar who spoke a little Chinese was taken before a mandarin, and after that they were supplied with one mace to purchase something to eat and with a sleeping-place.

"The next day, obtaining nothing at that place, they left it and made their way along the beach until they arrived at a fishing town, where the mandarins gave them a supper and lodging for the night. In the morning, were again furnished with food, but no boat could be obtained to carry them to Hongkong. The mandarin then gave them a mace each, and procured a guide to take them to Luhong, where they arrived about midnight, and slept at some barracks. The following morning they obtained food, and the clothes which they now wear; were detained there throughout the day, and the following morning were joined by six of the crew, who gave intelligence of six more being in the neighborhood, and by whom they were joined the next morning. In the afternoon of that day, three Chinese, and the day after that, one Malay, who had traveled all the way by himself, overtook them.

"All together, 25 in number, received one meal, and left Luhong on the morning of the 12th, and proceeded to Hae-hang, where they arrived about 8 o'clock. Could get no food that night, and were locked up in a jail. The next morning each man received 40 cash, and two soldiers conducted them during a journey of three days to Pingsing; which they reached about 6 o'clock P. M. much exhausted, having had no food beyond what forty cash could purchase. On their arrival at Pingsing, a canal boat was procured, and they were furnished with 32 cash each. Traveled all that night, and about 8 A. M. reached a place called Kweising. About 1 o'clock in the afternoon, having received from the mandarin at Kweising 50 cash, again proceeded in the canal boat to Hwuichau (?), and arrived there about 12 at night. Remained in the boat till daylight, and then repaired to the mandarin's, who

supplied each man with 80 cash. They purchased food, and at 8 o'clock in the evening again pursued their journey in a boat provided for them, and arrived at Canton this morning at 11 o'clock, where after being detained some hours they were forwarded to the British Consulate.

"18th January, 1849.

(Signed) R. THOMPSON."

"*Alexander Sivewright* states that he was doing gunner's duty on board the "Omega" bound up the coast; at a quarter before 2 o'clock on the evening of the 5th, a fresh breeze, and when standing in towards the land, the vessel suddenly struck, just as all hands were called to put the ship about. The captain just at that time observed the surf, ordered the jib sheets to be let go, and the helm to be put hard down. Whilst rounding to the vessel struck; attempts were immediately made to get her before the wind, but she would not come off. The surf then swept clean over her, and prevented the hands from cutting away the main-mast. The crew then took to the fore-rigging, the main-rigging having been cut away, and in a little time the hatches burst open and the cargo floated out. The vessel was then lying about two hundred yards from the shore on her broadside. Waited in the fore-rigging until about noon, at which time it was supposed to be near low water; attempts to send a rope on shore having failed, the quarter-boat was lowered, and those who could not swim got into her. The swimmers were to follow in the wake of the boat, so that all landing together the Chinese might be effectually resisted. The captain, the chief mate, the second mate, a passenger, deponent, six Chinese, and six or eight lascars, were in the boat. When under the bows, the lascars who were still in the rigging, jumped into the water, and seizing hold of the gunwale of the boat capsized her, and she sunk. The passenger and chief mate went down almost immediately, and many others of the crew were drowned. On reaching the shore, twelve of the number on board were missing. Deponent reached the shore first, but seeing the Chinese intent upon seizing him, he turned back, and at that time saw Capt. Anderson standing up to his middle in the water. On again turning to the shore, he was seized, stripped, and nearly drowned by the attempts to strip him, thereby throwing him off his legs and putting his head under water. It was in this manner that Captain Anderson must have met his death. The shore was low, with high hills at a long distance in the background. When the vessel struck, nothing could be seen beyond the hills in the distance. The night was very dark. In every other respect, he corroborates the statement made by the second mate, Richard Thompson. *Alex. Sivewright.*"

"Jan. 19th, 1849.

Mr. Pohlman was a man eminently fitted for his station and work. His earnestness in making known the messages of the gospel, his pleasant vivacity of manner and disposition, and love to the people, were all happily blended; while his attainments in the language enabled him to speak readily and intelligibly. He arrived at Amoy in the summer of 1844, from Pontianak in Borneo, where he had been engaged in missionary labors among the Chinese emigrants; an interesting account of a tour he made through their settlements is in Vol. VIII, page 283, &c. Wherever Mr. Pohlman went, he made friends among the natives, winning their confidence and esteem by his interest in their affairs, and always using this regard to instruct and benefit them. The church at Amoy had engaged his warmest efforts, and through his representations mainly, a grant had been obtained from

America for its erection; when he was lost, he had with him a set of lamps for it, the funds for which had been collected by him at Hong-kong. The death of two men so well qualified as Mr. Lloyd and Mr. Pohlman is a loss to the mission not soon or easily repaired.

At *Fuhchau*, the difficulties experienced by those who first went there, in respect of obtaining dwelling-houses, and receiving civil treatment, have been removed; and the foreign residents are now treated with kindness. One of the missionaries writes, "We have now three comfortable dwelling-houses, and shall have a fourth completed in a few weeks, each of which will accommodate two small families. Two of us have each a day-school for Chinese lads, and a chapel which we visit daily and hold religious exercises; my own being near by, I usually visit it twice a day for the purpose of distributing books and conversing with the people. The change is very encouraging. A year ago, we were invariably called *huáng kiáng*, or foreigner; while the common title now is *sing-sang*, or teacher. The people appear anxious to read our books, and are ready to listen to our remarks. I have commenced writing a series of tracts designed to meet some of their common inquiries." These statements are encouraging, and we hope these prospects will not be clouded by reverses. The opium trade is now the principal traffic carried on at this port.

At *Ningpo*, the missionaries are encouraged in their labors by the general attention given to their instructions, but as we have no late information from this port, we are unable to give any details as to the number of schools, attendance upon public services, or amount of books distributed. The hospital under the care of Doct. McGowan still affords relief to the sick and diseased, and presents the same encouraging field for disseminating religious truth by oral exposition, and by tract distribution that it always has done. The villages in the neighborhood are often visited by the missionaries, and they are everywhere received with kindness. The school for girls under the joint care of Miss Aldersey and Miss Selmer is still maintained, and bids fair to be the means of doing great good.

At *Shanghai*, there are a larger number of persons able to speak the language than at any other port, and the amount of direct labor among the people is proportionably greater. The Committee engaged in revising the Chinese Version of the New Testament, is still in session, and has nearly completed the Gospels; it consists of Rev. Drs. Boone, Medhurst, and Bridgman, and Rev. Messrs. John Stronach and Milne. A church has been built the past year by the foreign residents, in which the Rev. S. Lowder officiates.

ART. VIII. *Journal of Occurrences: Meetings of the Medical Missionary Societies, at Hongkong and Canton; earthquake at Fuhchau fu.*

At the annual meeting of the Medical Missionary Society held at the Chinese Hospital, on Friday, 10th November, the Rev. V. Stanton in the chair, the following Resolutions were carried unanimously:—

1st. Proposed by Mr. Macy, and seconded by Dr. Balfour,—That the reports of the Hongkong and Ningpo Chinese hospitals, just read, be published in the Transactions of this Society.

2d. Proposed by Dr. Herschberg, and seconded by the Rev. T. Gilfillan,—That the Secretary transmit the thanks of this Society to the ladies of Hackney for the medicines forwarded by them for the use of this hospital.

3d. Proposed by Mr. Tarrant, and seconded by Dr. Herschberg,—That a grant of \$200 be voted to Dr McGowan, for the use of the Ningpo hospital.

4th. Proposed by Col. Phillpotts, and seconded by Mr. Matheson,—That the proposal of Dr. Hobson to be united with the Society be referred to a committee, consisting of Doct. Balfour, Mr. Mackean, and Dr. Legge.

5th. Proposed by Mr. Matheson, and seconded by Dr. Dill,—That this meeting having heard the statement which has now been given by the Rev. V. Stanton concerning the correspondence of the special committee with Dr Parker, are convinced that all has been done which could rightly be attempted to re-unite him and his connections to the Society, and that it is not desirable to prosecute the matter farther. This meeting therefore resolve to accept the resignation of the special committee, and to close the negotiation.

6th. Proposed by Dr Dill, and seconded by Colonel Phillpotts,—That the thanks of this meeting be given to the special committee for the trouble which they have taken in trying to re-unite the dissentients of this Society.

7th. Proposed by Dr. Balfour, and seconded by Mr. Macy,—That an arrangement be entered into with an apothecary's establishment in London for the regular transmission of medicines for this hospital at stated periods of the year.

The following gentlemen were elected office bearers for the ensuing year:

President, T. R. Colledge, M.D., F.R.S.E.—*Vice-Presidents*, Donald Matheson, Esq.; W. Davidson, Esq.; Rev. V. Stanton; Doct. Balfour; Dr. Bridgman, and Doct. Morrison.—*Corresponding Secretary*, Rev. T. Gilfillan.—*Recording Secretary*, Dr. Herschberg.—*Treasurer*, T. W. L. Mackean, Esq. *Auditor of Accounts*, T. D. Neave, Esq. *R. Dill, M. D. Rec. Sec.*

Victoria, 11th November, 1848.—*China Mail.*

Minutes of a Meeting of the "Medical Missionary Society in China," 28th Dec. 1848. In accordance with a public notice, the Society met at 11 o'clock A. M. at the residence of the Rev. Dr. Parker. Present, Dr. Parker, J. D. Sword, Wm. Buckler, W. Moore, and W. W. Parkin, Esqs.

Dr. Parker, the senior vice-president, took the chair, and Mr. Buckler was chosen secretary pro tem. On motion of Mr. Parkin, seconded by Mr. Sword, it was Resolved, and carried unanimously, That in consideration of the immediate dispatch of the mail, the meeting adjourns to 11 A. M., the 30th inst.

W. BUCKLER, *Sec. pro tem.*

Minutes of the adjourned meeting, Dec. 30th, 1848. Present, Rev. Dr. Parker, Rev. W. Speer, Messrs. S. B. Rawle, G. H. Lamson, J. D. Sword, W. W. Parkin, J. Heard, W. Buckler, W. Moore, S. J. Hallam, and S. W. Williams, Esqs.

Dr. Parker, senior vice president took the chair, and S. J. Hallam Esq. was appointed secretary. The notice of the original meeting was then read, toge-

ther with the minutes of the previous general meeting of 22d April, 1847. The Chairman stated the object of the meeting to be for the election of office bearers for the ensuing year, and other general business. The following gentlemen were then balloted for, and unanimously elected.

President, T. B. COLLEDGE M. D., F. R. S. E. *England*.

Senior Vice President, Rev. P. Parker M. D., M. B. A. S. and Fr. R. S. E. A.

Vice Presidents, John Dent, William Moore, John Heard, W. W. Parkin, J. N. A. Giswold, S. J. Hallam, R. J. Gilman, T. H. Layton, &c., Rt. Rev. Bishop Boone, Rev. F. C. Bridgman D. D., and Rev. J. Stronach in China; D. W. C. Olyphant, John C. Green, Wm. S. Wetmore, Gideon Nye Jr., D. N. Spooner, in U. S. A.—*Corresponding Secretary*, Rev. P. Parker, M. D.—*Recording Secretary*, S. W. Williams, Esq.—*Treasurers*, Messrs. Russell & Co.—*Auditor*, W. H. Morse, Esq.

The Treasurer's report was then read and approved, and the Chairman informed the meeting of the amount of various sums received from the Ladies' Chinese Association of Philadelphia.

The Chairman then gave a brief statement of the present state and prospects of the Society's operations, that upwards of 30,000 patients had been received at the Ophthalmic Hospital in Canton, and only adverted to numerous important and successful operations for stone, and other surgical cases, as he presumed the members present were already familiar with them; and observed that the prospects of the Society were never so encouraging as now in regard to its highest aims, the diffusion of a knowledge of the Gospel among the Chinese.

Letters from Messrs. Wm. Appleton & Co., inclosing another from Wm. Sturgis, and others, having been submitted to the meeting, the Chairman called the attention of the Society to the correspondence between the committee in behalf of the Society and Rev. Mr. Stanton and others, the committee in behalf of the seceders at Hongkong, relative to the subject of the re-union of the Society; and expressed the hope and belief that when all misunderstanding was removed, and the actual position of the two divisions of the Society was rightly understood, that a consummation of the object, so desirable in every respect, as re-union might still be effected.

Whereupon it was moved by Mr. Parkin, and seconded by Mr. Rawle, and carried unanimously—That believing the benevolent objects of the Society will be best promoted by a re-union of its two divisions, a committee be appointed to re-open a correspondence to that end with the Society at Hongkong.

On motion of W. W. Parkin, and seconded by Mr. Williams, it was unanimously agreed that Mr. John Dent and Mr. W. Moore be requested to become the committee to carry into effect the above resolution.

Resolved, That this Society regard with approbation the activity and the earnest spirit with which Dr. Parker has toiled to accomplish its great objects of introducing the lights of Christianity and science among the Chinese, and are gratified with the continued success which has crowned his medical labors.

The thanks of the meeting were then voted to the Chairman and secretary *pro tem*, and on motion of Mr. Sword, seconded by Mr. Moore, the meeting adjourned.

P. PARKER, *Chairman*.

S. J. HALLAM, *Sec. pro tem*.

An earthquake was experienced on the 3d of December at Fuhchau, according to the natives, more than usually severe. "It commenced," writes our correspondent, "with a deep rumbling compressed noise, like that of thunder; continuing a second or two; then followed an elevated, bubbling sensation, for about the same length of time, succeeded by a waving motion which continued perhaps half a minute, giving us time to perceive distinctly that our habitations and the solid earth beneath us, were moved on their deep foundations as if poised in a balance. So far as we know, no harm was done to life or property. Shocks like this, but not nearly so severe, are not unusual in this valley, one or more occurring almost every year, though this is the first one noticed by any foreigner during the past two years."

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ART. I. *Essai sur l'Histoire de l'Instruction Publique en Chine et de la corporation des lettrés depuis les anciens temps jusqu'à nos jours : ouvrage rédigé d'après les documents Chinois.* PAR E. BIOT. pp. 618. Paris, 1847.

THIS Essay is divided into two parts. The first, published in 1845, is an account of the institutions for public instruction among the Chinese in the days of Yáu and Shun, who set up colleges in their capital, and opened schools throughout their provinces in which books upon morality, filial duty, obedience, and religion, were taught, that thereby the people might be made happy and the state furnished with good-rulers. The good beginning made by these princes, and the efforts of their successors to instruct the people, have continued to the present day with a greater or less degree of efficiency, and the station the Chinese now occupy among the nations of the earth is owing to this cause, more than to any other. M. Biot, in this Essay, has detailed the various steps taken by the rulers of China from their time down to the end of the Hân dynasty, to diffuse education among their subjects, and exhibited the controversies which arose among the literati, and their opposition to the devotees of Rationalism and Buddhism, even when favored by imperial patronage, in a manner that reflects the highest credit upon his diligence of research and candor of judgment; and we think that the attentive reader of his essays will agree with us in this opinion, and acknowledge that he has most clearly shown the true reasons for almost every thing that is excellent in the Chinese national character.

The second essay contains an account of public instruction from the middle of the third century to the present day. The sources from whence M. Biot has drawn most of his information, are the great work of Má Twánlin, called *Wan Hien Tung Hâu* 文獻通考 Complete antiquarian Researches in 248 chapters and the supplement to it in 252 chapters; and the *Yuh Hái* 玉海 or Sea of Gems, a book of almost equal extent published in the middle of the 14th century, both of them found in the Royal Library at Paris. Speaking of the mass of materials relating to education found in them, ordinances, regulations, reports, petitions, and memoirs, M. Biot makes a remark, "that they comprise not only the edicts approved by the emperors, but also various petitions, and memorials which did not meet his approbation. They were frequented by untitled scholars, and are preserved in the official archives destined for publication after the end of each dynasty. Thus the petitioner, whatever was the success of his application, might cherish the hope that he would be appreciated by posterity, which would thus become the final judge between him and his sovereign. This guaranty included in the right of petition, appears to me very remarkable in a government generally regarded as absolute, although really the acts of the Chinese emperors are all restrained by the laws, by established rites, and by the advice of their ministers. Nothing like this, so far as I know, has existed in Europe; and if our ancient archives contain the petitions of legal assemblies to their sovereigns, or of memorials from popular meetings, they show us requests from individuals which the supreme authority disapproved. Such isolated documents have never been authorized under the reigns preceding the present century; and even now, if it was not for a free press, it is very doubtful if such unpalatable documents would ever come to the knowledge of the public." Both the Essays are worthy of a perusal, but instead of making a digest of them, we will insert the summary given by the author himself, in which all the important facts are given in a perspicuous manner.

"Let us now turn our eyes backward, and take a survey of the route which we have passed over. Let us endeavor to discover what are the chief points worthy of our attention, and to inquire what useful ideas may be derived from our protracted and minute investigations. Such is the end which ought always to be aimed at in all praiseworthy researches in the vast domain of antiquity.

"In the first place, the earliest age of the Chinese nation gives us an account of two orders of colleges; the first, those which were an

nexed to the residences of the princes, the others distributed in the districts of the several realms. This account extends back to the time of the three ancient dynasties, the Hiá, Sháng and Chau, which commenced severally in the 24th, 19th and 12th centuries before our era. It has been handed down to us by the trustworthy Mencius, and rests upon traditions admitted throughout the successive generations of the Chinese nation. According to these traditions, which have been collected at a more modern date, in the Lí Kí and the Chau Lí, China being colonized by the Chau, the Sháng, and even the Hiá, had then a complete system of popular and liberal instruction.

"Each family had a hall for study; every canton had a school, each district a college. Indeed, a college of a high order was established in every capital of a principality. According to the same traditions, there existed in the vicinity of the imperial residence of the Hiá and Sháng, two colleges, and even an academy of music. These three establishments were devoted to the education of the sons of the sovereign and of his high officers, who were instructed in the forms of ceremonies, in music, and the use of the bow, in the art of guiding the chariot, in writing and arithmetic. There were established also near the palace of the great Chau dynasty, two schools, one called the *citizens' school*, where the children of the common people were instructed, the other the *perfecting school*, which received those scholars who had distinguished themselves in the former school. According to the account given in the Lí Kí, the ground on which the selection was made, was virtue, aptitude in the administration of affairs, and facility in expressing themselves. Certain grades were accorded to those who possessed in full the requisite qualifications. According to this account, it would seem that there was a regular mode of promotion by examination, for passing from the inferior school to the higher seminary, and that the appointments were regulated entirely by the merits of the candidates. According to the Lí Kí and the Chau Lí, the prefects of districts and the chiefs of cantons, assembled their subjects at the opening of each season, examined them in reference to the progress which they had made in the practice of morality and sacred rites, made trial of their skill in the exercises of war, and sent the most distinguished of them to the public school. The feudatory princes presented in the same manner to the Sovereign, the graduates of their several realms. Both the pupils of the schools of the capital, and these graduates were afterwards called to hold offices under the government. It would appear then, from all these traditions, that the assembly for the choice of the government officers had

already existed under the three first dynasties, or at least under the third, that of the Chau, and I ought to mention that the high antiquity of this institution is an incontestable fact in the estimation of Chinese authors. But the European critic can not fail to consider the date of the collections on which this opinion is based. This much at least, is certain, that the first notice of the examinations for the determination of merit, as appears in the Shú King, occurs in the twenty-third century before our era, under the reign of Shun, and that the history of this custom dates back to the year 650 B. C., as is shown in the rescript of Hwán-kung the prince of Ts'i preserved by the *Kwoh Yü*. This rescript mentions three degrees of promotions, by three successive selections, by the chief of the department, by the superior officers, and by the prince.

"At the eighth century before our era, an age just preceding that of Hwán-kung, there commenced a long period of decline, during which the foundations of the federal system of the Chau were effaced, together with their institutions, in the midst of the general insubordination of the feudatory princes. The imperial supremacy was no longer respected. The higher and the lower orders of instruction were both totally neglected, and the princes divided among themselves by continual wars, no longer attended to the education of the people. The offices of government and their *appanages*, were transmitted by inheritance in the families of the officers; and since the rescript of Hwán-kung, there is no further notice of examinations open to the consideration of merit. In fine, a century subsequent to this same prince, in the sixth century prior to our era, the notice of these institutions was revived by the celebrated Confucius, who recalled them to the remembrance of his contemporaries. He brought together the ancient documents which contained the traces of these institutions, compared them, arranged them together in order, and composed thus four separate collections, which, under the title of *King*, have been since universally adopted and venerated in the whole empire. These productions furnish evidence of their high antiquity in the extreme conciseness of their style, and the frequent absence of grammatical forms, that which would render them so difficult to understand, but for the light thrown upon them by the labors of learned commentators. The first of these collections of Confucius, the *Shí King*, is a collection of pieces of poetry, formerly sung among the people, to represent either their happiness or their misery, to celebrate the virtues, or to criticise the faults of various sovereigns. The second, the *Shú King*, contains the history of the regulations in-

stituted by the chiefs of the first dynasties, and some fragments of their history. The third, the *Yih King*, is a book of divination, which explains the combinations of the eight diagrams, attributed to the mysterious Fuh-hi, and the influences of these combinations upon human actions. Finally the fourth, the Book of Rites, the *Lí King*, was lost, and its place supplied, about the first century of our era, by the *Lí Kí*, a collection sufficiently confused, of memoirs upon the rites of the ancient ceremonial, and upon the forms of Chinese etiquette. In joining to these collections two treatises more elementary, the *Híáu King*, or Book of Filial Piety, and the *Chun Ts'ü*, in which Confucius narrated the principal events which happened in the kingdom of Lú, his native country, in order to show to his contemporaries the sad consequences of abandoning their ancient institutions, we have a complete list of the works which this great man himself composed, and which have been made the basis of the instruction, moral, historical, and scientific, of all the Chinese. Their exclusive attachment to the study of these obscure collections of such dry treatises, may doubtless appear strange to us; but still it is a fact which cannot be disputed, and must be admitted by all.

"It needs only to be added, that the triumph of the school of Confucius was accomplished immediately, and without difficulty. He himself vainly endeavored to bring back the princes of his era to a regard for the ancient institutions, and to a respect for the unity of the sovereign power. But he was not regarded. After his death some few of his disciples succeeded in introducing themselves into the courts of the kings, among whom the territory of China was divided. In the middle of the fourth century previous to our era, Mangtsz', who, as well as Confucius, was born in eastern China, renewed the exhortations of his master, demanded of the princes the establishment of colleges, both of the higher and lower orders, and directed his efforts, with no little success, against the hereditary tenure of offices, declaring that this abusive tenure had disordered the administration of the realms in his time. Mangtsz' had but little success among the princes whom he visited, but he found a better reception among the people generally, who were suffering from the general malady. The new school was augmented, the number of his proselytes increased, especially in the countries of Tsí and Lú, which two were the foci of the sacred doctrine, and notwithstanding the small number of historical documents afforded of these times of trouble, we find it to have become already powerful and possessing a leading influence in the education of the people in the

middle of the third century before our era, at the epoch when the prince of the Tsin kingdom in the west, subjugated all the other realms, and became sole emperor under the name of Ts'in Ch'í-hwáng. We find the literati, who propagated the doctrines of Confucius, in high estimation among the people, and constituting a body sufficiently strong to resist successfully the innovations of the conqueror, and to call back the people to a regard for the ancient usages described in their classics. Ts'in Ch'í-hwáng, who desired that Chinese civilisation should date from his reign, set himself in opposition to their representations and was vexed to find that his edicts were constantly criticised in the schools of the literati. In the year B. C. 213, upon the representation of his minister Lí Sz', he ordered all the copies of the works of Confucius, dispersed through the empire, to be burned, and their troublesome admirers to be silenced. The order was rigorously executed, and four hundred and sixty literati, convicted of having preserved the works of their master, were put to death.

"Two years after this terrible stroke upon the school of Confucius, Ts'in Ch'í-hwáng died, and left his throne to a son without capacity, who perished very soon in the midst of the troubles. The anarchy continued six years, and was terminated at length by the foundation of the dynasty of Hán, in the person of Liú Páng, a soldier of fortune raised to sovereign power by the league of confederate chiefs. The new emperor conceded various principalities to his adherents, and on the other hand sought also to humor the literati, who were beginning to resume their former consequence. On account of their incessant remonstrances, his successor Hwui Tí, revoked in the year 191, the barbarous edict of Ts'in Ch'í-hwáng against the reading of the ancient books. Wan-tí, about the year 160 B. C., conceded to them the right of discussing the acts of the government; but it was only seventy-seven years after the condemnation of the books, that a special commission was appointed in the year 136 B. C. to search for copies of the *king*, and to revise and settle the text. The first emperors of the Hán dynasty were doubtless solicitous lest the reading of the *king* should revive certain notions which were in opposition to the established order of their time, since Ts'in Ch'í-hwáng had authorised the division of the lands, and conceded the right of property to the people who had before held it only as tenants. The reorganisation of the regular system of instruction dates from the same reign, that of Wú-tí. In accordance with the proposition of the learned Tung Chung-sho, who highly censured the inheritance of dignities, Wú-tí erected in his capital, in the year 124 B. C., a

great college designed for preparing suitable persons to fill the offices of government, and in accordance with the advice of another of the literati, he divided the inheritance of the appanages of princes among their sons. Some years before this epoch, Wan-wang, governor of the western province of Shuh, which was a part of the present Sz'chuen, had already organized in this country some colleges for the departments; he appointed his professors, examined his pupils, and encouraged the study of the *king*. His example was followed by other prefects, and sanctioned by the decree by which the grand college was instituted, or rather by the report which was approved of the emperor, and joined to this decree. In accordance with the terms of this report, the prefects of the districts and departments, were required to seek for men of good behavior, instructed in the knowledge of ceremonies, and to recommend them to the minister of rites that they might receive appointments as pupils in the grand college. Here then, is the particular mention of the examinations established for the purpose of diffusing among the people a knowledge of the sacred books, and to regulate the education of the officers of government. A note of Má Twán-lin, shows that the aspirants came for the most part from the colleges of the departments, and thus, it is to Wan-wang, that the honor belongs of having created under the Hán dynasty, the system of examinations. A decree of Ping-tí, one of the successors of Wú-tí, gives us the detail of denominations assigned to the superior and inferior colleges, founded in the departments and districts of different orders. It indicates that each one of them had a professor for the *king*.

“According to the documents which I have just cited, the calling of the examinations and the adoption of the *king*, as the basis of instruction, moral and literary, were acts purely political on the part of the emperors of the Hán dynasty. Being obliged to set themselves against the demands of the dependent princes of their own families who claimed their appanages, and against those of their high officers who demanded that their dignities should be hereditary, they were informed that the books of Confucius condemned this manner of heritage, recommended expressly the centralization of authority in the hands of the sovereign, and advised the public recognition of merit in the choice of officers. It was natural that such doctrines should be favorably regarded, and that those who professed them should be received as useful auxiliaries in the contest in which they were engaged. They were, then, led by their own interest to favor the influence of the literati. They readily consented to allow them to

regulate the conditions which should have the power to furnish them with good officers and deliver them from hereditary dignities. In these extraordinary circumstances, they tried many other means of appeal to merit. They admitted to the higher offices a number of faithful secondary officers, and a greater number of professors than of officers came from their grand college. But the principle of entry into the higher offices by means of the examinations founded upon the knowledge of the classics, was clearly established under this dynasty, especially at the commencement of the second branch, that of the Eastern Hán. The chief of this second branch was conducted to the throne by the literati, after the usurpation of Wángmáng, in the year 25 of our era. Under this prince named Kwáng-wú, and under his son Mingti, China was overspread with schools or colleges of the first and second order. In all these establishments, they studied the *king*, they practiced the sacred rites, and rendered extraordinary honors to the memory of Confucius. About the same time the descendants of this extraordinary man were endowed with the appanages of princes. We find also, under various branches of the Hán dynasty, numerous edicts which enjoined upon the superior officers, to select and put in requisition a sufficient number of courageous soldiers and skillful tacticians, for the purpose of reorganising the army. These edicts are the origin of the military musters which exist in our day.

The prosperity of moral and literary studies began to decrease about the beginning of the second century of our era, and during some minorities which suffered the influence of certain eunuchs to become very great in the bosom of the court. This new party joined itself to the families of great officers in order to counteract the preponderating influence of the literati. It enlisted in its behalf the favor of Hwánti, whose reign commenced in the year 147. It monopolised the most important offices of government for its friends or for its allies, and caused to be recalled to the court the professors of the Táu doctrines, the degenerate disciples of the mystic Láutsz', who pretended to possess the secret for rendering man immortal. The literati highly displeased, retired from the court, and began to criticise the acts of government. Those who occupied important stations, formed an association among themselves for self-defense. War soon broke out. Two officers of the literati having caused two partisans of the eunuchs to be arrested and executed, these obtained from the emperor a decree, in virtue of which the imperial censor Liying, was arrested, with his friends, and accused of having formed an association against

the state. The persecution suspended temporarily was renewed in the year 169 under Lingti successor of Hwánti. Liying and a hundred of his friends were put to death, after the discovery of a list of the members of the association. In the year A. D. 172, a placard against the eunuchs, having been fixed to the gate of the palace, led to the execution of a thousand of the literati. The system of instruction and the examinations which the latter controlled, must needs sink in the midst of those troubles, which were followed by a long epidemic. Afterwards followed the great insurrection of the Yellow Caps organised by an empiric of the Táu sect, out of the sick whom he had healed, and increased by a crowd of malcontents. The palace and the imperial capital were devastated, and the disorders continued nearly thirty years, until the time when the last of the Hán yielded the throne to his prime minister, B. C. 220.

"A long period of wars and domestic troubles continued from this epoch until the year 591. China was divided into three kingdoms until the year 267. It was afterwards reunited into one empire under the Tsin, and subsequently invaded from the north by the Tartar tribes; and between the years 420 and 591 was separated into two empires, the Northern and Southern. Without pausing for the details, the history of public instruction and of the literati during these three centuries and a half of revolutions may be recapitulated in a few words. The books of Confucius were not regularly adhered to, and frequently the system of instruction founded upon their study was opposed by the Táuists and by the Indian Budhists, which had made great progress in China since the first century of our era. The examination for admission to the higher offices took place also in an irregular manner, and the right of presentation was almost always confided to certain officers, who poorly fulfilled their commission. In short, the important posts were almost always given to sons of high officers, and thus they fell back to the hereditary system.

"In A. D. 591, China formed a single empire, under the Sui dynasty, which occupied the throne thirty-seven years under two emperors. The first, from motives of sordid economy, suppressed all the colleges; the second reestablished and multiplied them, and showed himself very liberal towards the learned of every class, but his excessive outlays in the construction of costly edifices, and in distant expeditions, led him to augment the taxes, which excited dissatisfaction among the people. He was slain in 617, and then commenced the great T'áng dynasty, the first two emperors of which established by a general regulation the organisation of the superior and inferior

colleges, as well as that of the examinations through which access was obtained to the offices of government. The imperial capital possessed six colleges or superior schools, namely, the college for sons of the state, and the grand college to which were admitted the sons of high civil and military officers; the college of the four-gates or classes, *sz' mun* 四門, divided into two ranks, one composed of the sons of officers, the other of graduates sent from the provinces; the school of laws, of calligraphy, and of arithmetic, which can hardly be called the mathematical school, for therein was taught merely the practice of rules of notation, while the term mathematics can only be justly applied to an order of studies more theoretic and abstract. Afterwards, two, and even three other establishments, were joined to these colleges and superior schools preparatory to the highest standard of literature. The provincial capitals and the chief places of departments, possessed colleges of different orders, endowed by the state, and limited to a certain number of pupils. The compilation of *Má Twánlin*, and the *Yuh-Hái* furnish us with ample details of the forms then followed in the general system of instruction, and also a notice still more important to ourselves of the various works studied in the establishments of the capital and in the provinces. The same work shows us in what manner the examinations were regulated, and the order of advancement among the pupils, whether in the same college or in passing from a lower to a higher college. They inform us that the governors of provinces recommended to court the more promising pupils of their colleges, and also persons from among those graduated in the provincial examinations, so that there were two ways of admission open to the colleges at court.

In general, the title of civil graduates was then obtained in one of the three following ways: by examination in the colleges at the capital and in the departments, examination at the public trials in the provinces, and nomination by a special decree, in virtue of a right always reserved to the supreme power. *Má Twánlin* has given us a table of the numerous ranks of the superior graduates, originally instituted by the *T'áng* dynasty, and the rules for their examination. Among the literary graduates, the candidates for the rank of *Siúts'ái* and of *Mingking* explained the sense of certain passages in the classics, and presented original essays upon the politics of the day. Candidates for the rank of *tsin-sz'* were required, moreover, after the year 680, to produce compositions in verse, or to write essays in diverse styles; but they appear to have been examined with less rigor than the *Siúts'ái* upon the *king* and upon politics. The candidates in

science analysed various sections of the penal code and the imperial decrees; and the students in arithmetic were likewise interrogated upon certain treatises pertaining to this science. Many of these ranks, however, embraced only a small number of candidates, and the degree of *Siúts'ái* was dispensed with in 742, for want of candidates; while the two principal degrees of *Míngking* and *Tsinsz'* numbered into regular divisions, furnished only graduates of the last division. Complaints were now heard concerning the inefficiency of the studies.

"The regulations of the first emperors of the T'áng dynasty, instituting these colleges and examinations, were modified by their successors. About the year 740, arose the celebrated committee of the Hánlin, attached to the emperor for the explanation of literary difficulties, which also furnished the imperial historiographers, the directors and inspectors of public instruction in the provinces, and the examiners appointed to preside over the examinations.

"Still the literati were not quiet. The Buddhists and Táuists, between the years 730 and 756 again rose to favor at the court of Hiuen-tsung, who respected their doctrines equally with those of Confucius, and in the year 740, founded colleges especially designed for the study of the four leading philosophers of the latter sect. He gave their professors a rank equal to that of those in the imperial college, and instituted examinations and degrees similar to those already appointed for the classics. These innovations did not survive his reign, but the revolt of a Tartar, to whom he had given protection, threw the northern provinces into the greatest disorder. The capital was sacked in 759, and it was not until the year 763, that a new emperor, T'aitung, was able to restore the literary establishments, and reorganise their studies, upon the basis fixed by his predecessors.

"Petitions made by various literati at this time, indicate that this reorganisation was not well done. The professors of the higher colleges were irregularly paid, and those of the inferior colleges were often reduced to the necessity of cultivating the land for a living. Through the influence of the eunuchs, who gained a complete ascendancy over the mind of T'aitung and of his feeble successors, many abuses crept into the examinations of the superior colleges. A decree, dated 807, reestablished the six colleges in the eastern and western capitals, Chángngán and Lohyáng. But this decree did not terminate the abuses, which continued to prevail during the decline of the T'áng dynasty.

"The most important fact to be noticed in connection with the

present account of these literary examinations, after the end of the seventh century, is the change introduced in the year 736 in respect to the management of the examinations, which until this time continued under the Board of Civil Offices, and was now transferred to the Board of Rites. It was natural that this supervision should have been assigned to the latter of these Boards, since a knowledge of the sacred rites was the basis upon which the examinations were made. It has since remained in the hands of this Board, but as the Board of Offices is specially invested with the right of appointing officers to the vacant places of the administration, the consequence has been a perpetual conflict for power between the two Boards. We are informed by Má Twánlin, that, at that time, the catalogues of the candidates were prepared by the Board of Rites, while the Board of Office controlled the choice according to merit. These two departments of government were so much at variance, that individuals graduated by the Board of Rites were not admitted to the discharge of the public offices, whilst others, whom it had not received were admitted to public trusts by the Board of Offices." Among those who were appointed to office without the consent of the Board of Rites, are reckoned certain subordinates who were in this manner remunerated for their services. But the greater part consisted of the sons of superior officers, who had the right after the time of Tsin, (from 260 A. D. to 420) of entering civil office under the protection of their fathers. These sons of officers, moreover, enjoyed peculiar facilities in gaining admission to the imperial college, a natural nursery of high functionaries. This privilege was contested by the eunuchs after the reign of Taitsung, and the literary graduates experienced great difficulty in obtaining a place in the administration of government. This is clearly seen in the summary which Má Twánlin made of the complaints of several high officers of the Board of Rites. "Among the graduates entered upon the lists of this Board, there is not one in ten," he asserts, "who has succeeded in making himself appear worthy of a public trust to the Board of Office."

"From the commencement of the eighth century, we find, under the T'áng, as there were under the Hán dynasty, extraordinary calls addressed to men capable of informing the sovereign, who were required to be presented to him by the high officers of the capital and provinces. We find also certain examinations for precocious youth and for officers delegated in each district to oversee the public morals. But especially remarkable are the military examinations instituted in the year 702, by a decree which regulated the mode of

their examination and classed their graduates in the same rank as the *Mingking* and *Tsinsz*'. These military examinations were suppressed in the year 800, and reestablished in 808.

"We notice, furthermore, certain schools specially designed for the study of medicine, established under the same dynasty in the capitals of departments in the year 629, and under the supervision of the medical committee of the court. A decree issued in 739, fixed the number of pupils from these schools, and another of the year 743, decided that they should be examined and classed according to the mode adopted for the *Kū-jin*, or literary licentiates.

"After the T'áng dynasty, which ended A. D. 907, we come to the troubled reigns of the five later dynasties, which disputed for the possession of China for the space of half a century, during which period we find no permanent institution. We shall find some facts of more than ordinary importance in the history of the great Sung dynasty, which is distinguished among all the Chinese dynasties, by its exclusive zeal for literature

"Upon the accession of T'áits'í, the founder of this dynasty (A. D. 960), the imperial college was repaired and committed to the direction of a learned professor. In a separate hall, Confucius was honored with the title of Royal Sovereign of the Diffusion of right Principles. But this imperial college appears to have been designed only for the education of the sons of dignitaries and officers of the court. The High college, and the other special or preparatory colleges, which had existed under the T'áng dynasty, were not immediately reestablished and even the reorganisation of the provincial colleges at first proceeded very slowly. Indeed the first emperors of the Sung dynasty did not, like the first of the T'áng, publish any general rule for the provincial colleges, but contented themselves with giving their assent to the institution of public libraries formed by particular associations; and as the newly invented process of printing, or rather of engraving upon wood, had been applied to the reproduction of the classical books, they encouraged these establishments by sending them printed copies taken from the imperial library. This contracted policy seems to have been dictated by motives of economy similar to those which we find noticed in the history of the T'áng dynasty, in the 8th and 9th centuries. But the institution of the examinations received, on the contrary, a great development, in the first years of the Sung dynasty, because they were regarded as both useful and necessary for furnishing the state with good officers. There were therefore besides the presentation made by the provincial governors

or examinations, of the first order a great variety of examinations of a superior order, and graduates of different ranks, for the classics, for the laws, &c., The management of these trials was always assigned to the Board of Rites, which appointed the different conditions for the examination of the *tsinsz* and the graduates belonging to the other superior ranks. These conditions, which are given in detail by Má Twánlin, are analogous to those previously fixed by the T'áng dynasty, except that they attached more importance to poetry in the examination of the *Tsinsz*', who always formed the largest rank. These *Tsinsz*' were thus better prepared for admission into the literary body of the Hánlin than to discharge the duties of public officers in the civil government.

"The college of the Four gates (or Sects) was reestablished in the year 1093, under Jintsung. It received both the sons of superior officers and promising young men from the common people. The following year, the superintendent of the imperial college obtained the restoration of the Grand college, which had produced such good results under the Hân and T'áng dynasties; but the students were at first poorly lodged, and it was only in 1068 that it was constructed of suitable dimensions. It received at that time 100 pupils.

"The general reorganisation of the provincial colleges also dates in the reign of Jintsung; who in the year 1044, caused public colleges to be established in all the departments and districts. A rescript of the same emperor in 1045, blames the overseers of districts for making a bad choice of professors to manage the colleges. In general, it may be observed that during the Sung dynasty the mode of instruction in the provincial colleges left much to be desired, the attention of the literati being directed mainly to the public examinations, these being the road through which they hoped to attain to office. This important institution was strengthened by various regulations for preventing fraud and favoritism, which have been maintained until the present day.

"The body of literati at this period, possessed a great influence over the minds of the court as well those of the people; though it was from time to time counterbalanced by that of the Táuists, some of whom obtained great credit at the court of Ching-tsung, between the years 1008 and 1017. They were afterwards persecuted by Jintsung, who forbade their living among the people.

"We come now to the year 1068, an epoch of innovations introduced with unusual boldness under the administration of Wáng Ngánchí prime minister of the emperor Shintsung. As every mea-

sure of the administration in China must be based upon the ancient usages, Wáng Ngánchí justified his new regulation by examples drawn from the Book of Rites by the princes of Chau. Meeting with opposition from the literati, he himself prepared some new commentaries upon this work, as also upon the Shú King and Shí King, and obtained the emperor's consent that these commentaries should be adopted exclusively at the examinations. He preserved only the assemblies of the *Tsinsz'* among the high examinations, for literary degrees, he dispensed with the poetical compositions required at the examinations, and proposed in this manner to induce the candidates to attend to studies of real utility to the state. With the same object in view a school for the study of the laws was opened near the imperial palace, in the year 1070. An examination for those taught in the laws took the place of the assemblies of those acquainted with the classics (*Mingking*); a military school was also established and furnished with learned instructors.

"The introduction of a uniform mode of explaining the classics, and the direction given to the efforts of the candidates to the pursuit of objects of real utility, were certainly the suggestions of a true philosophy. For in fact, the higher graduates of this epoch were nothing more than mere scholars, utter strangers to the details of business. But the application of these views was mischievous. For according to history, written, it is true, by the literati, the commentaries of Wáng Ngánchí were tinctured with errors derived from the doctrines of the T'auists and Budhists, and he distorted the true sense of the classics in the strangest manner, in order to justify his new plans for conducting the government. These regulations excited such numerous complaints, that Wáng Ngánchí was disgraced in the year 1076; but his edition of the three *king* continued to be followed in the examinations until the year 1087, when the celebrated historian Sz'má Kwáng was elevated to the ministry by the prince regent during the minority of Chítsung. Sz'má Kwáng and his successor, Liú Kung-chü, abolished all the regulations of Wáng Ngánchí, suppressed his commentaries, as well as a dictionary which he had composed in his retirement, and displaced the professors who adhered to his principles. The literati who held the pure doctrine were reappointed to the supervision of the colleges, and wholesome studies flourished until 1093, when the youthful emperor, now of age, blindly guided by a eunuch, reestablished the regulations of Wáng Ngánchí. He died in the year 1100, and was succeeded by Hwuitsung, who also appointed a minister who approved of the same regulations. The statue

of Wáng Ngánchí was placed near that of Confucius, and his commentaries became again the standard of the explanations given at the examinations. There were however some deviations from this policy; for between the years 1106 and 1112, Hwuitsung twice dismissed and recalled this minister, whose name was Tsáiking.

"From the year 1079, a new edict classed the pupils of the grand college into three ranks, named the ranks of the exterior, interior, and upper chambers, according to the position of the lodgings assigned to the pupils belonging to each. These three ranks designated three degrees of merit, and the pupils passed by successive examinations from the first to the second, and the third, which entitled them to official posts, or to the enjoyment of certain privileges. This system of classification and promotion of the pupils of the grand college, seems to have been designed for the furtherance of this establishment, and to induce the candidates for literary honors to attend this, instead of restricting themselves to the public examinations. It was in this manner that the T'áng dynasty had simultaneously, graduates at the collegiate examinations and at the provincial examinations. This system of the three ranks of chambers, having been abandoned in the year 1086, was reestablished in 1094, and continued for a long time. A decree of the year 1099, extended it to all the colleges in the empire, and gave their professors the privilege of selecting a number of graduates of the same rank as those of the provincial examinations. A decree dated 1103, even went so far as to suspend the latter; but the professors, now no longer appointed by the Board of Rites, but simply by the prefects of their departments, showed themselves generally poorly qualified for choosing the graduates. The complaints of the real scholars increased, and in 1121 the system of the three ranks, was abandoned in the provinces; though it was reestablished in the year 1142, after the emperors of the Sung dynasty, driven from their capital by the Kin, had fixed their residence at Hángchaufú, now the capital of Chehkiáng.

"About the year 1194, we find mention made of the schools established by Hwuitsung, for teaching arithmetic, medicine, painting and calligraphy. Mí Twánlin and Yuh Hái have preserved the programs of the studies followed in these four schools, which existed in both the capital and in the provinces; in the latter, they seem to have been opened on the model of the ancient schools for teaching morality and literature. But they had only a precarious existence, disappearing when Tsáiking was degraded, and reviving when he was recalled to the ministry. About the same time the

Táuists were in favor at court. Hwuitsung classed them into twenty-six ranks of graduates, at the head of whom were three superiors chosen from their sect. It is not necessary to describe the irritation of the literati against this emperor, who constituted their adversaries a legal corporation, suppressed the literary examinations, and upheld the erroneous commentaries of Wáng Ngánchí.

"The invasion of the *Júchí* Tartars, or *Kin*, in 1127, changed the aspect of things. Hwuitsung was led away captive into Tartary with almost all the imperial family. His ninth son was elevated to the throne under the name of Káu-tsung, and retired with his troops beyond the Yángtsz' Kiáng, where the war was continued between the two nations upon the south bank of this river. Nevertheless, Káu-tsung issued various decrees, between the years 1132 and 1145, to reorganise the colleges in the capital and in the provinces which remained faithful. A decree of 1151 informs us that there were then a number of superior inspectors of studies, attached to each province, and lands appropriated to the maintenance of the colleges. But in general, according to a remark of the celebrated commentator Chú Hí, the provisions which were made for these establishments by the rental of lands or in money, were by no means proportioned to the great number of pupils which were admitted to them. The professors had no longer the privilege of naming the graduates, and the promotions were regularly made by means of the public examinations; the high importance given to poetry in the examinations, changed the principles of this institution, and few persons capable of becoming able and efficient officers were furnished. The studies were thus turned aside from the end originally proposed by Confucius and his first disciples; and government, as Má Twánlin observed, no longer occupied itself in perfecting the morality of the people by the knowledge of ancient rites.

"In the mean time, the Kin who dwelt in the northern part of China, soon endeavored to copy the system of public instruction, and examinations which they saw among their neighbors. The Liáu had already established schools and examinations in Liáu-tung and the country lying north of China; and the Kin, who conquered them, followed in their footsteps. They revived the examinations in Chinese literature, in order to fill again those offices which had become vacant in the conquered provinces. They did still more. They translated the Chinese classics into their own language, printed them in two forms of character, and distributed them in the schools destined for the children of the conquerors. They instituted examinations

in this language, and had thus at the same time *Küjin* and *Tsinsz*' graduates both of the Chinese and *Júchí*. They instituted examinations in law and for precocious youth, and established numerous colleges of medicine throughout the kingdom.

"The Chinese government recollected occasionally, that military merit ought not to be altogether neglected, while they were continually threatened with invasion from the Tartars. Thus *Káutsung* in 1135, presided over an examination in archery and sanctioned in 1157 the regulation of a military school in the capital. In 1169, a number of graduates, similar to those of the civil list, were distributed among the Chinese army on the frontier.

"In the beginning of the 13th century, the Mongols, under Genghis Khan, appeared upon the stage of history, and the Chinese made an alliance with them to attack the kingdom of the Kim. But after its destruction in the year 1235, the Mongols turned their arms against the Chinese emperor, who had supposed that these nomads would return to their deserts with their booty. We now come to the last days of the Sung dynasty, which in vain multiplied unusual appeals and extraordinary efforts to raise up defenders. The last emperor of this dynasty died in 1276, and left the Mongols peaceable possessors of all China.

"This race exhibited little taste for Chinese civilization; and it was at first proposed to exterminate the inhabitants of western China in order to make this country a great pasture field. They soon concluded, however, that it would be more advantageous to permit the industrious population to labor, and require them to pay regular taxes; though they were little disposed to give them any part in the government, and consequently they did not hasten the reestablishment of the examinations. It is true indeed that *Koblai*, the first Mongol emperor who reigned over all China, was inclined to favor the Chinese, and passed various decrees for rebuilding the imperial college, and multiplying the provincial schools. But as appears from history the greater part of the establishments of this kind existed only in name, and his decrees were very imperfectly executed. After him, we come to the reign of *Jintsung* about 1313, when the examinations were reestablished in the capital and in the provinces, at which the candidates were tested by compositions and by questions upon the sacred books of the Chinese, and political affairs. As these books had been translated into Mongolian, they divided the candidates into two ranks; the Mongols were subjected to two trials, the Chinese, to three. They admitted the same number of Chinese as Mongols,

to high civil offices; and in order that the latter might not be dissatisfied, the number of offices was doubled in each branch of the administration. This division continued until the accession of Shuntî, who suppressed the literary examinations in 1335, and reserved all the offices to the Mongols alone; but five years afterwards, he was compelled to reestablish them in order to quiet the discontent of the vanquished nation, and they were held every three years during his stormy reign, which was terminated by the expulsion of the Mongols into Tartary.

"Kublai and his successors gave encouragement to medicine, divination and astronomy, three sciences which they deemed useful; and there were in all the provinces of Chiua, schools specially designed for their study. Regular examinations were instituted for the medical graduates, who were allowed to enter by examination into the medical college at court, and for graduates in astrology, who succeeded in like manner to the posts of assistants in the imperial observatory.

"The founder of the Ming dynasty which superseded that of the Mongols in the year 1368, issued three decrees in the first years of his reign, to establish the imperial college, to reorganise provincial colleges, and to prescribe the solemn opening of the civil examinations. He fixed for each college the titles of the professors, and the number of pupils admissible by examination; determined the supply of corn which would be allowed them under the supervision of trustworthy agents; decreed the regulation of the daily studies, and decided that the pupils must study nine years, and pass satisfactorily at the examinations of the colleges, before presenting themselves at the examination preparatory to the second degree. With a zealous admiration of antiquity, he at first united instruction in the ancient books and classics with that of arms and mathematics, that he might imitate the system of education taught in the ritual of the Chau, and regulated upon the same principle the program of the three trials for the examinations in the provinces and in the capital; but this combination of different studies had little success. The system of instruction in the colleges for the education of civilians and the trials at the examinations became purely literary, as is shown in a second program of studies, promulgated after a short suspension of the examinations in 1384 by the same emperor. In 1392 he wished to restrict the pupils of the imperial college to the use of the bow, and refused to establish inferior colleges for the literary instruction of soldiers; remarking that he considered there was only one system of education applicable

to all careers. After his time some colleges or schools intended for the education of soldiers, were established at Peking, Nanking, and at the garrisons on the frontiers.

"The regulations of the imperial college, as ordered by Hungwú, have been preserved to the present day. This college was intended to take the place of the ancient college for noblemen's sons and the ancient grand college; for the decree of 1368, by which it was established, declared that its pupils would consist of the sons of officers of the nine ranks, and of men distinguished for literary merit among the common people. Other decrees, published in succeeding years, named for this purpose the sons of high dignitaries, and determined the mode according to which the colleges in the empire should present their pupils to the imperial college. This college was divided into six halls. The pupils were to remain ten years, and to pass successively through the several halls by trials increasing in strictness. From the last hall they entered into the employ of government, and found themselves in the same rank as the provincial licentiates. As the provincial examinations furnished an insufficient number of persons at first, the pupils of the imperial college then easily obtained important posts in the administration of the provinces. A large number of them were placed in the ministerial bureaux, and twenty-eight were attached to the body of Hánlin, as translators of foreign languages.

"Later still, after the second half of the 15th century, these admissions to the ministerial bureaux were made irregularly. The degree of merit the pupils gained at the examinations was not reckoned, but the number of their years of study; and many of them neglected to resort to the college, and passed their novitiate directly in the bureau. Two edicts promulgated in the years 1426, and 1447 admitted two ranks of graduates not assisted by government, to the colleges of the departments, who obtained, after passing an examination, the vacant places of pupils thus supported. After the middle of the 15th century, the choice was delegated to special officers, also charged with inspecting the colleges, and making out three lists, of pupils admissible to the examination for degrees, of those who were to continue their studies, and of those who deserved punishment and rejection. Other edicts of the same period relate to the punishments to be inflicted upon government pupils in case of misconduct, to the works which were to serve as models for compositions at the colleges, and lastly to the suppression of public libraries, founded without permission of government. These last establishments were afterwards authorised.

"The first organisation of the examinations received also some modifications. In different years, the licentiates who had failed at the higher trials were admitted to a second examination less severe. The number of licentiates in each province had been fixed by a decree passed in the year 1370. But it was successively augmented for different provinces. The number of doctors was limited by a list, which however, was almost always exceeded. The candidates at the general examinations were divided into two ranks, the Northern and Southern, in order to compensate for the smaller number of candidates from Peking and the Northern provinces, a division that was done away with in 1454.

"The direction of the provincial examinations which had at first been left to the local officers, was assigned to a number of special examiners chosen from among the officers of the court and members of the Hánlin. The higher examination at the capital was presided over by certain ministers or counsellors, assisted by members of the same body.

"The military examinations, which the Mongols had totally neglected as useless, were reestablished by the founder of the Ming dynasty, who, in imitation of the civil, divided them into the provincial and general examinations. They were presided over by high agents sent from the Board of War, but their operations do not appear to have been conducted with much order, until the year 1506, when they were regulated by an official program. They then consisted of certain trials in composition, in archery and in horsemanship.

"The emperors of this dynasty were disposed to foster the three sciences, which the Mongols had encouraged, and which the Chinese ranked as professions. The imperial observatory had a special committee, whose members were at first selected by inquiry in all parts of the empire, and then their places made hereditary. In like manner, the vacant places in the grand medical body, were generally accorded to the sons of the court physicians, though examinations for this post were sometimes held, at which the competitors were drawn from families long engaged in the practice of medicine. A decree of 1492 appointed professors of medicine for the departments. Ordinary examinations in medical science were then held for the office of physicians for the departments, and a general one for admission to the faculty at court. It is unnecessary to speak of the protection accorded to the Táuists by several emperors of the 15th century, and their persevering efforts to discover the secret of immortality; since the blind desire of attaining to immortality is regularly found to have exist-

ed at those epochs when the several Chinese dynasties began to decay.

"The institutions of the Ming dynasty have been generally adopted by the Manchu Tartars, who about the year 1643 made their entrance into China, then rent with interior troubles, which they pacified in founding the present dynasty. The penal code, which they put rigorously in force, is mostly based upon that of the Ming, and the collection of their laws and regulations, intitled *Ta Tsing Hwei-tien*, furnishes evidence of there being, at the present imperial court, establishments similar to those which had been instituted in preceding dynasties. This collection contains the regulations of the body of Hani. Those of the imperial college, of the chief medical faculty, and of the imperial observatory. The first of these establishments is composed only of Chinese savans. The other three have each two presidents, one a Chinese, the other a Manchu, according to the mode adopted in the ministry, and imitated from the Mongols. In the provincial colleges and schools the primary instruction is, as it was under the Ming and the preceding dynasties, left free under the supervision of special inspectors, who have the right of closing the elementary schools when they are badly kept. These schools have been greatly multiplied, because literary instruction is generally sought after in China, where every father of a family may hope that his son will some day share in the administration. No distinct arrangement is made for the education of daughters, who remain at the parental home. The superior colleges attached to each town, have fallen into complete decay, although they have professors paid by the state and graduates, invested with the highest rank, for pupils. These pupils are chosen by the literary chancellor, in the provincial capital, and are required to appear before him every two years, for examination, or to lose their title, and it is also from him that they obtain permission to appear at the public examinations. Experience having taught them that their advancement depends wholly upon the examination undergone before the chancellor, they repair to the college only on the occasion of his periodical visit, and study privately, with manuals similar to those used by bachelors among ourselves. Thus collegiate education has been ruined by the system of overseeing, and of periodical examinations.

"The examinations for the second degree, that of licentiate, are held every three years, at the capital of each province. They are presided over by examiners sent from the capital, chosen as under the Ming. There are three trials passed through by the candidates, one consisting in written composition upon classic and poe-

tical books; the second upon their sacred books (the *king*), and the last upon subjects pertaining to history, or political economy. They are guarded with a great array of precautions in order to avoid fraud. In conformity with the regulations established by the dynasties of T'áng and Sung, certain numbers are substituted for the names of the candidates, and their compositions transcribed by copyists. The *kūjin*, or licentiates passed at these examinations, are admitted to employment in the government.

"The general examination is managed in accordance with the same principle and guarded with the same precautions. The *Tsinsz'* or doctors received at it, have a right to a superior office, or rather, if they continue their literary studies, they can obtain the degree of Hsinlin, on giving satisfactory evidence of their merits at the examination in the palace. There is, finally, an examination in the presence of the emperor, which admits the successful wrangler of the first or second rank in the Hsinlin. It may easily be presumed that few of the literati persevere long enough in their studies to be warranted in presenting themselves at these higher trials.

"The military examinations have been preserved and regulated by the Manchus. There are existing at the present time in China classes of military graduates having the same rank as the civil graduates. The Manchus have also maintained the military academy at Peking which is the only primary school supported by the state.

"After reviewing all these facts, I ought to illustrate a question of great importance in the history of the body of the literati. It is proper to inquire in what manner the nomination of the literati or graduates to the offices of government is actually made, and try to ascertain whether they are reserved to these alone, as the accounts of the missionaries during the last two centuries seem to indicate. We have seen that during the T'áng dynasty, the literary examinations, opened and directed under the inspection of the Board of Rites, determined upon the fitness of a graduate for the duties of a civil officer, and conferred upon him the title of a member of the government, but that it was required still to submit to an examination in regard to his capacity before the Board of Offices in order to be actually entrusted with an office. This twofold system of examination was continued under the Sung, as appears from diverse documents cited by Má Twánlin. There was in the Board of Offices a bureau of principal examination for the nominations, and a bureau of control for the advancements and degradations. The same system was preserved by the Ming, under whom the Board of Offices accorded only provisory nomina-

tions, awaiting the confirmation of its bureau of control. Finally, it exists even to this day, as is evident from the duties assigned to the Board of Offices and the Board of Rites as stated in the collection of the laws and regulations of the Manchu dynasty. The second of the Boards is charged with the management of the examinations and the supervision of the colleges, without the right of nomination, while the first has a division of the nominations for the civil employments, and a division of the examination of the merit of officers in the exercise of their functions. Consequently the graduates received at the literary examinations for ranks of *kūjin* and *tsinsz'*, do not begin immediately to discharge the functions of office. It is necessary that they obtain their nomination from the Board of Offices. There are of course certain formalities in this department similar to those for the military graduates, since the distribution of military employments depends on the Board of War, in the same manner as that of civil offices depends upon the Board of Offices. The Board of War has also its bureau for nominations and for the examination of merit.

"We have seen that under the T'áng, the Board of Offices distributed a portion of the disposable places to officers of a subordinate rank, and that under this same dynasty, the officers of superior rank at court and in the provinces, enjoyed the privilege of associating with them their sons, or if they had no sons, their near relatives in the administration. This is what is called the right of protection. There were then three regular methods of attaining office, without reckoning those of general summons or political merit, calls that were made by the emperor on extraordinary occasions. The emperors of the Sung showed little favor to the advancement of *employés* chosen out of the examinations, and the second emperor of this dynasty forbade their assuming most offices. The Sung also made some strong efforts to abridge the right of protection, the remains of the ancient hereditary system. The officers could no longer present more than one of their sons to the emperor; and this son must be twenty-five years of age, and the father justify his demand by a statement of his own services. The young men thus nominated were subjected to an examination which they passed, it is true, with but little credit; but we have various petitions and edicts on record against this negligence. In general, it seems to me, that leaving out of view the twenty years during which the examinations were suspended, and the appointments regulated by the system of the three orders of chambers (from 1099 to 1121), the regular graduates had every facility under the Sung in obtaining employment. But the Mongol dynasty, which had been

from the first opposed to the examinations restored the privilege of succession to the superior civil and military officers. This privilege was tolerated by the Ming, though it was at first restricted to the courtiers of the first or third rank, and to officers who had deserved well of the state by splendid performances. Later, during the wars with the Tartars, the governors of frontier districts obtained the privilege of their sons' succeeding them, and the right of hereditary succession was accorded to all officers in the interior of the court. Moreover, the sons of officers had peculiar facilities for admission to the imperial college, and they were thus able to obtain a place during the life of their fathers. At the commencement of the same dynasty, the *employés* of the administration formed a distinct class, who were permitted to aspire to the higher officers of government, as well as the pupils of the imperial college and the regular graduates. They were chosen upon the personal guaranty of the superior magistrates of their districts, remained in office from three to six years, and submitted at the expiration of their employment, to an examination, which bestowed upon them the title of member of the government. Various edicts were published to regulate this examination, and render it more strict. In accordance with the passages quoted, the court ordered at different epochs, extraordinary promotions in favor of inferior employés who had distinguished themselves. These promotions were made upon the personal guaranty of the superior officers, and sometimes upon the report of the bureau of nominations attached to the Board of Offices, which held at this time its usual prerogative. The same passages assert that the *tsinsz'* and other graduates obtained, under the Ming, the posts of prefects, of superiors of colleges, of *chuk kí sz'*, or secretary compilers of the Hánlin, and lastly of employments in the ministerial bureaux. These places were also given to individuals who had simply official recommendations.

"The documents of modern date which we have had the opportunity to consult do not inform us whether the Manchu dynasty has instituted any special examinations, or ordered extraordinary promotions for the admission of inferior functionaries to high offices. But it is evident that the Board of Office, which has always the nomination to civil offices, should have the right of promoting inferior employés, who have distinguished themselves, in the same manner as the Board of War advances officers or soldiers who have distinguished themselves in the army, even if they have not obtained a degree at the military examinations. The four other Boards, viz., Revenue, Rites, Punishments, and of Public Works, are, properly

speaking, only departments which have not the right of naming their own servants. This privilege of nominating to civil offices, assigned to the Board of Offices alone, is very singular, and at the same time perfectly established by authentic documents. It resulted from this, as was observed by Má Twánlin, that certain clerks, with only a moderate degree of education were chosen to fill stations which required particular sorts of information, such as the knowledge of laws, skill in accounts, architecture, the mechanic arts, &c., and were the grounds of their advancement or their degradation. This is a radical defect in the political system of China, and it is surprising that it still exists. It has been carefully shunned by the governments of Germany, which have recently instituted examinations for junior officials. In Prussia and Wurtemberg, each board names its own commission for choosing its employes from among the candidates who have satisfied the general conditions and attained the required degrees. But in China nothing is so much dreaded as change. After having made the judicious remark which I have cited, Má Twánlin says that the established state of things is bad, but it can not be changed, because of its antiquity. The Manchu emperors seem to have been guided by the same ideas. They are contented with preserving the order of things which existed before them under the Ming, while they maintain their military power. There is still a mathematical school attached to the imperial college, but it contains only thirty pupils. They have no longer the school of laws which existed under the T'áng and Sung dynasties. However, the ancient right of protection for the purpose of admission to offices, appears to have been abolished by the Manchus, who have not recognised any hereditary dignity with an appanage or pension from the state, except that of the family of Confucius, or, at least, this right is limited to the privileges of the nearest kinsman of the emperor, and to facilities for admission into the imperial college enjoyed by the sons of officers who have distinguished themselves in the service of the state.

"But a usage much more injurious than the right of protection was introduced after the end of the Sung dynasty greatly to the prejudice of the regular graduates. The last emperors of this dynasty, and especially those of the Ming dynasty, authorized, at a time when their finances were embarrassed, the sale of official titles, of offices, and even of literary degrees. The price of these concessions was paid by the purchasers, in supplies of grain, in forage for the troops on the frontiers, or for districts laid waste by inundations. In 1450, a deficiency in the provisions of the army of the north,

gave rise to the passing of a decree which regulated the price of admission to the imperial college, and eight hundred new pupils entered in this manner. Similar events occurred during the 16th, and at the beginning of the 17th century, in the time of the decay of the Ming dynasty. Wáng-kí, an author of this last epoch, complains that merchants, men without education, had been able to attain to the literary degrees of *siúts'ái* and *tsinsz'*. He reckons by thousands, the individuals who purchased the title of scholar at the imperial college.

"Although it would seem that the long peace which China had enjoyed for two hundred years, ought to have improved the condition of the finances, the Manchus have followed in the way opened by the Ming. On a level with the regular *siúts'ái*, who have won the title of pupil of the provincial colleges, figure the *kungsang* and the *kiansang*, who purchase their title from the state, and have the right to present themselves at the examinations for the second degree. Many young men of wealthy families economise, by the payment of money, the time necessary for obtaining the first literary degree, and present themselves directly at the examination for the degree of licentiate, or rather, they become pupils of the imperial college, and on taking leave of this, are placed in the same rank as the *kújin*, who gain their degree through the public examination. Being indebted to the position of their families, they then obtain easily a place in the government. They are even preferred to the regular licentiates, who attain their degree frequently after having been disappointed at several trials, and at a time also when their age renders them less capable of discharging an active service. It is affirmed also, that in frequent instances, wealthy young men by the payment of money employ substitutes, who pass in their name the examinations for the first and second degree.

"The missionaries of the 17th and 18th centuries have said but little concerning these abuses, whence it may be presumed that they were less frequent in their time. Nevertheless, the purchase of literary degrees is mentioned by the emperor Yungching in his amplification of the maxims of his predecessor Kánghí, published in the year 1724. But the evil has become much greater since the present reign, if faith is to be put in the published documents from authentic sources, in the *Chinese Repository* of July, 1835. According to these documents, the sale of offices and titles, civil or military, was legally authorized in 1826, 1828, and 1829, in order to furnish supplies for the expenses of the war against Turkestan. And more recently still, the Peking Gazette announced that the list of promotions to the

literary degrees would be open to subscribers until the fifth of June, 1835. Meanwhile, the number of candidates at the public examinations increases at each new opening, and since the publication of the article already referred to, in the year 1835, the *Chinese Repository* has not published any new document upon the sale of offices, even during these late years, in which the war with the English has resulted in imposing upon China the weight of new expenses and a considerable sum as indemnity.

"In admitting the authenticity of these reproachful facts charged against the Manchu government, in its manner of increasing its finances, it is sufficiently natural that the leaders of government should be less sensible to the merits of their present literati, who study much more the niceties of style displayed in the examinations, than the moral and political maxims contained in the works of Confucius. On this account, the improper course of the Chinese literati was signified by the emperor Yungching in a decree which he passed in the year 1726, to suspend the examinations in Chehkiang; and the last emperor Kiaking refused in 1800 to authorize the establishment of colleges and literary trials in the provinces of Tartary, because, as he says in his rescript, these provinces ought first of all to preserve the habits and manners of soldiers. The Manchus wish to mortify the excessive pride of the Chinese literati, who have no more scientific education than the rest of the population. They naturally find it more advantageous to employ young men, who have purchased their degree, than licentiates or doctors too aged to serve the state with zeal. On the other hand, the literati reproach those who purchase their offices, with possessing only vile and unworthy sentiments, and oppressing the people, in order to indemnify themselves for the money they have advanced, and to enable them to amass wealth. Thus the difficulty of success at the examinations has become an obstacle instead of a guaranty for securing officers capable of serving the government well, and it would not appear that the government had sought to reduce the number of candidates by limiting their age.

"We learn moreover, from this survey of their actual situation, that there exist the germs of disunion between the Manchus, who have the supreme power, and the vast body of the Chinese literati, dispersed throughout the empire. The antipathy of the two nations is still so decided, that the Chinese and Manchus in Liäutung,* designate each

* See a letter of a young Korean convert, inserted in the *Annales de la Propagation de la Foi*, in the number for May, 1846.

other respectively by the terms, Men of the country of Ming, and Men of the eight banners. They have therefore preserved among themselves, the same terms which they had two hundred years ago, at the time of the conquest. Various secret societies, formed by the literati, count a great number of adherents in the different provinces of China; but probably they do not consider themselves sufficiently strong as yet to make their doings public, seeing that they have gained nothing by their encounter with the English. It is certain that the Manchus dread these societies, and make active efforts to suppress them. At present also, the government seems straitened in its finances, as in the years 1826 and 1828. If it has not anew put up for sale literary degrees, it has made efforts among the rich citizens, to obtain the means of paying the price of the peace obtained from the victors. The emperor is already advanced in age, and his successor is still very young. It may be presumed, therefore, that there will be at some period a collision between the two parties, similar to that which ended about 500 years since in the expulsion of the Mongols. But it is impossible to tell when the pusillanimity of the Chinese literati will be tired out by the fiscal procedures of the Manchus.

"Whatever may be the result, four principal facts discover themselves to my view, in the history which I have endeavored to trace out. In the system followed by the Chinese, the adoption of the public examinations as the method of regulating the admission to offices of government, has for its foundation a knowledge of the ancient institutions, and qualifications suitable for the affairs of the times. It is evident that the application of this fundamental principle has been sensibly modified by a taste for literary subtleties. It is equally evident that the Chinese youth have directed all their efforts with reference to the examinations, and have neglected the studies of the colleges, which have consequently experienced a rapid decline. Moreover, the age of the candidates not being determined by any fixed limit, they continue from year to year to repair to the examinations; and frequently it happens that they do not succeed until they are at an age too advanced to discharge properly the duties of an office which requires activity. This has served at least as a pretext for tolerating a purchased release from the conditions imposed at the examinations. In fine, the right of appointing to all offices being assigned to a single Board, there remains a wide door open to favoritism and corruption.

"These facts may be of some consequence to us, now that the system of these examinations promises to admit of an application

to the different branches of our social constitution. It seems to me that they ought to enlighten us in respect to the great disadvantages which may stand opposed to the beneficial results of this beautiful institution. We enter upon a route in which the Chinese have preceded us, for at least twenty centuries. They have encountered some obstacles, which they have not known how to avoid, and which we are now beginning to perceive. It concerns us of the present age to profit by the errors of our predecessors. We ought to study their history that we may not permit the abuses to increase among ourselves, which are considered in China as irremediable. In this point of view, it is my humble hope that my work may commend itself to the attention of those men who are placed at the head of our country."

ART. II. *A short account of a visit to the Hot Springs of Yung-mak.* By J. C. BOWRING.—Extracted from the Transactions of the China Branch of the Royal Asiatic Society, for 1847.

At the distance of about twenty miles to the N. N. W. of Macao, and on the island of Hiángshán, is a valley of considerable extent encircled by high mountains, which from its remarkable appearance, and the existence of several boiling springs in the centre, is generally supposed to be the site of an extinct volcano.

Having had an opportunity of visiting this spot during a short stay at Macao in the month of March last, I have now the pleasure of laying before the Society the substance of a few notes taken at the time, which it is hoped will not be found void of interest.

A gentleman residing in Macao, who is well acquainted with the surrounding country, having offered to conduct me to the place, we started before sunrise from the Inner Harbor, and passing round the north-end of Lappa, after a pull of about two hours through narrow and intricate passages, entered a channel of considerable width, which runs up from the Broadway, and leads directly up to the spot to which we were proceeding.

Following this channel, in about two hours more we reached the boiling springs, which are situated nearly in the centre of the plain, and not far from the village of Yung-mak. By the time we arrived at the spot, it was late in the forenoon, and the sun being powerful, the steam from the pools, which during the cold weather, or early in

the morning is to be distinguished at a considerable distance, was not visible until we were close upon them, but the smell of the waters was very perceptible as we approached, much resembling that of several of the mineral springs in England.

The space over which the springs are scattered, and which may be considered their peculiar locality, is perhaps seventy or eighty yards square, from all parts of which steam may be seen to rise, and the ground everywhere shakes and trembles under foot. The Chinese villagers have at various times attempted to fill up the pools which have shown themselves at different points in this plot, but without success, as the water has always broken forth in other places. They do not however appear to have been disturbed of late.

At the time of our visit the principal springs were three in number, the largest being nine or ten feet in diameter, and none of them of any depth. The water boils up through the mud at the bottom with considerable force, and runs off in a continual stream into the channel close to whose banks the pools are situated.

Having no thermometer with us, we were unable to ascertain correctly the temperature of the water, but close to the edge, where the depth was not more than two or three inches, we judged it to be about 150° or 160° . In the centre, where the water may be seen to boil up from below, the heat must be far greater, and on a previous visit my companion found it to be 170° ; it is probable, however, that the water does not remain at a uniform temperature, and it is doubtless at times hotter than 170° . The Chinese who live on the spot are in the habit of boiling their rice, &c., here, which is easily done by placing the articles in a basket which is slung on a bamboo and then immersed. In this manner we boiled a number of eggs, and found that in two minutes they were in a perfectly eatable state, and in five minutes were thoroughly done.

The water is perfectly clear and salt, though free from the bitterness perceptible in sea-water. It has been found to be highly serviceable in cutaneous diseases, and I have been informed that it was employed on several occasions with much success by the late Dr. Pearson.

The mud at the bottom of the pools is of a dark color, and covered with shining metallic-like particles. It has been probed to a great depth without any resistance being met, and my companion, who had often visited the spot before, assured me that he had tried and found no bottom at thirty fathoms.

Perhaps the most remarkable circumstance relating to these springs is the alteration of the level of their waters with the ebb and flow of

the tide in the adjoining channel, which would seem to indicate some communication below, and that the water should retain so high a temperature under such circumstances is not a little curious. At the time of our visit the tide had still about two hours more to flow, and from marks on the sides of the pools it appeared that the waters would rise from eight to ten inches higher than they then were.

The valley, as before mentioned, is surrounded by high mountains, and resembles a vast amphitheatre; and when it is remembered that basalt and other volcanic rocks are frequently met with along the coast to the westward, the opinion generally entertained that this was the crater of a volcano appears at first not to be without foundation: but an examination of the spot will easily show that it is incorrect. The mountains in no way differ from those on this island and on the mainland in this neighborhood, being of granite formation, covered with a scanty soil, consisting of the detritus of the rock, and in no part is there any trace of volcanic agency.

At the entrance of the valley are two villages, Ngoi-pú and Chi-fong, the one on the right and the other on the left hand, and at the head of the channel at the further extremity of the plain is a third of large size. Besides these and the village of Yung-mak, various smaller hamlets are distributed along the base of the mountains, and the whole district appears to be exceedingly populous.

In the immediate vicinity of the hot springs, the sugar-cane appears to grow well, but the remainder of the valley consists of extensive rice fields. During the winter months these are a favorite resort of the sportsmen of Macao, as they then abound with wild fowl; and even at the period of our excursion in the middle of March, myriads of teal and wild duck covered the paddy swamps.

The distance from Macao will render this place inaccessible to most persons, but those who have leisure and can devote a day to an excursion to the hot springs of Yung-mak will find their trouble amply rewarded.

Since the foregoing was written, I have been favored by Dr. Harland with the subjoined result of his analysis of the water of the Yung-mak springs, and I here beg to express my thanks for the care and trouble he has bestowed on the subject.

It will be seen that several of the remarks contained in the above paper are borne out by the analysis, and the want of the bitterness so perceptible in sea-water is fully accounted for by the total absence of muriate of magnesia. That no trace of this salt should exist is remarkable, as it has been shown that the springs are situated

within a few paces of the channel which runs directly up from the sea, and in which the rise and fall of the tide is considerable.

With respect to the smell perceptible on approaching the springs, Dr. Harland remarks,—“There is nothing in the water itself to account for it, though it is quite possible that the water may naturally contain a small proportion of some gas which has escaped [from the specimen examined] by being so long in bottles, which really are not so perfectly tight as I had expected, and on this account I make the remarks at the commencement of my notes. It is more probable, however, I think, that the smell you allude to is caused by the effects of the high temperature on the vegetable matter immediately adjoining.”

ANALYSIS OF THE WATER.

Before mentioning the results of the Analysis, it is proper to remark that the specimens of the water sent to me for that purpose had been preserved for several months in glass stoppered bottles; but as the bottles had not been completely filled, and the stoppers inserted whilst under water, a space of several cubic inches remained full of air in each bottle, and the stoppers themselves did not fit so accurately as is necessary for such purposes. No sediment whatever was found to have been deposited in the bottles, the water remaining perfectly clear and limpid, free from any smell, and having a cool purely saline taste. After the repeated application of various appropriate tests, not the slightest trace of sulphuretted hydrogen or carbonic acid gases, nor of iodine, magnesia, or iron, could be detected.

24 fluid ounces (or 10957.5 grains) carefully evaporated to dryness in a small porcelain basin, and the residuum heated to redness, afforded 66.5 grs. of solid anhydrous saline matter; and if to this we add 23.84 grs. of water, which is the exact proportion of water of crystallization required by the resulting salts in their crystallized form, we have 90.34 grs. as the total amount of solid crystallized saline matter contained in the above quantity of water. The proportion of the different salts in the 24 ounces is as follows:—

Muriate of soda	50.29 gr. containing	6.65 of water and	43.64 chloride of sodium
Sulphate	27.85 "	15.60 "	12.25 anhydrous sulphate of soda
Muriate of lime	11.54 "	1.59 "	9.95 chloride of calcium
Loss	.66		.66
Total	90.34 crystallized saline matter	23.84 water of crystallization	66.50 Anhydrous saline matter.

A wine pint of 8750 grains of this water contains, therefore,—

Muriate of soda (common salt)	40.34 grains
Sulphate of soda (Glauber's salts)	22.24 "
Muriate of lime	9.21 "
Loss	.52 "
Total	72.31 grains

When the locality of these springs is taken into consideration, the following comparison between the water of Yung-mak and ordinary sea-water will no doubt be interesting to many.

	there are in the	Water of Yung-mak	in Sea-water.
		in 10,000 grains of water.	
Muriate of soda	-	45.89	220.01
Sulphate	-	25.41	23.16
Muriate of magnesia	-	00.00	42.08
Muriate of lime	-	10.53	7.84
		81.83	303.09

We can thus see how it is that the Yung-mak water is so free from any unpleasant bitter taste, for it contains no trace of any salt of magnesia; whilst in sea-water on the contrary, the disagreeable bitterness of which is so familiar, there is a considerable quantity of that intensely bitter salt, the muriate of magnesia.

The reputed medicinal virtues of the Yung-mak water are satisfactorily accounted for by the large proportion of muriate of lime found in it, this salt being a favorite medicine with many for the cure of scrofula and similar diseases. Pereira, in his *Materia Medica*, after mentioning the names of several eminent physicians who have

found this very efficacious as an internal remedy in such cases, says that "occasionally, though rarely, it has also been employed externally: thus a bath, containing 2 or 3 ounces of it, either alone or with chloride of sodium, has been used in scrofula," and it is somewhat curious therefore to find that the Yung-mak water contains both these salts, and the former in almost exactly the proportion here recommended; as a bath of 13 gallons will contain two ounces of muriate of lime, and 8½ ounces of chloride of sodium (common salt).

W. A. HARLAND, M. D.

HOLOGONO, 2d March, 1848.

Note. The town of Yungmeh 雍陌 is situated in the district of Hiángshán, and in the tything of Kuh-tú 谷都 near the Máu-wán yung 茅灣涌 a creek running up into the country, whose embouchure is opposite a small island called Má chau 孖洲, or Twin-I. The town of Wáipú 外浦 lies on the south shore, and further up are the Wan Chi 溫池 or Warm Springs here described. The village at the head of the channel beyond Yungmeh is probably Tá-pú 大布, besides which on the east shore of the creek are Tsienlung, Meh-yuen, Chungsin, Siúkiá, Tángkán, and others lying on the base of a ridge of hills. Dr. Ruschenberger, surgeon of the U. S. corvette Plymouth, has lately examined some of the water, and found its constituents to correspond with Dr. Harland's analysis. The *Hiángshán Kien Chi*, or Statistics of Hiángshán, has the following note upon these springs:

"The Hot Springs are three li south of the village of Yungmeh, in the midst of marshy and cultivated fields; they are over fifty feet broad, but the depth can not be fathomed. Smoke like steam constantly rises, which increases in winter and cold weather. The warm and the cold springs are about six li apart, and all together are called the Cold and Hot Springs. For amusement, people sometimes tie a large crab with a silk cord and plunge it in for a short time; on pulling it out the claws are doubled up, and as red as if they had been boiled. A poet of the present dynasty, Wei Yih, has said in reference to these pools;

In the beginning, chaotic was the turmoil of waters,
But the dual powers left a trace in their struggle;
A pool, where heat and cold were divided,
And where too, for aye, they were united;
On the northern shore, the wind blows as if it would mould one,
On the southern cliff, the air is ready to swallow one:
Who can follow up the source of heaven and earth?
Who can search out and fathom the original of things?"—*Ed. Ch. Rep.*

ART. III. *Taxes remitted and delayed by an Edict from the emperor of China, dated Nov. 28th, 1848; and subsequently published in Kiángsú by the governor-general and others; with remarks thereon relating to the revenue of China.*

THE following Imperial Edict was received from His Majesty, by the Inner Council (the Cabinet), on the 3d of the 11th month of the 23th year of Táukwáng, November 28th, 1848.

"*Lí Singyuen*, governor-general of the provinces Kiángsú, Ngán-hwui, and Kiángsí, and *Luh Kienying*, governor of Kiángsú, having made due examination regarding the condition of sundry places under their jurisdiction, that have suffered by the loss of their annual crops, have presented a Memorial, requesting that a merciful regard may be shown to the inhabitants of said places by remitting or delaying the payment of their taxes, according to the respective degrees of their sufferings.

"This year, in the province of Kiángsú, in those places where the autumnal crops of rice and cotton have been entirely destroyed by inundations, unless there be measurably granted supplies for the destitute, and a delay in the payment of their taxes, the resources of the people will indeed be unable to meet the exigencies of their present distressed condition. Let Our favor, therefore, be granted in the manner it has been requested in the memorial.

"In the twenty-one districts of the departments of Kiángning, Chángchau, Yángohau, Hwái-ngán, and Tungohau, and in the three fortified towns Hwái-ngán, Táibo, and Yángchau, let the respective degrees of the suffering by the loss of the crops be ascertained, and the sufferers divided into two classes, principal and secondary, and supplies accordingly distributed to them from the public stores.

"After the same manner, let examination be made and supplies be granted to the poor literati, to the families of the Chinese soldiers, and to those who are enrolled under the Eight Banners (the so-called naturalized Chinese).

"Let all these supplies be distributed in money, and according to the existing regulations: to each adult let there be given, monthly, *one hundred and fifty cash*; and to each child, *seventy-five cash*: whenever the shorter months [of 29 days] occur, let a corresponding reduction be made in the amount of supplies distributed.

"In all those places where the loss of the crops of rice and cotton has been complete, let the tax payable in rice for transportation to Peking, and the ground rent on the military lands, be remitted for this year, according to existing regulations. Besides these, what remains in money and in rice, let the same be hereafter paid by annual installments.

"In those places which are found, on examination, not to have suffered an entire loss of the crops of rice and cotton, though they were so reported—viz., in twenty-nine districts belonging to the departments of Síchau, Sungkiáng, Chángchau, Chinkíáng, Hwáingán, Síchau, Táitsáng, and Tungchau, with the five fortified towns of

Súchau, Süchau, Táitsáng, Kinshán, and Chínháí, where the tax for the year 1848 was payable in rice, &c.;—also in the districts and fortified towns of the departments of Súchau, Sungkiáng and Chángchau, where the loss of the crops was not complete, and the tax in rice, &c., is due from 1841 to 1847;—let the payment of all the abovenamed taxes be delayed till the autumn of 1849, and then let them be paid in equal installments with the current taxes during the years 1850 and 1851.

“The taxes payable in rice, &c., on fortified towns and military land, on lands planted with reeds, or devoted to education, on ponds and lakes, on gardens and orchards, on lands recently brought under cultivation, and such also as have been by confiscation made public property,—on all these, let the taxes be delayed, or remitted in the same manner as is done on the lands of those districts in which said places are situated.

“In the district of Táuyuen in the department of Hwáingán, and in the fortified town Táho, where there has been an entire loss of the crops of rice and cotton, let the exact numbers of poor people and soldiers be ascertained, and to each individual let there be granted from the public stores one month's supplies.

“On those lands which are planted with reeds, and which are subject to a lighter tax than others, let the payment of the taxes be delayed as is done in other like cases, allowing them to be examined and taxed according to the rate adopted for the lands to which they are adjacent; and let the owners thereof be divided into two classes, principal and secondary sufferers, and according to their distress let supplies be granted to them, and the payment of their taxes delayed.

“On those lands where the loss has been complete, and on those where it has been found to be not so, and on which the taxes are due one year in advance, let said taxes be delayed till after the autumnal harvests of 1849, and then let them be duly collected.

“On the lands in the seven districts—Fauning, Tsingho, Táuyuen, Pehtsien, Háichau, Kiúyáng, and Tányu,—on which a monthly tax is levied in rice and wheat for the soldiers,—after putting off the list Háichau, Kiúyáng, and Tányu, which three have had full crops, let the tax on the others that have suffered more or less, and which is due in rice and wheat, be delayed until such years as the lands shall yield full crops, then let the arrears be made up from such products, by regular installments.

“On those lands in the departments of Kiángning and Hwáichau, on which, because of partial loss of their crops, the payment of the

taxes has been delayed for six successive years, since 1841, let the payment of the taxes be delayed till the autumn of 1849, and then let receipt thereof commence by installments.

"On the lands in these thirty districts—Chángchau, Yuenho, Wúhien, Wúkiáng, Chintseh, Chauwan, Kwanshán, Sinyáng, Hwáhting, Funghien, Lauhien, Kinshán, Nánhwái, Tsingpú, Chuenshá, Wútsin, Yánghú, Wúsih, Kinkwei, Fhing, Kingkí, Kiángyin, Tsingkiáng, Tányáng, Kint'in, Luhyang, Táitsáng, Chinyáng, Kiátíng,—and in these four fortified towns,—Súchau, Táitsáng, Kinshán, and Chinkíáng, on all these, during the last eight years, whether the crops have been full or deficient, sundry taxes remain unpaid; also, in the districts of Shánghài and Táutú, during the last six years, various taxes due from the people likewise remain unpaid; let the payment of all these be delayed till the autumn of 1849, and then let the same be levied and paid by installments, so that the demands on the resources of the people may be relieved.

"As it regards all the other lands in the province of Kiángsú, where full crops have been gathered, and the taxes for the current year are due, let all these, together with all others not remitted or delayed, be duly collected.

"Let the abovenamed governor-general and governor immediately cause these our commands to be printed on yellow paper and widely proclaimed. They must needs take care that our favor reach and be accepted by all the people; they must not allow their clerks or the police to play mischief, so as to mar that favor which it is our earnest desire should be granted to the poor and distressed.

"Let all the other things, specified in the memorial, be carried into effect, as has been desired. Let this Edict be made known to the appropriate Boards."

The above is from the emperor, and is published in obedience to his commands and under our seals:

Lí Singyuen, H. I. M.'s minister and governor of the Two Kiáng.

Luh Kienying, H. I. M.'s minister and governor of Kiángsú.

Hing Sui, H. I. M.'s minister and commissioner of finance in Kiángsú.

Tsehlámíngah, H. I. M.'s minister and commissioner of finance of Kiángning:

Yau Hingfi, H. I. M.'s minister and commissioner of justice in Kiángsú.

With due respect and care we have caused this proclamation to be issued in the imperial style on yellow paper.

Thus far His Majesty Táukwáng, and his ministers have given us their account of the famine in Kiángsú, and of the plan adopted to relieve the sufferers. Another imperial edict of the same date as the above, has been published in the same manner, and for the same purpose. From this latter it appears that the loss of the crops of rice and cotton was occasioned principally by inundations, but in some places, in the interior of the province, by storms of wind and rain. Hence, in some of the districts remote from the principal rivers, as well as in those on their borders, the crops have been greatly injured. From all the information we have been able to collect, we conclude the actual amount of suffering in Kiángsú is not very great, and that if properly distributed, the supplies of grain in the province would be quite sufficient, if not superabundant.

One fact, touching on this point, is noticeable. At the very time the high provincial officers are proclaiming abroad the emperor's favor in granting supplies, and in delaying and remitting the taxes, they are calling upon the public, "both officers and people," to make voluntary contributions of rice, to be transported to Peking.

Another fact, not irrelevant, may also be noticed. When it was generally known among the foreign residents in Shánghái, that the crops were deficient, and that from other provinces and places, bands of distressed people were making their way into the province, and to the city, some of the residents proposed to take up contributions to relieve the distressed; and the proposition was named to the táutái. On no consideration, however, would this magistrate give his consent that such a plan should be set on foot. He protested against it, and begged his friends not for a moment to think of making any such contributions.

The táutái, probably, had no objection to the foreigners giving of their money or goods, *per se*, nor to the receiving of the same by the distressed people; but if such a plan should be carried into effect, the contributions distributed, and the thing should become noised abroad, he feared that instead of one beggar, there would be scores or hundreds seeking for relief. The numbers that have come to Shánghái are not small; and yet it is said, correctly no doubt, that government has taken special care to prevent large companies of the "distressed people" from coming hither, fearing lest by congregating in this neighborhood, they might come in collision with foreigners, and the scenes of Tsingpú be reenacted.

In looking over the foregoing edict, the reader will hardly fail to notice the great variety of lands from which the revenue is collected,

and the *small amount of the gratuity* meted out to the sufferers. In translating the edict, we have omitted some of the terms, designating the kinds of land, etc., on which revenue is collected. The man who will give a full and lucid account of the Revenue of China, properly specifying the sources whence, and all the ways and means by which it is collected and carried into the imperial chest, showing also its disbursement thence, will do the public a good service.

B.

The China Mail of Dec. 21, 1848, contains a few remarks and calculations on this subject, which we introduce in this connection, to illustrate the foregoing edict, as they seem to be derived from as good sources as foreigners can command.

A fundamental principle of the Chinese system of revenue is to make each department pay for itself. If there is any surplus, the money is put out at interest to form a reserve fund in time of need. Several institutions, especially those belonging to the court, have funded property, independent of the income from the state, out of which all the expenditure is paid, and a fair surplus always remains in the exchequer.

The imperial treasury is quite distinct from the national one. No accounts of its receipts, disbursements, and deposits are ever published. The sovereign of China reserves to himself the power to appropriate any amount of money for his own use; and the twelve millions mentioned in the subjoined list, may be taken as the average minimum. On this point, however, no certain data exist.

The list contains solely the disbursements and income of the supreme government, and of the provincial authorities, in so far as they stand in immediate connection with the general administration. Of the strictly local and municipal finances, it does not appear that any accounts have yet been laid before the public. It is a standing rule, that the national granaries throughout the empire should always contain 31,355,077 *shik* of paddy, and 12,022,458 *shik* of rice, to be used in time of famine. Whenever the new harvest is brought in, the old stock is sold at a reduced price.

The receipts of the present year compared with those ten years ago, show a great falling off, and it is to be feared that the decrease of revenue will be more considerable. The government, having lost much of its vigor and energy, the collection of taxes is frequently resisted, whilst a series of famines and other calamities in some districts have rendered unavailing all efforts to realize the ordinary revenue.

Whenever public works are to be undertaken, or any extraordinary expenditure is to be incurred, government collects patriotic contributions. Their amount is now and then published in detail, and they constitute occasionally large sums. The donors are frequently rewarded with office and emoluments for their munificence.

Many small items which are expended in maintaining the numerous dependents of the Manchu dynasty, do not appear amongst the receipts. It is on the whole very difficult to come at certain results; but the following statements, which have been extracted from Chinese state papers, compared with other documents, may be regarded as an approximation.—It will be borne in mind, however, that it is not the gross revenue which is here stated, but the estimated surplus, after meeting local charges; a principle followed, though not to the same extent, in English revenue returns, which exhibit, not the sums collected on account of each department, but what is actually paid into the exchequer. Thus in the case of the Post-office, the £464,000 given as its revenue, is not above half the gross income of the department.

Revenue returns of the Chinese Empire in 1847.

Land tax.	Taels	28,208,695
Forwarded to the capital in kind from the various provinces, 4,719,385 shih of rice and other grain, equivalent to	"	9,438,670
Duty on salt.	"	4,704,382
Transit duties.	"	4,199,335
Duties on foreign trade, inclusive of Mongolia.	"	3,000,000
Tax derived from the mines, paid in kind.	"	2,021,105
Tribute of silk, cotton stuffs, and other manufactures, equivalent to	"	307,690
Sundries.	"	2,729,607
Rent from the land of the Eight Standards.	"	463,043
Tax on tea plantations, &c.	"	108,481
Surplus percentage paid on every sum received into the public treasury.	"	4,316,684

[Equal to about £17,000,000 Sterling.] Total Taels 59,496,992

Public Expenditure.

Pay to the civilians, police and military officers.	Taels	7,087,198
Army and Navy (one-fourth consists in kind, such as rice, flour, &c.)	"	4,506,512
Officers of the supreme government at Peking.	"	668,377
Post establishment and relays for public functionaries.	"	2,014,984
For dykes, public buildings, and other exigencies.	"	2,60,000
For sundries.	"	1,317,108
Deposits in the treasuries as a reserve fund, to meet any emergency.	"	7,579,742
Stipends to scholars, expenditure at the examinations, &c.	"	293,806
For benevolent purposes, such as donations to the aged and poor.	"	333,572
Gratuities to distinguished men, pensions, &c.	"	401,669
For sundry grants to priests and national establishments.	"	182,162

[Equal to about £7,860,000 Sterling.] Total Taels 27,044,150

Imperial Establishment paid out of the National Treasury.

The Eight Standards and Mongolian auxiliaries.	Taels	5,452,421
Rice and other articles in kind.	"	4,864,800
Gratuities and pensions.	"	401,669
Allowances made to children, the aged, infirm, and poor amongst the Manchus.	"	991,845
For religious establishments at the lama temples, the sacrifices at the imperial tombs, &c.	"	344,574
Imperial manufactures to provide the court with articles of luxury.	"	201,809
		12,237,118
Provincial disbursements for the eighteen provinces, Turkestan, and the establishment in Tibet.		6,607,380

Total of public expenditure.

	Taels	45,908,648
Paid into the imperial treasury for the sovereign's private use, about (This sum is not specified, but is merely estimated)	"	12,000,000

[Equal to about £16,826,000 Sterling.] Total Taels 57,908,648

Deficit in the Revenue during 1847.

In land tax.	Taels	662,181
In duties.	"	476,898
In the gabel.	"	889,712
In sundries.	"	299,790
In kind, 1,173,068 shih, equivalent to	"	2,346,136
Total revenue of Honan expended to succor the starving population.	"	3,809,708
Surplus sent from the other provinces and the capital to Honan.	"	500,000
		8,384,425
Disbursements.	"	57,908,648
		66,293,073
Receipts.	"	59,462,992
Actual Deficit.	Taels	6,796,081

ART. IV. *Explanation and Note upon ART. III., in the July No. of Vol. XVII, entitled A few Plain Questions," &c.* By the writer, Rt. Rev. W. J. BOONE, D. D.

To the Editor of the Chinese Repository :

Dear Sir,

A few months since, I addressed a communication to "those Missionaries who, in their preaching or writing, teach the Chinese to worship Shángtí;" signed "A Brother Missionary," which was published in the July number of your periodical.

That communication has, I understand, given pain to some of my missionary brethren, from the *supposition* that they are therein charged with a voluntary and willful violation of the first commandment. This misunderstanding of my meaning has caused me much surprise, and I am sincerely sorry that any one should have felt himself aggrieved by what I wrote.

It appears to me, an indifferent reader must see, that the writer is addressing himself, all through the piece, to those who, he supposes, would shrink from such an act—that he takes it for granted the parties addressed have much sensitiveness on this point—that, so far from charging them with a willful violation of the first commandment, he proceeds upon the supposition they are so averse to this, that, if he can only convince them the teaching the Chinese to worship Shángtí is a violation of the first commandment, they will abandon the use of this phrase at once and for ever. Such a reader would see, that the writer carefully abstains from any imputations, either expressed or implied, upon the motives of those who use Shángtí; he deals alone with the fact of their using it, and endeavors to show, from certain premises therein stated (the correctness of which is left to the decision of the parties addressed), the consequences that must follow from that fact.

But it seems my meaning has been misunderstood by some, and may be misunderstood by others. As the matter is quite too important to be left to inference, the question once being raised, I hasten, through your pages, to disclaim all idea of making any such charge against any of my missionary brethren. Those who use Shángtí in their preaching, do so, I have no doubt, from the belief that it is the best term the language affords them, by which to teach the Chinese to love, honor, and adore the true God. On this point, I suppose, there can be but one opinion.

I have not, nor would I, for any consideration, say a single word,

that would imply that any missionary in China would *knowingly* teach others to worship a false god; but this does not prevent me from adding, what in candor I must add, that, when I wrote the paper above referred to, I conceived the premises, upon which the argument is based, were correct, and that the inference followed inevitably from these premises, that those, who teach the Chinese to worship *Shángtí*, do violate the first commandment, and I am of the same conviction still. Here, however, let me again say, that I suppose those who teach the Chinese to worship *Shángtí* do so from an error of judgment; and I addressed myself to them on the subject, from a persuasion, that if I could convince them of the correctness of the inference I draw from premises I fancy we all hold in common, they would abandon the use of this term for the true God.

That, to teach others to worship any other Being than Jehovah, is a violation of the first commandment; and that the Being styled by the Chinese *Shángtí*, is not Jehovah, are propositions, which may surely be discussed, provided it be done calmly and dispassionately, without giving just cause of offence to any one.

That the question involved in these propositions, is a practical one, the right decision of which must affect, not only our own conduct, but also our judgment of the conduct of others, are considerations, which make it only the more important the question should be speedily and thoroughly discussed.

Its importance is such that I conceive we should, from the facts bearing upon the point in question that are within our reach, endeavor, by careful induction, to arrive at a correct and satisfactory decision respecting it.

With this view, I shall endeavor to state the argument, not hypothetically, as I did before, but as clearly and formally as I can, that its correctness may be easily tested; and I invite all interested, and especially those missionaries who have recently arrived, and are just commencing to preach, to give the matter a careful consideration. I need scarcely say, that the argument applies only to the compound phrase *Shángtí*, and not to the simple term *tí* 帝.

To divest the discussion of every shade of personality, the argument may be stated as follows:

(a) To worship, or teach others to worship, any other Being than Jehovah is a violation of the first commandment:

(b) The Being, styled by the Chinese *Shángtí*, is not Jehovah:

(c) Therefore, to worship, or to teach others to worship *Shángtí*, is a violation of the first commandment.

The conclusion here evidently results from the premises. The proposition marked (a) will not, we presume, be denied by any Protestant; it only remains, therefore, to those who dissent from the conclusion, to controvert the proposition marked (b).

This proposition implies, 1st, That, according to common Chinese usage, by the phrase *Shángtí*, a single, definite, individual being is designated, and not any one indifferently of a class. 2dly, That this individual is not Jehovah. It may, therefore, be controverted by denying either of these points; and on the contrary affirming that, by the common usage of the best Chinese writers and speakers, *Shángtí* is a common term, and does not designate definitely an individual; or admitting that it is a singular term, by affirming that the individual designated is Jehovah.

It is not my object to discuss either of these propositions in this communication. On the question, whether the CHINESE *SHÁNGTÍ*, is or is not Jehovah, I shall add nothing to what I have said in the communication signed A Brother Missionary: on the other question, I shall only offer a few remarks with respect to the *nature* of the point at issue.

The inquiry, whether the phrase *Shángtí*, by common Chinese usage, is a singular or common term, relates to a matter of FACT, and not a mere matter of OPINION, and is therefore to be decided by competent testimony, as any other matter of fact is. To settle this point, we have happily the published evidence of a number of competent witnesses, contained in the translations they have made from the Chinese classics, and in the papers relating to this controversy. The most recently arrived missionary, with the evidence furnished by these various witnesses before him, is quite as competent, *ceteris paribus*, to decide whether *Shángtí* be a singular or common term, as any one else. If desirous of examining this question for himself, let him look through these books and papers, and see how the phrase *Shángtí* is translated by these various writers, whether as a singular or common term; e. g. "a supreme ruler," "the supreme rulers;" or per contra, "the Supreme Ruler."

If he should find, as the result of this inquiry, that all who have written on the subject of the proper rendering of the word *God* into Chinese, or who have made translations from the Chinese classics into European languages, are unanimous in uniformly rendering *Shángtí* as a singular term:—if moreover, he should learn from these same witnesses, that by this singular term, the very being whom Shun worshiped at the same time with the six venerated objects,

and the hundred *skin*, and who was paired with *Hautsik* and *Wan-wáng* in the worship of the ancestral temple, is designated; then I am persuaded he will agree with me that to exhort men to worship him, will be to teach them to worship a false god.

The Psalmist says, Ps. xcvi. 5, "ALL the *Elohi* of the nations are *elilim* (nothings, vanities); but *Jehovah* made the heavens." Query. Is not *Shángtí* one of the *Elohi* of China?

I find my letter is running on to a greater length than I intended; let me only again say in conclusion, that nothing is further from my intention than to bring any charges against, or to make any attack upon, any one; my only desire, in calling attention to this question, is to subserve the interests of truth.

I am, Dear Sir, Your's Truly,

Shánghái, Jan. 13th, 1849.

WILLIAM J. BOONE.

ART. V. Letter to the Editor upon the use of the terms *Shin* and *Shángtí*.

My dear Mr. Editor,

I have been an attentive reader of the several papers that have for the last three years appeared in the pages of the Repository on the subject of the proper rendering of the word *God* into Chinese.

I presume that we have now before us all the facts that can materially affect the settlement of this important question. In pondering over these, Mr. Editor, it has appeared to me that if these writers, and others who are examining this question, would, in the present stage of the discussion, call in to their aid common sense, a very satisfactory inference might clearly be deduced, that should set this question at rest. In reading the several papers above referred to, I observed these two things:

1st. That Chinese writers frequently exhort their readers "to sacrifice to the *Shin*;" "to worship the *Shin*;" "to pray to the *Shin*;" "to respect the *Shin*;" &c.

2d. That so far as I can find, no such exhortation is ever quoted from any Chinese writer with respect to the *Tí*. I presume, therefore, there is no such exhortation in all the Chinese classics.

Common Sense then begs leave to ask, can *Tí* be the GENERIC NAME of God in Chinese; i. e. the *general name* by which the Chi-

nese call their gods, and yet no writer be found who exhorts his countrymen "to sacrifice to," "to worship," "to pray to," or "to respect," these *Ti*?

Another view of this matter has presented itself, from which the same inference is deduced with equal clearness.

It is this. Christian missionaries have been, for more than two hundred years, endeavoring to instruct the Chinese: they have, of course constantly raised a warning voice against the worship of the *false gods* of this people. In their writings, Mr. Editor, many loud and earnest warnings can be found against the worship of 假神 *kiá shin*, and 邪神 *sié shin*, but I believe, that previous to the year 1846, no single sentence can be found warning the Chinese against the worship of any 假帝 *kiá tí*, or 邪帝 *sié tí*.

Common Sense, here again, begs leave to ask, if *Ti* be the *general* name given by the Chinese to *their gods*, why did not these zealous men warn the Chinese against the worship of these *tí*?

If my impression as to the facts above referred to is correct (and I beg to stand subject to your correction and that of others if I am wrong), then the matter stands thus. No *native writer* has ever exhorted his countrymen "to sacrifice to," "to worship," or "to pray to," *any class of beings* called *Ti*. On the contrary, no *Christian writer*, in his zeal against polytheism, has ever warned his fellow-men in China against the worship of the *tí*.

In conclusion, Common Sense begs leave once more to ask, as no polytheist in China has ever exhorted men to worship the *Ti*, and as no monotheist has ever dehorted men from the worship of the *Ti*, how can any one believe that *Ti* is the *general name* by which the gods of China have always been known?

I am, Mr. Editor,

Your's Truly,

A LOVER OF PLAIN COMMON SENSE.

{*Note.* The questions in this communication are pertinent to the general argument to which they refer, and we have therefore concluded to insert it. but they do not exactly touch the point under discussion in the way the writers upon it regard it. Dr. Medhurst, and those on his side, contend that *Shángtí* is a generic term, which originally denoted, and may now be properly used to designate, the true God; while they do not deny that *shin* is a generic term also, but argue that it has far too wide a range of significations to be understood by the Chinese as designating the God of the Bible.

In this connection, as relating to the general subject of this argument. we beg leave to suggest the propriety of transferring the Hebrew word *Jehovah* into the Chinese version, as has been done by Horsley, Boothroyd, Blavney,

and *Hán*, with disheveled hair and bare feet, you will rule the real essence of fire and water, collect them to their origin, and return to your dignity; in heaven becoming the assistant minister over the three boundaries [of heaven, earth, and man], and on earth the Great Holy One of all regions. 'Thus your name will be illustrious through millions of kalpas, coeval with the sun and moon, the heavens and the earth, whose existence will be the measure of your days.' Having finished, the Primeval Prince ascended on a cloud, and disappeared.

"Hiuentí, following the directions of his master, passed over the sea and traveled in the East, walking till he came to the country lying beneath the constellations Crater and Corvus, where he actually saw the mountain spoken of by his master. The water in the mountain was concealed and flowed out, as his teacher had said. Entering further he saw that there were indeed seventy-two peaks; in their midst was one peak of commanding height, whose top pierced the purple clouds; and below it a steep precipice, looking towards the south, still and alone. On arriving hither, Hiuentí observed his master's commands. The mountain was called the Great Peace mountain, this peak the Purple Cloud peak, and the precipice the Purple Vapor precipice. Here he took up his abode, undisturbedly meditated on the origin of reason, and silently imbibed all truths, so that at the end of forty-two years, he had attained to the sublime doctrines.

"In the fifty-seventh year of Carnation Cloud, or *Hwángti*, in the first year of the cycle, on the ninth day of the ninth month, called *pingyin*, suddenly, at dawn there appeared an auspicious cloud, adorning the heavens and descending to earth. It covered the mountains and valleys with a dense mist, enveloping the mountain on all sides, and extending around for three hundred *li*; the forests and hills shook and reverberated, while spontaneous voices, advancing and stopping like fairy music, were heard.

"At this time, Hiuentí's body was nine cubits in height; his face like the full moon; his eyebrows like a dragon, and eyes like those of a phoenix; and his hair of the deepest crimson, with a flowing beard. His countenance was like clear ice, and on his head was a gemmeous crown; his body was enveloped in plain silk, as bare footed and with folded hands, he stood upon the top of the Purple Cloud peak.

"In a twinkling, the clouds broke away, and the five Perfect Ones and a band of genii descended before Hiuentí, and an exceeding great

multitude accompanied him; but men generally neither saw nor heard them. Hiuentí bowing his head, reverently saluted them, and made obeisance. The five Perfect Ones said, "We have received the commands of the Thrice Pure Gemmeous Ruler that your meritorious works being completed, the way is ready for you to ascend on high; we have heard that your holy father and holy mother are already raised to the ethereal clouds." Hiuentí bowed and reverently assented. The five Perfect Ones having declared their message, specially saluted him as the Great Original Generalissimo, empowered to maintain peace and oversee public affairs. They then bestowed upon him a nine-virtue scimeter, a golden bright gemmeous crown, a coral flowered precious hair-pin, an amber colored sceptre plain and small, a mantle embroidered with flying golden clouds, plain flowing dresses and purple robes, a feathered toga and variegated drawers, self-shining vermilion sandals, and crimson shoes. He hung the pearly warrant of his office of Great Original Generalissimo, with its precious seals, to his girdle, with the Dragon Sword of the Three Stars in the Two Poles. Seated in the cloud-flying imperial chariot, the vermilion car, and empress carriage, with their feathered umbrellas and gemmeous wheels, the particolored battle-ax, and the lustrous banner with ten folds, those going before blowing on flutes, and those coming after piping on clarinets, and accompanied by myriads of beautiful damsels sitting in chariots or riding on horses, all ascended to the heavenly palace. The commands having been received and acted upon, Hiuentí again bowed and acknowledged the orders, and having changed his garments, flew up to the palace gateway of the gods.

"In the Yuentung Yuhlih (Pearly Genealogy of the Deep Original) it is said, 'From the time of the Five Emperors, after he had descended from above during the two kulpas *Lung* and *Hán*, the waters of the deluge subsided, and mankind began to cultivate the earth. The lewd Chau-wáng of the Sháng dynasty lost all sense of right, and scornfully mocked at High Heaven. The people had plenty of food and raiment, but the emperor wilfully turned away from the right way, and daily committed sinful practices, maliciously injuring all according to his own inclination, whereby he moved the demon king of the six heavens to influence all the powers of good and evil to injure and afflict the country. His noxious example pervaded everything, and his crimes rose to heaven. At this conjuncture, the celestial Ancestor of the Deep Original made a law in the holy confines of the Pearly Pure palace, and the gate of heaven opened with deep thunders, and looking down he saw that his deadly influ-

ence filled and choked the heavens. At this moment, a perfect man named Miáu-hing implored, and with pure sincerity besought, him that he would be pleased to save the blackhaired race. The Deep Original then ordered Yuhhwáng Shíngtí to send down his commands to the Reddish-Green palace, that in the world he would see that Wú wáng punished the tyrant Chau, and peacefully ruled the empire; and that in the infernal regions, Hiuentí restrained the demon king and separated men from devils.

"At this time the Supreme conferred upon Hiuentí, that with bare feet and disheveled hair, clad in golden mail and a dark colored robe, attended with the black pennant and the dark flag, and commanding the bands of celestial and infernal troops, he should descend into the world, and give battle to the demon king of the six heavens in the wilderness of Tungyin. The demon king, by means of the powers of fire and water, transformed himself into an azure tortoise and a huge serpent. When the transformation was completed, Hiuentí with divine power trod them under foot, and locked up all the devils in the great cave in Fungtí, after which the people were ruled in peace, and heaven and earth were quiet. The victorious Hiuentí reäscended in triumph to the Pure capital, and had an audience at heaven's golden gate.

"The Deep Original issued his behests, that Hiuentí's meritorious labors were equal to 500,000 *kulpas*, and his virtue had raised him to the thirty-third heaven, and that in the nine heavens above he should be honored and trusted for his truth and majesty; and that all in the earth should look up and rely upon him for spiritual and transforming power, whereby great benefits would descend upon mankind.' The accumulated holiness and merit [of Hiuentí] are thus given in the Pearly Genealogy.

"According to these historical records, he ought to be regarded as equal to Shángtí; yet if he has no honorary title, how can his merit be illustrated? Wherefore an honorable title was specially conferred upon him, and he was saluted as General and Minister of the Pearly Vacant palace, the Shángtí of the Sombre heavens, empowered to examine and select the messengers in the Nine Heavens. His sacred father was called the Celestial Prince of Tsingloh, and the Illustrious and True Great Sovereign. His sacred mother was styled the great Empress Shen-shing (i. e. Good Victory), and the Supreme Fairy of Immortal Truth. Because mankind receive his protection, he is called the Great Mysterious Fire Principle, the General who Restrains Darkness, and the Fiery Active High Divinity; and because

he controls the world, he is called the Great Mysterious Water Principle, the General who Cherishes the Light, the Black Active High Divinity. He dwells in heaven equal with the Supreme, pure and mighty."

The notices of the worship of this divinity which we here introduce are taken from the Foreign Missionary Chronicle. One gentleman, residing at the time in a temple at Ningpo, was present at the celebration of the birthday of Yuh-hwáng Shángti, which he thus describes.

"On the 9th day of the first month (I mean of the Chinese month), the birthday of Shángti, or the Supreme Ruler, as they impiously call one of their idols, was celebrated. I had previously received a card inviting me to be present, and had it not been horribly impious, it would have been irresistibly ridiculous. I send you one of the cards, with a translation. The crowd that attended to worship and *congratulate* the god upon his birthday, was almost beyond computation. Rich and poor, high and low, the modest maiden and public prostitute, might be seen presenting their prayers and offerings at the same altar. In the outer court of the temple, were men selling candles and incense sticks to be offered, others vending printed prayers, and others engaged in filling up the blanks as might be desired;—venders of eatables were there, and men with water pipes or hookahs to hire to those who had come from home without them. I had not gone purposely to see these things, for I was disgusted and sickened in the morning, but coming in from visiting some patients, I was obliged to pass through the midst of them; on getting into my own part of the temple, I could not help asking my teacher what the scene in the outer court reminded him of, when he immediately replied, 'Of those whom the Lord Jesus drove out of the temple,'—(i. e. those that sold oxen and doves, &c.) Each worshiper brought at least two wax candles and a bundle of incense sticks. The candles were placed upon the altar with the incense sticks, and lighted by the worshiper before commencing his devotions, but as soon as his back was turned after he had accomplished his nine prostrations, one of the attendants stepped forward, and blowing them out, laid them aside, to be again sold and again offered. The number of candles brought would appear almost incredible to one unused to these things, and forms a part of the revenue of the monastery. • • • • •

"I have taken great pains to show them, both by pointing them to books and by word of mouth, that the God I worship has no beginning or ending, and is altogether different from the idol they worship. They assent to my remarks with polite deference, but notwithstanding all, sent me a card to invite me to unite in celebrating the birthday of their god. The card runs as follows:—'A festival in the first month, the 9th day. To offer congratulations on the occurrence of the High Ruler's holy birthday. Devoutly arrange and offer rites, repentance, congratulations and prayers, on the day and hour aforesaid. You are entreated to go personally to the temple, and pay your respects without haste or waste of time. [Truly to do so] is blessed. Incense or gold, it is not material [which you may bring]. [At the] Yü Shing Kwan (or Holy Assistance temple), stay your progress, and open [your heart]."

The following account describes the same festival at Amoy, held there in a little different manner, yet both showing the madness of the Chinese after idols, and the sums they lavish upon their worship.

"On the 9th was the birthday of Shing-ti or Ti-kung, the Supreme Ruler, who is honored for a few days at the recurrence of his birthday, and not again during the year. The mode of doing this is worthy of note.

"Instead of permanent, temporary structures are set up. The parts of these are so prepared that they are readily taken apart or put together, so that whilst the structures remain but a few days after each erection, their materials answer for many years. This year we have seen two of these of a strikingly splendid and tasteful appearance. They were built on posts set in the wider parts of a couple of the less confined streets. In size they were nearly equal, and about 12 by 30 feet. On ascending the steps, one would find himself in an apartment occupying the whole extent of the structure, but broken by semi-partitions, so as at once to relieve the view, and present a larger surface for ornament. At the end fronting the entrance, the name of 'The Precious Great Upper Emperor' appeared written on the face of a mirror. Before this, the only representation made of the T'ien-kung, are set the usual articles used in the worship of the inferior deities. On the altar we saw a number of plates of fruit and cakes, all arranged with a great degree of elegance. The shrine, the altar, the roof, walls, semi-partitions, and railings, were everywhere decorated with the most elaborate carving, and throughout gilded richly. Flower pots with the narcissus, or 'water-genii,' flower in full bloom, added beauty and fragrance. A respectable looking bystander informed us that the cost of one of these miniature temples was about one thousand dollars."

A third notice, from the pen of the late Rev. John Lloyd, shows the popular notions respecting these deities, and the confusion caused in the minds of some among the Chinese, when they hear of the Almighty Maker of heaven and earth under the term Shángti.

"Feb. 23d. Birthday of the chief god of the Chinese. His name is Shángti or T'ien Kung. All the other gods are his servants. He is the supreme emperor, they are his officers. There is neither temple nor image consecrated to him in this place. The Chinese ascribe many perfections to him. He approaches nearer the Bible account of the true God than any other of the false gods of China; so far as I can learn, he possesses in no respect the licentious character which belongs to the Jupiter of the Greeks. Often in the chapel, when I am describing the perfections of Jehovah, the audience exclaim, 'It is T'ien Kung.' I tell them that if T'ien Kung is the true God, they ought not to say that he has a birthday, for the true God has no beginning, and consequently no birthday. The Chinese seldom worship Shángti. On his birthday, however, great ado is made. Plays and puppet-shows are numerous on this day. The usual offerings, with all their appurtenances are presented to him. A great feast is afterwards made of the food thus offered. Presents consisting of cakes and other things presented to the god are sent to friends; and indeed, a general exchange of food thus takes place all over the city. Temporary galleries are erected at convenient spots over the streets in which offerings of cakes, confectionary, &c., are laid out before a mirror, down the middle of which is written the name of this supreme divinity. These galleries are profusely ornamented, and at night brilliantly illuminated by lanterns or transparencies. Priests arrayed in their professional robes may be seen in various parts of the city listlessly performing the usual ceremonies belonging to this important day. It is said that large sums of money are expended annually at this season in honor of this god. We often tell the people that they treat this god very meanly by neglecting him all the year except on one or two days. If he is truly their benefactor, and is daily bestowing upon them food and raiment and all the blessings of life, he certainly deserves a better return than they are accustomed to make to him. They ought to love him and thank him daily for his mercies, instead of referring the whole matter to one particular day in a whole year. Besides, it is reasonable to suppose, that if he is really a god, he is not well pleased

with the kind of worship rendered him. What cares he for such trifles as plays and puppet-shows, for the explosion of crackers, and the burning of gilt paper, for the noise of gongs and the erection of galleries, and even for the immense quantities of food offered him? If he be the true God, he will reject all such manifestations of heartless regard, and demand the warm affections of grateful minds. The people listen and assent to the truth of these remarks, but go out of the chapel, and forget or neglect them entirely."

ART. VII. *Prices of provisions in the markets of Shánghái, January, 1849. Communicated for the Repository.*

THE prices subjoined to the articles of food in the following list are those which have been actually paid, though they are to be regarded only as an approximation to the average price, since the sum demanded at the different market-places varies during the day, not only in the price per catty, but also in the number of taels given for a catty, so that the purchaser will sometimes receive only three fourths, two thirds, and even one half, of the full weight. In estimating the rate, therefore, the purchaser must inquire what kind of catty the seller uses. The rate of exchange varies too, from 1520 down to 1460 cash for a "Shánghái dollar."

<i>Price of provisions in cash.</i>			
Mutton,	羊肉	100 to 107	Ducks, 鴨 90 to 120
Beef,	牛肉	107	Pheasants, 野雞 600 to 800
Pork,	猪肉	80 to 90	Geese, 鵞 1500
Salted Pork,	醃肉	70 to 80	Doves, 鴿子 70 to 140
Hams,	火腿	120	Pigeons, 鴿 40
Lard,	脂油	90 to 100	Hen's eggs, 雞蛋 6½
Rabbits,	兔子	280 to 300	Duck's eggs, 鴨蛋 7
Bream,	鯽魚	64 to 70	Goose eggs, 鵞蛋 12
Carp,	鯉魚	40	Pigeon's eggs, 鴿蛋 20
White fish,	白魚	40 to 64	Buffaloe's milk, 牛奶 60
Green fish,	青魚	50 to 60	Goat's milk, 羊奶 60
Shrimps,	蝦	32 to 80	Rice, 米 24
Limpets,	蛤蜊	20 to 40	Wheat flour, 麥麵 30
Fowls,	雞	80 to 90	Maize, 粟米 20
Salted fowls,	醃雞	150	Broad bean, 蠶豆 17
			Small red do., 赤豆 26 to 28

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	per catty		Per Catty.
Yellow bean, 黃豆	30 to 34	Dates, black, 黑棗	420
Black bean, 黑豆	30 to 34	Grapes, 葡萄	84
White bean, 扁豆	30 to 40	Hazel nuts, 榛子	140
Bamboo sprouts, 筍	36 to 40	Lotus seeds, 蓮子	26 to 120
do. dried, 筍乾	130 to 160	Oranges, 橙子	40 to 64
Cabbage, 黃芽菜	7 to 18	Pears, 梨	50
Ginger, 薑	16	Russet pears, 雪梨	70
Mushroom, 冬菇	98	Winter pears, 雪梨	40
Mustard, 芥末	10	Persimmons, 柿餅	80 to 120
Onion, 葱	40	Pomegranate, 石榴	80 to 120
White turnip, 蘿菔	5	Quince, 木提子	320
Radish, 紅頭菜	10 to 16	Raisins, 胡桃	80
Taro, 芋頭	12	Walnuts, 胡桃	
Carrot, 黃蘿蔔	14	At the foreign shops.	
Vernicelli, 粉	72	Preserved meats	\$1.00 per tin.
Almonds, 杏仁	768	Salmon	1.00 do.
Apples, 蘋果	660	Lobster	1.00 do.
Thorn apples, 山楂	30 to 64	Clams	1.25 do.
Chestnuts, 板栗	70 to 90	Oysters	0.75 do.
Citron, 佛手	260	Oatmeal	2.00 do.
Cinnamon, 桂皮	60 to 70	Pearl barley	2.00 do.
Dates, dried, 蜜棗	140 to 200	Arrow root	4.00 do.
do. red, 紅棗	38 to 64	Biscuit	4.00 do.
		Butter	0.75 per lb.
		Cheese	0.40 do.
		Hams	0.40 per lb.
		Flour	14.00 per barrel.
		Molasses	1.00 per gal.
		Vinegar	0.33 per gal.

ART. VIII. Journal of Occurrences; Visit of the governor-general and party to the Plymouth; interview with Mr. Bonham at the Bogue; steamer Canton; religious intelligence.

H. E. Su Kwáng-tsin, attended by a large party, visited the U. S. corvette Plymouth on the 14th inst. at the invitation of commodore Geisinger. There were in company with His Excellency, Pihkwei, the acting salt commissioner, Kwanshau, the colonel in command of the gov.-general's brigade, Chin I'chi, the assistant district magistrate of Nánhai, Hú Wánchin, the magistrate of the tything of Sháwán in place of Shauki, the district magistrate of Pwányü, and Howqua (Wú Tsungyáu), who had specially been invited by the Commodore. The particulars of the visit we extract from the China Mail.

"A Chinese salute of three guns having been fired, a guard of marines drawn

up, and the yards manned, the Chinese flag flying at the fore, His Excellency and suite came on board the *Plymouth*, and were received at the gangway by the Commodore and Mr Davis, with Mr Forbes and Mr Bush, the United States' Consuls at Canton and Hongkong—Dr Parker, the secretary of legation, acting as interpreter. The usual shakings of hands, bowings, and gracious looks among the officials, having been gone through, the governor was conducted aft, where the foreign visitors, consisting chiefly of American residents at Canton, were severally introduced, and had the honor of shaking His Excellency's left hand.

"The principal American and Chinese officials then proceeded to the cabin, where tea was served, Sū being placed between Commodore Geisinger and Commissioner Davis, with Dr Parker opposite. Four only of the officers were seated at table, but the cabin was crowded with attendants standing behind the chairs. Sū appeared to be in excellent spirits, and chatted with an ease and good-humor, which we believe he had not exhibited at the interview with the same parties some months ago. His personal deportment also impressed us more favorably than we had been led to expect from those present on that occasion, and on a previous one with the English Plenipotentiary. He was dressed very plainly, and, except a button of the first class, with nothing to indicate his high rank,—not even a very dignified or courtier-like bearing. In this respect at least he is Kiyang's inferior, but it would not be safe to calculate on his being equally behind that eminent personage in statecraft. His features are what would be called plain, but the expression of his face, though when in repose somewhat stern, is not disagreeable, and indicates considerable intelligence, perfect self-possession, and great firmness, the latter quality being more apparent when the removal of his cap displayed a skull towering upwards to the crown, and lighted up with a clear full eye, which, rarely seen in a Chinese, is not black, but hazel. He stated his age to be fifty-three, and moreover that he has a wife and four sons in the city, and is himself a native of Honan province.

"On leaving the cabin, the party proceeded to the gun-deck, which was in beautiful order, and would have attracted attention from persons more accustomed to such sights than the Viceroy and his attendants. He, as his countrymen generally do, made minute inquiries about the weight and calibre of the guns, and expressed some surprise when informed that so fine a vessel was only a fourth or fifth rate. The Commodore requested Dr Parker to say that if His Excellency desired it, he would be glad to show him the effect of a shell thrown upon the opposite shore, but this was at once declined, on the ground that in exploding, the shell might kill some one, or do damage to property on shore. This was a gratifying proof that Sū is not so cruel and regardless of life as he has sometimes been represented to be by those who only know that he shows no mercy to criminals, having ordered more executions during his one year of office than his predecessor in four. Amongst his countrymen he bears the character of a severe but just ruler; and if we may judge from the present instance, we should infer that, so far from being reckless, he is really more considerate than his distinguished predecessor, who upon one occasion, on board an English man-of-war while witnessing the firing of the guns, perceived they were not shotted, and requested they might be loaded with ball and fired towards the shore; but the officer respectfully declined for the very same reason as that assigned by Sū. That he had no especial dislike to the smell of gunpowder or the thunder of the guns, was evinced, when shortly afterwards, he sat down under the half-deck by the companion-way to witness the practice of the guns. The report of the largest made several of the spectators start and hold their ears, but Sū neither winced nor winked, nor seemed in the slightest degree moved, but continued to chat as unconcernedly as if it had been the warbling of a lady's lute. When the smoke became so dense as to be disagreeable, the party proceeded to the spar-deck to witness various manœuvres, such as boarding the enemy, repelling boarders, quenching fire, &c. A shell was exhibited and explained by Mr Page the first lieutenant, which seemed to excite considerable interest in His Excellency, and more in some of his suite.

"The party then returned to the cabin and partook of a handsome entertainment, the Chinese using knives and forks in the English fashion, and after smoking on the gun-deck, they rose to take leave, and were again conducted to the gangway by the American officials; So having expressed himself much gratified by his visit, and observing that he had selected a lucky day for it, departed under a salute of seventeen guns."

An interview took place, on the 17th inst. at the Bogue, between the governor-general and H. E. Mr. Bonham, in relation to the fulfillment of the agreement made two years ago between Kiating and Sir J. Davis, about opening the city gates. It is well that the high officers of the province should early and fully understand the intentions of the British authorities in relation to this matter, and this personal communication is calculated to further the peaceful arrangement of the existing difficulties. The question now in the mouths of all is "What will be done on the sixth of April?" and no small degree of alarm is felt among the better disposed citizens as to the conduct of the reckless portion of the community, who alone wish and profit by commotion. Business is almost at a standstill, and the brokers and native bankers are contracting their operations, while rumors of the wildest character disturb and harass the community. There can be little doubt, we think, of the propriety of compelling the local authorities to carry out their promises and fulfill the treaty of Nanking, and allow foreigners to enter the city walls as they do at the other ports; nor, do we imagine if the authorities make no resistance, that the brave people, now so determined to maintain their position, will undertake any organized opposition, or suffer the city to undergo the horrors of a bombardment for the sake of showing their prowess and ill will. We think that the Chinese authorities need much consideration on the part of foreign governments in their difficult position as rulers of an ignorant multitude, but when they have solemnly promised, no good results will ultimately follow if they be not required to fulfill their promises.

The steamer *Canton*, Capt. Jamieson, 218 tons, arrived at Hongkong on the 19th from England, which she left July 4th. She is designed for running between Canton, Hongkong, and the neighboring ports, but whether this last includes any of the ports on the coast, we do not know, though it is not improbable she may occasionally be sent northward. The *Corsair* also still runs on the river. We think, if the fare on these boats is placed low enough to be within the means of the Chinese, a large patronage will gradually be given to them by natives as well as foreigners.

Religious Intelligence. The "British church," in front of the Factories at Canton was opened for Divine service by Rev. S. W. Steedman, military chaplain at Hongkong and Rev. Mr. Onslow, chaplain of H. M. S. Hastings, on the 12th inst., a large congregation attending. The church is a well proportioned building, 42½ feet wide by 83 feet long, on the outside, with a tower about 65 feet, which contains a clock. The room is 38 feet wide by 79½ feet long, airy and convenient, and has accommodations for about 150 persons. The British government granted \$6,892.80 towards building the church, and pay annually \$75, or half the ground rent. The cost of the edifice and land is \$15,200, and of the Parsonage in its rear, about \$10,000; the whole of which was contributed by the foreign community, with the above exception.

Three missionaries and their wives arrived in the ship *Valparaiso* from New York on the 12th inst., two of whom, Rev. Joseph R. Wight and Rev. Henry V. Rankin, are destined to Ningpo, and Rev. B. W. Whilden for the station at Canton. The Rev. Henry Hickok of the mission at Fuhchau has been obliged to retire from active service on account of ill health; the authorities of the city, on representation being made to them, gave him a passport for the passage of himself and family across the country through Hinghwá fú and other towns to Amoy.

THE

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ART. I. *Théâtre Chinois, ou Choix de Pièces de Théâtre composées sous les empereurs Mongols. Traduites pour la première fois par M. Bazin aîné. Paris, à l'Imprimerie Royale, 1838. pp. 409.*

THE labors of French sinologues in the wide range of Chinese literature are worthy of high praise, and contrast strongly with the meagre efforts of English and American scholars in the same field; when too, the commerce of France with China, and its citizens resorting here, are so small and few in comparison with that of the other two nations. This attention has been owing in great measure to the fostering aid of the French government from the days of Louis XIV., and the facilities which the rich collection of Chinese books now in the Bibliothèque Royale still afford to the prosecution of these studies. The existence of such a collection in a literary city like Paris naturally suggests the wish to know something of its contents, and the example of a few enterprising scholars, like Fourmont, Rémusat, and St. Martin, has inspired others to emulate their energy, correct their mistakes, and extend the bounds of knowledge still farther into these little known regions.

The work here quoted is an instance of the results of this laudable and pacific ambition to excel in the republic of letters, and we are much indebted to the amiable and learned author for the pleasure he has afforded us by his *Théâtre Chinois*. The value of the work is enhanced by the Introduction, in which M. Bazin has entered into a history of the Chinese drama, and collected much curious information

regarding its rise, and upon the conduct of dramatic amusements among this people. From his remarks it appears that during the reign, and under the patronage of Hiuentung of the Táng dynasty, about A. D. 720, plays, with persons performing the various musical and scenic parts, were first exhibited in the palace for the entertainment of the emperor and his court. Hiuentung devoted much attention to the ordering of the musicians, and the arrangement of the interludes; and called in the aid of scholars, artists, and players, to assist him in composing dramas, and getting up their exhibition upon the stage. These performances were altogether different from the religious games and music of the ancient emperors, which at first were merely ballets and dancing, but which had gradually become so exceedingly licentious and demoralizing, as to call for punishment. The troubles which succeeded the downfall of the Táng dynasty afforded little encouragement to scholars or actors; and it was not until the eleventh century, under the encouragement of the house of Sung, and its successor, the Mongol or Yuen dynasty, that the drama in China attained its highest renown.

The collection from which M. Bazin has selected the four plays contained in this volume, is the *Yuen-jin tsáh kih Peh Chung* 元人雜劇白種 the Hundred Plays of Yuen, from which five pieces have already been introduced to the knowledge of western scholars, viz. The Orphan of Chau; Heir in Old Age; Sorrows of Hân; Circle of Chalk; and Intrigues of a Waiting-maid, the last of which is also embodied in this collection, having been previously translated by M. Bazin. He has given us a list of eighty-one dramatic authors and four authoresses, who flourished during the Yuen dynasty, and together wrote 460 plays; one of whom published no fewer than sixty. The great aim of these writers was to improve their hearers by showing the just punishments which would surely overtake the wicked at last, and that integrity, filial duty, and industry, eventually brought honors and rewards upon their adherents. An exhibition of the triumph of virtue and the disgrace of vice almost uniformly close their pieces; and however little effect these moral dramas have had upon the manners of the Chinese people, it is something in praise of dramatic writers in such a country as this, not to pander to the passions of their countrymen.

In the Chinese plays, one of the principal personages is generally represented as giving utterance to moral sentiments, as is done in a formal manner by Ch'ing in the piece we have selected. On this feature of the Chinese theatre, M. Bazin remarks, "It is not enough

for the Chinese to have proposed *moral utility* as the object of dramatic representations, they have also contrived a means of attaining it, by making it the part of the person who chants. This personage who chants in a lyric, metaphoric, and rather pompous language, and whose voice is sustained by the orchestra, holds an intermediate position between the poet and the audience, something like the choir of the ancient Greek theatre, but with this difference that he joins in the action. He is usually the hero of the piece, and, whenever events occur, or catastrophes break in upon the scene, stops the acting to move the feelings and call forth the tears of the spectators by his chanting. If he dies during the play, the part is taken up by some other personage. He not only chants, but it belongs to his character to cite the maxims of sages, the precepts of philosophers, and examples of history and religion. By this contrivance, the Chinese realized in the twelfth century the precept of Lope de Vega given centuries after in his treatise on the new dramatic art."

After speaking of the variety of verses which the introduction of this personage allows the writer to put in his mouth without violating the proprieties of the play, M. Bazin describes the division into acts and scenes, in which Chinese dramas resemble European. "Each piece regularly consists of four *chek* 折 or acts, and sometimes a *sieh tsz'* 楔子 or overture at the beginning. The *sieh tsz'* is properly an introduction or prologue, in which the principal personages come forward to declare their names, to exhibit the argument of the story, or relate some prior events of interest to the audience. In the pieces of the Yuen dynasty, this prologue is in dialogue, sometimes having stanzas intermixed; but in the T'ang dynasty, it was recited by an actor called the Introducer of the play, somewhat like the prologues of Plautus. When a piece consists of a prologue and four acts, the exposé is given in the *sieh tsz'*, and the plot gets involved in the first act; when the latter is omitted, the first contains the prologue, and the plot thickens in the second act, and is continued into the third, the denouement and retribution upon the unconscious criminals completing the fourth. The scenes are not distinguished from each other as with us, but the entry and exit of each personage is denoted by the word *shung*, 'he goes in,' and *hiü*, 'he descends;' the phrase *pei yun* 背云 i. e. 'backward speaking,' denotes *talking aside*. The prologue and first three acts are strictly joined together, but the unravelment is separated and less regular, being arranged by special rules, a separation which is regarded as necessary to develop the moral lesson on which every drama depends."

These remarks will serve to introduce the drama we have selected from the four contained in the *Théâtre Chinois*; it is called the Compared Tunic, and was written by Cháng Kwohpin, a clever woman of the 13th century. The chief objects of the play are to enforce the practice of filial piety, and show the detection and punishment of a villain; subordinate to this are seen the rewards of assisting the poor, and the oversight which superior powers take of the good and merciful.

THE COMPARED TUNIC.

A DRAMA IN FOUR ACTS.

相 國 寺 公 孫 合 汗 衫

Siáng-kwoh sz' kung-sun hoh hán shán.

DRAMATIS PERSONÆ.

{ CHANG I', a rich landholder.
 CHAU, his wife.
 CHANG HIAUYU, their son.
 LI YU-NGO, wife of Hiauyü.
 CHINPAU, son of the two last.
 HING, a domestic of Cháng I'.
 CHIN HU, adopted son of Cháng and Chau.
 CHAU HINGSUN.
 A waiting boy in a tavern.
 The abbot of a Buddhist monastery.
 The steward of the monastery.
 Priests.
 LAI, a boy.
 Bowmen under the orders of Chau Hingsun.
 LI CHANG, judge at Súčau.
 Lictors and policemen in his suite.

ACT FIRST.

SCENE I.

(*In the house of Cháng.*)

CHANG AND HIS WIFE, HIAUYU AND HIS WIFE, AND HING.

Cháng. My family name is Cháng, my name I', and my style is Wan-siú, or Literary Flower. My native country is Nanking. My family consist of four persons, myself, my wife Chau, my son Hiauyü and his young wife Li Yü. In Bamboo-twigg alley, where I live, near Máhing street, I have opened a pawnbroker's shop, with the sign of a Golden Lion. This is the reason why everybody calls me Cháng, the chief of the Golden Lion. Now, the winter is just setting in, the snow falls in large flakes, and everywhere drifts and covers the ground. My son is in a room above, adjoining the window, and has

prepared a table, and says I and my wife must go up and enjoy with him the sight of the falling snow, and take some cups of wine.

(*He and his wife go up.*)

Chau. The lustrous whiteness of this snow is the emblem of purity, I can not doubt but that it is a presage of happiness for the state.

Hiauyü, perceiving his father. My father, my mother, see here; the azure tint of this snow is well worth looking at. While looking up and down the street from this verandah, I have prepared a cup. Come, my parents, enjoy this charming sight. Bring the wine, Hing.

Hing. Here it is.

Hiauyü, presenting a stoup of wine. My father, I beg you to take a cup of wine.

Cháng. These thick snow flakes, my son, are truly very beautiful. (*He sings*) The clouds, like ruddy vapors, extend and group themselves on all sides; the large flakes whirl about in the air; the north wind blows violently; the sight loses itself in the silvery horizon. Who would be able, at such a time, to meditate calmly when on his horse, as Ming Haujen did? *

Hiauyü. This snow, which comes so opportunely, is a happy presage; it affords us a pleasant prospect for winter.

Cháng. (*He sings*) We are now just at the commencement of the cold weather, and so you say the winter is here; well, on my part, I maintain it is spring.

Hiauyü. But, father, it is autumn now. How can you take this to be spring?

Cháng. (*He sings*) If it were otherwise, how could the blossoms of the pear, petal after petal, fall as they do? How could the flowers of the willow fly about so in eddies? The pear blossoms heap themselves up and form a silvery ground; the willow flowers raise themselves to heaven like a waving tiara, and fall again to the earth. I have before my eyes a delightful prospect, it is the most fortunate moment of my life; draperies of embroidered silk are suspended for me, a rich carpet of flowers is spread beneath my feet; I am served to the full with delicate viands placed on dishes of gold; goblets of silver are handed me full of delicious wine. Though in reality, I am only a plebeian, a simple citizen of the Phoenix city, yet for all that, I seem to swim in luxury, and my robe to be ornamented with dragons.

Hiauyü. Bring the wine; drink another cup, father, mother.

Cháng. From this high verandah, I can look along the whole street. I see a confused multitude of men in the market-place, coming and going, or stopping; I hear their tumultuous cries. Let us stay quietly in this little chamber, and leisurely drain a few cups of wine.

* A Chinese poet who meditated and composed verses while riding.

SCENE II.

(An inn in the street Múking.)

A WAITING BOY AND CHIN HU.

Waiting-boy. I am a waiter in the inn. I have taken a young man, a stranger, into the house, who owes for his expenses here, and has not yet paid anything. Since my master has been scolding me, I have a good mind to go to this traveler, and turn him out of doors. What's to hinder? *(He calls Chin Hú.)* Halloo! Sir, step out of your room, and come here.

Chin Hú. My friend, what do you want of me? I know very well I owe you something for my lodging and food, which I have not yet paid you

Waiting-boy. It's very well to talk about money! It is not for that I am calling you. There's one of your relations here who is asking for you

Chin Hú. Do'nt make sport of me.

Waiting-boy. I am not making fun of you. I open . . . I'm only opening the door

Chin Hú. Who is able to brave such a wind and snow-storm to-day!

Waiting-boy, pushing him out. Get out of here; go!—Let us bolt the door. It's a fact the wind blows hard, and the snow falls fast. Whew! if he dies of cold and hunger, so much the worse, but that's none of my business.

Chin Hú, in the street. Boy, open the door for me! I know I owe you for my expenses, but the elements are let loose to-day. If you drive me away from your house, I shall perish with cold.

(He cries) Boy! Boy! How can you be so hardhearted! The cold seizes me, my limbs are all benumbed; I have no food to recruit my exhausted strength, and you care nothing at all for the evils caused by your inhuman conduct.—What shall I do? I see somebody in the verandah up there; if it were only a kindhearted man! I will sing the Lotus Flower, and then ask him for something to eat.

(He sings) When the spring is passed, another spring comes after it:
The blossom of the lotus

(He speaks) Look, the earth turns, the sky whirls round, and I am falling *(He falls along on a snowdrift.)*

SCENE III.

CHINHU, CHANG, AND OTHER INMATES OF HIS HOUSE.

Ching. Look, my son, at that poor man at the foot of the house,

who has fallen down overcome with the cold. He is worthy of pity ! Bring him in, my son, supporting him by his arms. If you can save his life, you will have performed a secret work of merit.

Hiauyü. I obey. (*He goes down.*) See this unfortunate man ! He has indeed fallen down benumbed by the cold. (*To Hing*) Let us take him upstairs on our arms. (*The two carry him up.*)

Cháng. Bring some coals here to rekindle the fire.

Hiauyü. Most willingly.

Cháng. Bring some warm wine, and let us make him drink a little.

Hiauyü. Here, my friend, take a small cup of warm wine.

Chin Hú, drinking. How good this wine seems to me !

Cháng. Make him drink another cup.

Hiauyü. Drink another.

Chin Hú. What good wine ! what good wine ! I'll take another cup.

Cháng. Well, my friend, where have you come from, that in this severe weather, we have found you stretched your length with your face in the snow ?

Chin Hú. ~~This meeting~~ has been to me like life from the dead.

Cháng. But what part of the country are you from ? What is your name and surname ? How is it that you have fallen quite stiff with the cold, on a snow bank ? Tell me the story of your misfortunes.

Chin Hú. I am originally from Ngánshán in the department of Súchau. My family name is Chin, my name is Hú. I came to these parts upon business, but the excessive cold, joined to the fatigues of the journey, have been too much for my strength. My money and stock of provisions all became exhausted. At last, without anything, I fell in debt to the innkeeper for my expenses for food and lodging during the last few days. The cruel man drove me forcibly away from his house. Frozen with cold, and fallen on a snow-bank, it was happily decreed that I should find myself before the threshold of your door. If it had not been for your generous hospitality and assistance, I should even now be dead.

Cháng. Poor man ! Who would not interest himself in his condition !

(*He sings*) I see the rags, sticking to each other, and hanging around his body : how unhappy is his lot ! I must get some cups of generous wine ready, and make him drink three bumpers.

My friend, from times of yore even till now, you are not the only one who has suffered from poverty.

Hiauyü. Who then, father, are the men of antiquity who have had misery for their heritage ?

Ching. (*He sings*) I remember how Sùtsin before his clovation,* fell into disgrace and poverty. However, the day came when he was able to hang a signet of gold to his girdle. Such is the instability of things in this world, that if we only turn our hand over, we shall see it rain; and see it snow, if we shut it. It is not strange, therefore, that worthy men find themselves the sport of ill luck.

Look at this man; the wheel of good fortune has not yet rolled up for him.

(*He sings*) Who would believe that in this world, there are beings so unfortunate that we should scarcely take them for men?

My son, go and find some clothes and a robe of wadded silk.

Hiauyü, bringing the clothes. Here is a robe of wadded silk.

Cháng. My friend,

(*He sings*) I give you these new garments; take them, and throw away your rags.

(*He speaks to his son.*) Bring me five taels of silver.

Hiauyü. Here they are.

Cháng. These taels of silver,

(*He sings*) I give them to you to buy food for your journey. You will shortly be able to leave this house.

Chin Hú. What, Sir! you have saved my life, and now give me so much money too! What acknowledgment shall I be able to make!

Cháng. This robe and this money,

(*He sings*) Will afford you much assistance for a while. Endeavor to recruit your strength.

Chin Hú. Thanks, a thousand thanks, for your generosity.

Cháng. Have courage and perseverance, my friend.

(*He sings*) One day we shall see either the tuft of your bonnet glittering on your martial front as a jet of flame; or the vast umbrella of state shadowing your head, and appearing afar like a shining cloud. Go, my friend, we shall soon see you ranking among the literati; for my part, I hope your merit will raise you to a post of eminence.

My son, help him down stairs.

Chin Hú. Venerable old man, I have given you no little trouble, but you have saved my life. It is a favor so great that I shall hope

* Sùtsin offered his services to the king of Tsin to assist in subduing the neighboring princes, but they were declined, as the king said all these kingdoms already acknowledged him as their master. On returning home, and seeing himself despised by his wife, his mother, and sister-in-law, because he was poor, he devoted himself to study with such ardor of application, that when he nodded through weariness he would punish himself by pricking his limbs with an awl. After three years' study, he went to the kingdom of K'iau, from whence the fame of his talents induced invitations from five kingdoms. He became minister in each of them, and finally succeeded in combining them all against Tsin, and conquering that state. One day in the course of his journeys, he passed by his house without entering it, and his wife, mother, and sister-in-law came out to compliment him. "How is this," said he, "that you visit me now, when you laughed at me so before?" "Because you are now rich and noble," said they. "Ah!" said Sùtsin, "how hard it is to live in this world without power, honors, fortune, or rank!" and turned his back upon them. At his death, six states disputed for his body, and they cut it into six parts to divide among them.

to be grateful for it, when my mortal days are over, and enter into the body of an ass or a horse in order to serve you. (*He goes out.*)

Hiauyü, conducting him. The excellent young man! (*Apart*) Let me think. The business of the house, within as well as out of doors, occupies all my time. I have to go nearly all day long to make collections, and as I really need the assistance of some one to work with me, I have a great mind to acknowledge this young man as my brother. I hardly know what he would think of it, but let us ask him about it. (*To Chin Hú*) Tell me, my friend, how old are you?

Chin Hú. I am now twenty-five.

Hiauyü. I am the oldest by five years, being now thirty. I have a great inclination to acknowledge you as my brother. What would you think of such a proposition?

Chin Hú. Ah, Sir! be careful how you overwhelm an unfortunate man like me with sarcasms and railleries. Your remarks, Sir, distress me exceedingly.

Hiauyü. No, I never jeer any body in the world.

Chin Hú. Alas, Sir! you would do very wrong to acknowledge me as your brother, but if I were so, I would obey your orders with the blind obedience of a horse which fears the whip and spur. (*He salutes him.*)

Hiauyü. Be careful how you salute Hiauyü. My friend, your heart is frank, sensible, and disinterested. (*Apart*) I have not yet asked the consent of my parents; how can I then, without greatly wanting in propriety, adopt this young man as my brother? (*To Chin Hú*) My friend, it is necessary that I first inform my parents of my intention to adopt you before I do any thing; if they accede to the plan, it will be your crowning joy; if they disapprove it, I shall be able to get you some more provisions. Stay at the bottom of the hall, and wait a little for me.

(*He returns into the verandah, and sees Cháng.*) My parents, your son wishes to form a plan, but as he has not respectfully asked the advice of his father and mother, he can not presume to say whether it merits their approval.

Cháng. Speak out, my son, what is your plan?

Hiauyü. Just now, when accompanying this young man down, it occurred to me that the affairs of my office take up my whole time. I am obliged to go out from morning till evening to collect debts. I have consequently some need of assistance, and it is with reference to this want that I have taken the resolution of adopting this poor man for my younger brother. But I am ignorant, father, what your advice would be.

Cháng. Hear. The surname of this young man, if I remember aright, is Chin, 陳 and his name is Hú 虎 meaning the Tiger of Chin; a bad signification. This is one reason why you had better furnish him with a good supply of provisions, and let him return to his own country.

Hiauyü. This need be no obstacle to my plan, father; and I confess I have a great liking for this young man. He is so good.

Cháng. Very well, since a generous feeling prompts you to acknowledge him, tell him to come up.

Hiauyü. My father and mother, I thank you very much. (*He runs down to Chin Hú*) My brother, both my parents accord with my design of adoption. Come up and see them; they are waiting for you upstairs. (*They ascend.*)

Cháng. My friend, my son here wishes to acknowledge you for his younger brother; do you accept his proposal?

Chin Hú. I have said. I will be like a horse which takes the bridle, and obeys from fear of the whip and spur.

Cháng to his son. You hear him, he accepts your proposal.

Hiauyü. My brother, salute your parents. (*Chin Hú bows to them*) My respectable parents, if you will command your daughter-in-law to come out and see her brother . . . what say you?

Cháng. I am afraid such a step would not be altogether proper.

Hiauyü. It will not be very improper, father; and I feel such a lively affection for this good young man.

Cháng. Very well, let it be so, I consent. (*Lí Yü is introduced.*)

Hiauyü, perceiving her. My wife, come and see your brother. (*To Chin Hú*) My brother, this is your sister-in-law.

Chin Hú, prostrating himself. Accept my salutations, my sister.

Lí Yü (apart). This sidelong look and glance make me think he is a villain.

Chin Hú (apart). What a beautiful woman!

Cháng. My son, tell Chin Hú to go and change his clothes.

Hiauyü. Come with me, my brother, and put on a new dress.

(*Exit.*)

SCENE IV.

CHAU HINGSUN, ATTENDED BY A GUARD.

Chau Hingsun. My name is Chau Hingsun; I am originally from Ngánshán, in the department of Súchau. Engaged in trade for a living, I was lately in the main street, near the market-place, when I saw in the road, a young fellow striking an old man. Urged by a feeling of pity, I came up to the young man to remonstrate with him; but

he, regardless of my disinterested advice, would not desist from his wickedness. Resolved to uphold the cause of the oppressed, I then seized the young man with my whole strength, and struck him so rudely that he died on the spot. Arrested very soon after, as I ought to have expected, by the police, I was carried before the magistrate, who wished to punish me life for life. Happily for me, he was a president of the tribunal, and an upright judge. I owe my life to him. He only condemned me, as guilty of unpremeditated homicide, to receive sixty blows of the bamboo, and be exiled. Here I am, in this cold season, when the snow falls so heavy, made fast to a heavy cangue. No clothes on my body! No victuals in my stomach! (*To the guard*) Policeman, the owner of this house is doubtless a rich man; I wish to go and ask him for some soup or victuals. Walk slowly.

SCENE V.

CHAU HINGSUN AND HIS GUARD; CHANG AND HIS FAMILY.

Chau Hingsun to the guard. We are at the foot of this verandah. (*He cries as a beggar*) Sir, I beg you to give me some food in charity.

Chang, perceiving him. See this wretch below, wearing a cangue. The poor man! he deserves to be pitied; do you go and give him a little rice.

Hiauyü. Most gladly. I will go down and see him. (*He goes down*) Ho, there! Tell me what place you are from; what is your name and surname, and for what cause do you wear this cangue?

Chau Hingsun. My son, I am from Ngánshán. As I was attending to my trade, I found myself some time since, in the market-place, where a young rascal was beating an old man. Moved with indignation, I seized the fellow, and killed him with blows. Condemned soon after by the magistrate for homicide, he punished me with sixty blows of the bamboo, and then banished me.—Now, the snow falls from heaven, and as I am destitute of everything, without clothes or provisions, I come to beg of your father, I beg of you, Sir, to be charitable, and give me a little dish of broth, and some broken victuals.

Hiauyü. Now I know your case, wait here. (*He goes upstairs quickly.*) Father, I have asked him; it is a man going into banishment for having committed a murder.

Chang. A murderer! But who knows whether the magistrate will not implicate me too in some mishap for having entertained this criminal; my house can not be made an asylum where one ought to invoke the protection of the god Fuh. But no matter, my son, let him come up into the verandah, and I will question him.

Hiauyü, calling Chau Hingsun, Hullo! you criminal, come up into the verandah. (He comes up with the officer.)

Cháng to Chau Hingsun. I wish to ask you, first, what is your native place, and your name; and then wish to know why you wear this cangue.

Chau Hingsun. My family name is Chau *(He repeats his tale.)*

Cháng. Ah! Ah! my wife is also called Chau. Who knows but that, five hundred years ago, you and she had the same ancestors. My son, bring me ten taels of silver and a robe of wadded silk.

Hiauyü. Here they are, father.

Chau. My husband, Sir, begs you to accept these ten taels and this garment of wadded silk. On my part, what shall I give you? I have only these two gold hair pins; take them, and you can sell them and procure a little food for yourself.

Chau Hingsun. Sir and madam, accept my best thanks. But I can not leave the house without soliciting one other favor. May I ask what is your name and surname. I wish, as did the old man who knit the grass on the road,* or as the young man who carried precious stones in his mouth,† to do all that I can to the end of my days to testify my sense of obligation for these favors.

Cháng. My friend, I am Cháng, the chief of the Golden Lion; my wife is named Chau, my son Hiauyü, and I have a daughter-in-law called Lí Yü. Can you remember all these names?

Chau Hingsun. You are Cháng, the chief of the Golden Lion, your wife is called Chau, your son Hiauyü, and your daughter-in-law, Lí Yü. These names, Sir, will remain engraved on my memory as on a marble tablet, and if I die before again seeing you, may the fates allow me to become, in my future life, either an ass or a horse to serve you with fidelity; if, however, I live, as long as I have breath, I shall remember your great kindness. *(He salutes them, and goes down.)*

* In the year B. C. 892, Hwán, prince of T'ü-shi, attacked one of his neighbors and gave him battle in Tü-shi, and his general, Tü Hwui, was taken captive by Wei Ko, the opposing chief. Originally, Wu T'ieh, the father of Wei Ko, had a concubine, whom, as he was at the point of death, he wished his son to marry. Being in his last agonies, he added, "I wish too, that she may lie with me in the tomb," and then expired. Obedient to his father's behests, he married her. Sometime after, Wei Ko was engaged in battle in Tü-shi, and saw an old man knitting the grass together across the road to stop Tü Hwui, who was pursuing him, whereby his feet became entangled, and he fell, so that Wei Ko had no trouble to make him prisoner. The next night, Wei Ko saw an old man in a dream who told him, "I am the father of the concubine whom you married, and I wished to reward you this way for having so faithfully obeyed the last wishes of your father." *Cercle de Crète, page 111.*

† Yang P'au of the Han dynasty had a tender, merciful disposition. When nine years old, he was walking on the hill Hwá, and saw a little fawn fall to the ground cruelly wounded by a hawk, and soon a swarm of ants gathered around it ready to eat it up. Yang P'au took it up, and made a nest of his cap for it, and carried it home, where he took care of it more than three months until it was perfectly healed. It flew out at morning and returned at night, till one evening, it transformed itself into a young man, dressed in yellow, who presented Yang P'au four jade bracelets.—*Cercle de Crète, p. 112.*

Chin Hú, running up. Good! We two are here now. We never let ragged people into this house. Who are you?

Chau Hingsun. I am Chau Hingsun.

Chin Hú. Very well, do you know me?

Chau Hingsun. What is your name?

Chin Hú. I am the second son of the chief.

Chau Hingsun, with surprise. You, the second son of the chief!

Chin Hú. Stop, stop! Do'nt cry so loud. Did you get anything?

Chau Hingsun. The chief gave me ten taels of silver and a wadded silk robe; then his wife made me a present of two gold hair-pins to buy victuals withal.

Chin Hú. My father and mother are excessively selfish, and this is the reason they have given you these insignificant trifles; but let me have them, I will go and see them, and will bring you back something worth more, which you can use to buy food for your journey. Stop here below in the verandah, and wait for me.

(He goes in and sees Cháng.)

My father, I just met the criminal with a cangue on his neck at the foot of the house. How unlucky that you have given this man so many valuable things! How much better it would be to have made them a present to your adopted son, who would have taken these bills, and turned them into a productive capital. I ask you, would not this be preferable?

Cháng. My wife, what do you say to Chin Hú? These things belong to you as much as to me.

Chin Hú. Look at the lips of the man, how shrunk up! See his sunken cheeks! Very soon you would not be able, if you traced his footsteps, to find the least vestige of his existence. Below his eyebrows, do you not perceive, in place of eyes, only a dull and livid trace. The streak of famine is at the corners of his mouth, and a scurvy piece of silk scarcely covers his body. If the wretch does not perish with cold in your sight, he certainly will die of hunger before long.

Cháng. Stop!

(He sings.) You say that under his eyebrows, instead of eyes, one can only see a dull and livid trace; you say that the streak of famine is in the corners of his mouth, and that a scurvy piece of silk scarce covers his body. Was it not, only a little while since, that in the midst of a crowd of men and horses, I cast a compassionate look on Chin Hú? I followed then the impulses of my heart, which incited me to succor the unfortunate.

Chin Hú. Yes, but what a loss to give this fellow so many precious things! He is only come to your house to extort your money.

Cháng. I just now gave him these bills, and you, Chin Hú, have taken them from him by force or deceit. Those who understand the case will know that it was you who despoiled him of them; those who are not acquainted with the circumstances, will say, that Cháng one day made a poor man a present of some bills, but that soon after he secretly sent a man to force them from him.

(He sings) Chin Hú, I speak to you in clear and plain language, yet you do not hear what I say.

Hiauyü!

(He sings) You have been deceived by a false appearance; it is a blindness, but a blindness.....

Now, my friends,

(He sings) This man is going to the place of his banishment, treated like a prisoner. His body is loaded with chains; hope no longer smiles on his plans. Soon some clods of dust will cover the roads, and then you will say, How did this man live in the world? During half his life, he was poor and lonely; he has repressed his cries, he has gulped down his wrath. When will he be able to requite one for the benefits which he has received? But turn your thoughts on yourself: where are your parents? Just now, like a fugitive ghost, you was flitting around the gates, and at the doors of houses; you was supplicating rich people with your tiresome babble, you was whining a ditty, "The spring is passed, the spring will come again." Chin Hú, look at the figure you make in my estimation.

Chin Hú, go and give this unfortunate man the things you took from him.

Hiauyü. My brother, why did you take these articles? I will go myself and give them to Chau Hingsun. *(He sees him)* Where have you been that you have not got some provisions?

Chau Hingsun. I just now met the younger son of the chief *(pointing to Chin Hú)*, who took them from me by force.

Hiauyü. This young man whom you see is not the younger son of the chief. His surname is Chin, his name is Hú. He was stretched a few days ago, on a snow bank, his limbs stiff with cold. Having saved his life, I have adopted him for my younger brother. Do not scold him. Here are all the needs for your journey, take them and go on your way.

Chau Hingsun thanks him, and looks at Chin Hú. Ah! Chin Hú! It was you, then, so lately stretched on a snow bank, chilled with the cold, it was you who tried to deprive me of my notes and my garments. I have some benefactors and an enemy; my friends are Cháng the chief and the members of his family, my enemy is Chin Hú. Very well;

remember that not long since, in full day, I had a fierce dispute; that with one hand I seized my adversary by the throat, who in his struggles tore my nostrils, while with the other I smote him dead with a single stroke. I deserved a severe punishment, and I still carry the dolorous marks of the bamboo on me. Chin Hú, take care of yourself, that we two do not chance to meet in the road, and dash against each other.

(He goes with the guard.)

Cháng. Wife, I just now had some little altercation with Chin Hú. As this young man may harbor some grudge against me in his heart, I must appease his murmurs by kind words. *(To Chin Hú)* My son, I reprimanded you, just now, in spite of myself; it was not willingly. If I had not held this severe language to you, this poor man would never have quitted the door of my house. Chin Hú, my son, ought you not to be careful of this man who hated his near relatives, and who had no resentment against his distant friends?

Chin Hú. All that I did arose from the care that I have naturally for your interests. I regretted that you had not given those bills to your adopted son who is so poor.

Cháng (He sings) Have you never heard it said, 'Do not forget to take your meals, be careful about cherishing rancor and enmity.' This man remembers a little offense, and forgets a great kindness; he is insensible to the sight of the miserable, and if nothing is able to move his heart, how can he respect old men? How can he pity the poor? He gives way to his anger, he uses violence to those like him, and forces their money from them.

Chin Hú, my son, history has preserved the memory of two celebrated men; imitate one of them, and take care not to walk in the steps of the other.

Chin Hú. Who is he, my father, I ought to imitate?

Cháng (He sings) Imitate the virtue of Lingché, who knew how to requite favors.

Chin Hú. And who is he whose example must be avoided?

Cháng. (He sings) Do not copy after Lungtsiuen who revenged his injuries. Be careful, ah! be careful, now you are in a happy position, of irritating persons in adversity. *(Exit.)*

Hiauyü. My brother, father has been remonstrating with you now; but do not be displeased.

Chin Hú. What father has said is perfectly proper. Let me go now and collect money.

(He sings) The chief is highly favored with the gifts of fortune, he has acknowledged me for his adopted son. Still my heart is not easy, for I hate Chau Hingsun. *(Exeunt.)*

ACT SECOND.

SCENE I.

(In the house of Cháng.)

HIAUYU.

There is still wanting something to my happiness. How soon sadness comes back into the heart of man ! Since I have had Chin Hú as my adopted brother, an unexpected event has, for a while, added to my happiness ; Lí Yü has become pregnant. But there is one source of disquiet ; women ordinarily go ten moons with child, before birth, but mine has been enceinte eighteen without delivery. I am very unhappy !—Since Chin Hú has gone out to collect bills, I will go and seat myself in the shop to indulge my sad thoughts. *(Exit.)*

SCENE II.

CHIN HU.

I am Chin Hú. Since nobody is here, I will speak. I once had certain amours which did not add much to my reputation, and the village headman said to me, "Chin Hú, you must quit the country." "My venerable friend," said I, "I will start immediately. If I do not prosper in my business, after all my efforts, I will not come back ; if I do not find a wife, ruddy and sweet as a bouquet of fragrant flowers, I will not return." Who would have thought that one day I should live in this place ! No, for the excessive cold of the season, added to the fatigue from my weary journey, had exhausted my strength, and compelled me to consume all my scanty stock of provisions. The excellent people in this house loaded me with benefits and attentions. Money, food, clothing, they have grudged nothing, I have had every thing.—But my wishes are not yet satisfied : I have cast my eyes on my sister-in-law.—As I have finished the collections for this day, I will go and find my brother. *(Exit.)*

SCENE III.

CHIN HU, HIAUYU, HING.

Chin Hú. Boy, is my brother in the house ?

Hing. He is in the shop, Sir.

Chin Hú, going in. I have come to state the collections, my brother.

Hiauyü. Have you eaten any thing ?

Chin Hú. I have eaten nothing to-day.

Hiauyü. Go and take your rice then, my brother : as for me, I am overwhelmed with sadness.

Chin Hú, going out. Wait a little Chin Hú; my friend, think a moment.—With a little tact and observation, shall I not learn what fine plan, what little scheme is brewing against me? Usually, when I come in, my brother is highly pleased; I find him to-day, sad and downcast. Chin Hú, if you are a man possessed of spirit and sagacity, you must find out this secret. No doubt that the continual expense I cause them here, from morning till evening, for my care and maintenance, prejudices the interests of my brother. This is the cause of his sadness; he repines within himself, and regrets his unwise generosity. Come let us improve the present opportunity; I will go and take leave of my brother, and go off to see, in another country, if fortune will not be more favorable to me. What is there against it? (*He returns to Hiauyü.*) My brother, I think you are now deeply regretting your generosity to me; I wish to say that my full intention is to ask of your father a letter of recommendation. I have come to-day to take my leave of you before returning to Súchau.

Hiauyü. What are you talking about, my brother? It must be that some of the servants have been carrying you lying reports.

Chin Hú. Who would dare thus to sport with my credulity?

Hiauyü. Then, if no one has been prejudicing me against you, why do you wish to quit the house?

Chin Hú. A wise man is able to read physiognomies, my brother; formerly, when I came home, after making my collections, I found you happy and contented, joy was upon your face; now I see you are plunged in deep melancholy, I am fearful lest you suspect me of fraud or unfaithfulness in my accounts. Rather than inspire distrust, I think it would be better to return to my own province.

Hiauyü. Ah! my brother, you are unaware of the cause of the disquiet of my heart; and since we are alone, I will speak frankly to you. My wife Li Yü has been with child eighteen moons without being delivered; this strange event fills me with distress.

Chin Hú. If you had told this to me sooner, my sister-in-law had been long ago a mother.

Hiauyü. What do you mean? Explain yourself.

Chin Hú. Listen: at Súchau, in the temple of the god which presides over the mount Táishán,—a very powerful and very holy god he is—found a ball of jade split in two equal halves. If a pregnant woman throws this ball on the ground, and the two parts present their convex faces upward, it is a sign she will bear a boy; if the flat faces are up, she will have a girl; but if on throwing them, one half is up and the other down, it is a sure sign she carries a demon. Add to

this consideration, my brother, that we shall be able to make some excellent speculations in that trading region, and can hardly fail to increase our funds tenfold.

Hiauyü. If that is the case, I think I will go with you, and throw this ball of jade.

Chin Hú. If I go there alone with you, it will not help the case. The woman must present herself in the temple, and throw the ball with her hand. The prediction will then be accomplished.

Hiauyü. Very well, I will go and speak to my father.

Chin Hú. Stop, stop! You know this matter, I know it, and my sister-in-law must know it; if a fourth person knows it, the whole affair will be ruined.

Hiauyü. You talk reasonably. I will go first and get a good stock of jewels, pearls, silver, and other precious things; I wish, then, to have my wife throw this ball of jade, after which we will go and trade.
(Exit.)

SCENE IV.

CHANG, CHAU, AND HING.

Hing to his Mistress. Madam! Your son and daughter-in-law, doubtless, having listened to the perfidious suggestions of Chin Hú, have both of them run away.

Chau, with surprise. Why did you not tell me sooner! I must go and call my husband. (She cries) Husband! husband!

Chang, coming in quick. What is the matter, wife?

Chau. The perfidious Chin Hú has carried your son and daughter off with him; all three are gone.

Ching. Well, I had some presentiment from the first that something of this sort would happen to us. Let us both go in pursuit of them.
(Chang and his wife start to run off.)

(He sings.) My eyes, red with anger, are confused and I can not see; my mouth opens only to curse. These two young people, with growing beards, and hair still soft and light colored, outrage the beard and gray locks of an old man. What! without putting yourself to any trouble, you despise the wise counsels of your parents, and do not fear to take flight. Here I am alone in the world, and Chau, my wife, this mother abandoned by her own children, mere shadow of herself; I am afraid that she will only become, in these places, the laughing stock of men, and the object of their bitter sarcasms. This is the reason why I hasten on so; I carry my traveling-bag myself, I lead her by the hand. From time to time we rest, when I soothe her sorrows by my attentions. Sometimes we go in a boat, and sometimes on horseback.

(*He changes his air.*) But while I am pouring out my griefs, they are far from this spot, carrying with them all my goods. My looks grow sadder and sadder. The river is broad, the mountain-peak loses itself in the distant clouds. Thus, in the middle of my sorrows, my journey is arrested by this vast expanse of waters, and by this circumscribed horizon shutting out all my prospect. (*He weeps.*)

How could this scoundrel have been able to accomplish this thing? Ah! my son, your conduct covers me with confusion.

Chau. Hiauyü has taken Lí Yü with him; I think he has carried off considerable money to trade with.

Chang (*He sings.*) He has doubtless taken many articles of great value. Did he not also have many bills of exchange?

(*He sings.*) O heaven! how could this young man have contrived to hurry away his wife with him? Such blameable conduct covers him with shame. My son, there is now no more pleasure, no more enjoyment for your old father or your aged mother. Ah! my heart is full of vexation. If you leave those who have drunk water with you from the same well, if you forsake your native village, who will offer us wine, who will prepare our tea?

Chau. My husband, I wish to run with you to find our children.

(*They resume their journey.*)

Chang. We are here on the steep and sandy banks of the Yellow river, from whence we can see an immense number of boats. I mean to stop in this place to seek my son. (*To Chau*) Seat yourself here, my wife. If Hiauyü has not embarked to-day, we will remain here the whole day and wait for him; if he does not embark to-morrow, we will wait to-morrow in the same spot. Oh! I wish to rouse the populace against him, I wish to have them injure him, I wish they would take his life in the punishment they give him.

SCENE V.

CHANG AND HIS WIFE, HIAUYU AND HIS WIFE.

Hiauyü. Heavens! if here are not my father and mother!

Chau. My two children have come! Ah! my heart will break.

Chang. Your conduct has almost killed me with grief.

(*He sings*) Alas! my dear son, my dear daughter, my wandering looks did not recognize you. It had been better for me never to have brought you up.

Hiauyü. Do n't causelessly afflict yourselves, my parents. I only intended to go to the temple to throw the ball of jade, and then return.

Chang. (*He sings*) To throw a ball of jade! What man is he, who, by his specious talk, has so wrought upon your credulity? What! without any good reason, you have quit our house, you have forsaken your father

and mother borne down by age, and, far from thinking how you shall bring them some pleasure, how you shall add to their happiness by your presence, you go off to interrogate heaven, and buy lying divinations with money.

Lí Yü. My parents, as soon as we have thrown the ball of jade, we intend to return instantly.

Cháng. (*He sings*) Stop! how could it be that my daughter had no more wit and penetration.

(*To Chau*) Ask your daughter a question, my wife; where is she going, and what is this ball of jade of which she speaks so much?

Chau. Where are you going, my daughter, with my son? What is this ball of jade you mean to throw?

Lí Yü. These few days past, Chin Hú told Hiauyü, who was surprised that, I, having been pregnant eighteen moons, was not delivered, that at Súchau, his native city, in the temple of the god which presides over the mount Táishán, was a ball of jade divided in two; and that if the pregnant woman should herself throw this ball upon the ground, and its flat and convex faces turn up or down, according to their position, she would know her fate. This is why my husband and I are going to throw the ball of jade.

Cháng. (*He sings*) After hearing this, Chin Hú must be regarded as no other than an arrant impostor! My son, you are a man of sagacity and sense; how can you lend an ear to such specious and insidious words? Hear me: I will cut out paper horses for you of all kinds, and burn them with paper money.

Hiauyü. We should put confidence in the creative power of the dual principles *yin* and *yáng*.

Cháng. (*He sings*) Take care my son of putting faith in the creative power of the *yin* and *yáng*; be cautious how you address your prayers to the deity on Táishán.

My daughter, come back with us.

(*He sings*) What does the god who presides on the mount Táishán care for the infant in your womb? I only am sure of one thing; when we sow rice, we get rice; hemp grows from hemp. I am a man who has accumulated some virtue. My daughter, the net of heaven is vast, and does not permit the wicked to escape, while the words you are about to speak violate propriety.

Hiauyü. Chin Hú tells me the god who rules the mount Táishán is a powerful and friendly deity; I wish to go and throw the ball of jade, and then I will hasten my return to my parents.

Cháng. (*He sings*) Be careful how you listen to all his silly speeches; remember that it is a crafty man who is exercising against you all the perfidy of his tongue.

Hiauyü. Whatever may happen, father, I must go. If you do not let your son go to this temple, I will take this knife from my girdle, and take away my life.

Chau. How can you have so hard a heart as to forsake us, my son?
(*See sighs.*)

Cháng. Since my children are determined to go, I can only repeat the common saying: "When the heart is away, it is very difficult for the remembrance to remain; rancor and ill will are all that are left." My wife, ask your son if he has a garment of which I can take half with me.

Chau to Li Yü. My daughter, has Hiauyü any garment which he wears next his skin? We want half of it.

Li Yü. All our baggage is gone, mother; I have only one tunic of Hiauyü's.

Chau. Their baggage has left; my daughter has only this tunic.

Cháng. If it belongs to Hiauyü, cut it in two equal parts down the seam on the back.

Chau. I have a knife in my girdle. I will cut it.

Cháng. Take this half my children, and I and my wife will keep the other half. You may wish to know what is the reason of all this; it is, that I am afraid that in six months or perhaps a year, my two children will not return. Then, when you think of us, and look at this tunic, it may seem to you as if you saw your parents; we, when led to remember you, will do so with a pained brow and flushed face, and it will be as if seeing you when we look at this tunic. Give me your hand, my son.

Hiauyü. Here. (*Cháng bites it.*) You hurt me much, father, in biting my hand.

Cháng. Why do you speak of suffering?

Hiauyü. But if you bite my hand, how can I help suffering?

Cháng. I bite it a little, and you say you suffer. Think then of your father and mother, who have reared you from childhood; and now, when you are grown and can take care of yourself, you abandon them. You say you suffer: how much more do we suffer!

Chau. Let us carry home this piece of tunic; when looking at it, we can imagine we see our son himself.

Cháng. (*He sings*) Take this half a tunic, and fold it up. There is a spot of blood on it you must wash out. Do not tell the world we have generally found the lotus flowers. But now having no relations in our house, if, perchance, we go down to the Yellow Fountains, we will have this part of the tunic put in a casket and placed in our tomb. Let your tears flow, my wife; cover yourself with garments of mourning.

Chin Hú, coming up to Hiauyü. O heavens! look there! Is it not a fire which shines so? Let us go aboard instantly.

Hiauyü. Yes, yes, let us take this boat; hurry! hurry!

(The three go off in the boat)

Cháng. My son is gone; I shall die for grief.

(He sings.) My valuables and effects will be engulfed in the water. Relatives far off, the sons gone, the fathers have no other resource than the cord they hold in their hands. I see now, before the door of the convent, the inmates quarreling and beating each other—Alas, my wife! I understand neither their invocations nor their tumultuous cries.

Look there, where do those clouds of smoke and flames arise from?

(A cry is heard within,

"The fire has taken the house of the chief Cháng.")

Chau. What does that cry mean, husband?

Cháng. See this great fire!

(He sings.) Ah, me! I hear a voice crying, "The fire burns the house of the chief Cháng." I am terror-struck, I can not stir; I am like a man demented. At this moment, the horsemen and guardsmen are ranged along the main street; have I not reason to be terrified?

Chau. I see this horrible fire; the clouds of flame and smoke mount to the heavens; our house crumbles and sinks in a flood of fire. Where shall we find any means of living now?

Cháng. (He sings.) The roaring winds urge on the flames, which so much the sooner mount and whirl in eddying clouds to the sky, and so much the quicker spread in torrents over the roofs in the great street. Men ranged in double lines hold chains of iron, buckets of water, poles, and hempen cords.

(He hears voices crying,

"Let us seize the man whose house caught fire!")

Just now I hear an inspector crying aloud, "Halloo! seize the owner, bring him here!" See, they carry off the vases of copper. Alas! how could it have been that my fine house should be so soon reduced to ashes; there is neither tile nor rafter left.

(He sings another air.)

I see the inhabitants of the neighboring houses beating each other, and making a confused turmoil; everybody runs to make the line to put out the fire; I see stately edifices, which reached to heaven, fall with a crash under the efforts of the troops. Ah! no more show of their rich furniture; in my opinion, this empty abundance is only a deceitful illusion. It is in vain they hasten, that they join their strength, they can not stop the fire, they will not be able to arrest the flames. Heaven means to punish all these proud and rich men, who but a little while ago, looked upon me with disdain; now I pity their misfortunes. I think, too, that the house of Cháng was also ever rich and prosperous, and that it has all come to nothing, scarcely a finger-full of rubbish remaining. Ah! I shall die of mortification and chagrin.

Chau. Our house, our furniture, our effects, my husband, are now in ashes. I can never bear up under my misfortunes.

Cháng. Truly so, the fire has burned the house and all in it. Ah, Hiauyü! he saw this frightful fire; he saw it, and never cared the least for it.

(He weeps and sings.) O my son! I have reared you from your mother's womb, and now, when you are grown up, you forsake us! We vainly hoped to have finished our days peaceably in our own house.

Chau. Where are you going to live now?

Cháng. Alas! where do you wish we should go and live? I know only one little street where we can beg. Can you make a plaintive cry?

Chau. What plaintive tone?

Cháng. Have you never heard, then, my wife, sometimes the mournful cry of mendicants seeking to excite compassion? Well, I'll teach you their cry. Hear me, "*Sir! Madam!*" You must imitate this cry.

(He sings.) You can not fail to have heard the mournful tones in the alleys and streets, *yé-yé! má-má!* *(Exeunt.)*

ACT THIRD.

SCENE I.

(In the house of Chin Hú.)

CHIN HÚ.

I am Chin Hú. It was I, when smitten with a violent passion for Lí Yü, who would not listen to my suit, who took advantage one day, when we were crossing the Yellow river, to relieve myself of her husband. Lí Yü wished to wear mourning for three years. "Three years!" said I to her, "I can not wait even three days." "Since you can not wait three years," replied she, "you must wait at least till I am delivered: I do not ask anything else than to reciprocate your fondness, but as I am at present, you must wait." Fortune favored me, for within three days after we arrived, Lí Yü gave birth to a boy. Her son, now eighteen years old, is a young man of fine address, and while he helps me much by his force and agility, I still have a great dislike to him. When I beat him (which is not unfrequently), I leave him half dead with my blows, but I wish that the fellow would die, or never come to life again. But to sum up the matter, what is to prevent my carrying out my plans immediately? It is truly said, if you extirpate the roots, the plant will throw out no suckers. The fate of this lad is in my keeping, but as his mother has given me some bills, I will go and have a carouse with my comrades. *(Exit.)*

SCENE II.

CHIN PAU, LAI.

Chin Pau. My family name is Chin; I am eighteen years old. By my skill and agility, I take the lead of all my companions. There is not one of the eighteen military exercises which I have not perfectly mastered; every day I go to the mountains with my bow and arrow to hunt wild animals. This day, while I was engaged in the sport as usual, and was taking up my weapons, all at once behind the hills I saw a bull, which at a distance looked like a wild beast. I seized my bow, put the arrow on the string, and let it fly whistling through the air at him. But when I went to take my game, I saw a boy running up whom I did not know, and who pretended that he had killed the bull. I must go and ask him. (*To Lai*) How did you kill this beast?

Lai, ironically. With one hand I took him by the horn, with the other by the tail, and bit him in the reins until he died; and you, to save yourself all this labor and trouble, fraudulently wish to deprive me of my prey. I must go home with you to explain this matter.

SCENE III.

CHIN PAU, LAI, LI YÜ.

Lai, striking the door. Madam Chin.

Li Yü. Who strikes on the threshold? We will open it quick. (*To Lai*) What are you doing here?

Lai, embarrassed. Madam, is that....it is that....with much trouble....with much labor and fatigue, I have killed a large animal, whose skin is worth many taels; I have come to inquire why your son wishes to deprive me of that which belongs to me.

Li Yü. My son, carry him the skin of the beast.

Lai to Chin Pau, menacingly. Ah! Ah! if it was not for your mother, I'd make you see something fine! (*Exit.*)

Li Yü. Chin Pau, come here, and get down on your knees. I have always told you to avoid quarrels, and on the contrary, you provoke them. If you drive me to beat you, remember that you'll be sorry for it.

Chin Pau. If you wish to punish me, mother, strike; be careful not to spare me.

Li Yü. Well, then, stay on your knees. (*Apart.*) If I beat my son, and cause him to have a sore head and flushed face, who will revenge his father's death? (*Aloud.*) I will not punish you this time, Chin Pau; I forgive you.

Chin Pau. Strike, I beg you, mother. If you do not beat me, alas! you will tell my father, who will pummel me till I'm half dead.

Li Yü. Very well, I'll neither tell your father nor punish you.

Chin Pau. I thank you very much, mother.

Li Yü. Since you thoroughly know the eighteen military exercises, my son, why do you not go to the capital?

Chin Pau. I have long wanted to go, but how can I take such a long journey without some funds?

Li Yü. Since you would like to visit the capital to enter the military examinations, I will give you some money and two gold hair-pins, with which you can buy provisions and pay your expenses.

Chin Pau. It is a lucky day to-day, and good weather; I'll take leave of you, mother, and start. *(He bids her adieu.)*

Li Yü. Remember one thing, Chin Pau. If you reach the capital, inquire concerning Cháng, the chief of the Golden Lion, and his wife; they live in Bamboo-twigg alley, near the street Máhing; and if you find these two old people, you must bring them here.

Chin Pau. What relation am I to these old people?

Li Yü. You need not ask what relation you are; they are some old relatives.

Chin Pau. The directions you have given me will remain in my heart, mother, and never be forgotten. I am now going.

Li Yü. Come back again. If you see these two old people, bring them here with you.

Chin Pau. I will carefully remember it; I am going.

Li Yü. Come back once more.

Chin Pau. If you have any advice to give me, do it soon, so that I may go.

Li Yü. I want to give you a silk cap of great value; if you meet these two old people, you can give it to them, and then they will not fail to know that I am a mother.

Chin Pau. I'll carefully execute your wishes. *(He starts.)*

Li Yü. My son is gone; may heaven grant his speedy return, attended by a numerous suite: my eyes even now see the banners of his retinue, my ears hear the sound of the good news! *(Exit.)*

SCENE IV.

(In a Buddhist Monastery.)

THE ABBOT.

(Reciting a verse) The religious in the neighboring temple are not sour and austere people; in ancient times the priests, faithful observers of the

doctrines of Budha, loved to read the sacred books. How is it that men who have embraced a monastic profession do not fulfill the duties it imposes?

I am the abbot of the monastery of the minister of state. His excellency Chin himself has made this great meeting, for which our halls are not spacious enough; the senior wrangler in the new promotion wishes to make a present to each person of some money and food. I have made everything ready, and I think his excellency will be here from one moment to another.

SCENE V.

ABBOT, CHIN PAU, FOLLOWED BY THE STEWARD.

Chin Pau. I am Chin Pau. I entered the trials at the last military examination, and as my three arrows all hit the mark, I have obtained, in the military rank, the high title of *Chwang-yuen* or senior wrangler, and a commission as criminal judge in my native province. I remember my mother told me to inquire in the Bamboo-twig alley, near the street Máhing, for Cháng, the chief of the Golden Lion, and his wife; I must make search for these old people. But since I find myself to-day in the monastery of the minister of state, I will offer a sacrifice and distribute alms to the poor. I have already sent some bills to the abbot that he may prepare a holocaust offering. The holy man is gone to buy incense, and I think he will be here soon. (*He sees him*) Venerable priest, I thank you a thousand times.

Abbot. I invite your excellency to take some vegetables.

Chin Pau. I have no need of eating any vegetables. Keep them, and if any unfortunate or poor persons come to you, good Sir, give them these dishes as alms on my behalf.

SCENE VI.

CHANG AND CHAU, AND A PRIEST.

Cháng. Let us ask alms, let us beg charity! Who would not pity an unfortunate man, whose house and fine furniture, and all his effects have been reduced to ashes by the fire of heaven. We can no longer reckon on the affectionate care of our children. Every resource has failed. I remember that in the great street in the market-place there lives a rich man who gives to the poor; let us go and see him; he will give us some food, if we will recite some prayers for him.

(*He sings.*) I go to importune him with my clamors, I will place myself before the front of his house, in the great street; behind his house,

in the alley, I will ask for some leavings of soup, some broken victuals. Oh! the snow falls on the silken rags which cover me, the wind drives the sleety rain over my body. Once I had fields so vast that a crow could hardly fly over them: in what month, in what year, did all these misfortunes overwhelm me? A moment was sufficient to destroy all that I possessed.

Chau. How is it, my husband, that we never meet a single man who lets fall a piece of money into the hands of the poor?

Cháng. (*He sings*). There are many charitable men in this world who solace the unfortunate, many who assuage their sorrows by kind words. There are many benevolent people who, when they see such, add to the number of their good actions, and divide with us the sacrificial meats. I know not why we have never met with a single one who would come near us.

Chau. I see on this wooden table some cakes cooked in steam still warm; I would gladly eat one.

Cháng. You would like to eat one! But, wife, you are not alone; I would also do my part. Alas! how shall we get the cakes? We have no money. My wife!

Chau. What do you want?

Cháng. If I beg in the streets, I shall cover myself with shame. Wife, go and beg for me.

Chau, with dignity. Who ordered you to beg?

Cháng. Ah! it was you yourself.

Chau. What! do you wish that I should go and beg in the streets; have you lost all feeling of shame? Am I not the daughter of a rich landholder? You wish me to go and beg in the streets; but once I had rare and delicious meats, I was once sumptuously dressed in splendid and costly attire; I made my calls and visits in a glittering carriage, or in a sedan carried by porters magnificently ornamented. And moreover, does not everybody in the great street know that I am the wife of Cháng, the chief of the Golden Lion? Ah! you are a fine man to bid me go and beg; but I will not.

Cháng. What strange talk!

Chau. I declare I will not beg.

Cháng. You say you are the daughter of a rich landholder, the wife of a chief; that once you had a fine carriage, or a gay sedan with bearers handsomely dressed. But in this exigency, wife, you can beg your way, for I am not Cháng, the chief of the Golden Lion; I am an abortion brought into the world to beg; I say once more, we have not a cash, and I again tell you to go and beg.

Chau. I will not, I will not beg.

Cháng. I wish you to ask alms.

Chau. I tell you I will not.

Cháng. If you will not beg, I will beg no more; we can wait then till we die of hunger. (*He sighs.*) You are right, wife, you are the daughter of a rich landholder, the wife of a chief. Very well, let us beg in the street; come, come, I'll beg with you.

Chau. Ask for something.

Cháng. Misericordia! Who would not be affected at the sight of an old man whose goods have all been destroyed by a terrible fire.

(*He sings.*) How shall I bear the fury of the winds, which blow impetuously on my head! How shall I shield my eyes from the snow flakes which whirl through the air! The fire of heaven has devoured all my goods! My dear, where are the happy times of our youth?

Chau. That day is far enough off, for we have already begun to fail under the weight of years.

Cháng. (*He sings*) We are both of us nearly seventy years old, we have need of the comforts of life now more than ever, and Oh, heavens! we are reduced, in our old age, to the hard case of suffering from hunger and the inclemencies of the weather; we have no bed to rest our weary limbs upon now. How can we bear our miseries! The snow falls fast, the winds are unchained around us. When night comes, I can not with my feeble arms, dig up the ground to prepare our bed. Oh mercy! to endure, at our age, the rain and cold! We shall experience all the torments of hell. I will kneel in the highway; perhaps some tender-hearted, generous man will have pity on two poor old folks.

Chau. The wind blows fiercely, the snow falls fast; we have no food, no clothes; ah! if we do not freeze, we shall soon starve.

(*They meet a priest.*)

Priest. Halloo! my good old friends, have you come here to beg? They are now distributing some vegetables in the monastery of the minister of state; go there, go there, they'll give you some; you've come at a good time.

Cháng. My father, you have restored me to life. (*To Chau.*) They are now distributing some vegetables in the monastery of the minister of state; let us go; come along.

Chau. Yes, let us go, and ask an alms.

SCENE VII.

(*In the Monastery.*)

CHANG, CHAU, CHIN PAU, STEWARD.

Cháng, seeing the steward. My father, we have come here to beg some vegetables of you.

Steward. The distribution is all made.

Cháng. (*He sings*) Alas! this man, to whom it has been said that he has the streak of famine at the corners of his mouth, and the god who watches over the subsistence of men, living on the edge of the sky: have they not great resemblance to us who are so unfortunate? Luck is against us, and all our circumstances are still unfavorable.

My father.

(*He sings.*) Half a porringer of soup would be enough to support us.
O fatal destiny!

(*He sings.*) We must go and beg, my wife, here and there; some day or other we can not help taking the round of the streets.

Steward. You have come too late; we have only just now given out some good dishes.

Cháng. Give us something in charity, my father; have pity on us.

Steward. We have no more food. (*He goes in.*)

Chin Pau. What noise is that which I hear?

Steward. It is the cry of two poor old people, who have come to the convent door to beg for some vegetables; they have come too late, all are given away.

Chin Pau. Respected priest, you have still my share, give it to these unfortunates to eat.

Steward. Most willingly. (*He carries it out to Cháng.*) My good old friends, we had finished the distribution when you came; there were no more dishes left, and the portion I have brought you is that of the minister of state; eat it, and then come and thank his excellency.

Cháng. I am much obliged to you. (*To Chau.*) Let us eat, let us eat, wife. Hold, take those two rice cakes for yourself, and I'll take what is in this earthen dish. (*They eat.*) Now go and take back this dish.

Chau. Yes, I'll go and give it to the priest.

Cháng. Do'nt forget to give our thanks to the magistrate.

Chau. I will not forget that. (*She sees and salutes Chin Pau.*) Your excellency has given us a part of your meal. My husband and I wish that you may receive, during your office, the highest and richest emoluments, worthy of your rank and the important functions you fulfill; that after this office, you may get a new one. (*She thinks she sees Hiauyü.*)

Chin Pau. Why does this woman look at me so sharply?

Chau. Sir, I hope you may have riches and honors in abundance. And for you, my lords, I only wish you may all become officers. (*She goes out.*) This officer has all the motions of Hiauyü. I have carefully

looked at his figure, and the more I reflect, the more I am sure I have found my son. I must tell my husband of this happy rencontre, I want him to go and strike his son. (*To Cháng.*) My dear, you see a woman overcome with joy.

Cháng. What causes you so much pleasure, wife?

Chau. Make yourself merry: laugh!

Cháng. Why should I laugh?

Chau. Laugh.

Cháng. Well then, I'll laugh. (*He smiles.*)

Chau. Laugh harder than that. (*He bursts into a laugh.*) You simpleton, your son Hiaüyü is here!

Cháng. Where?

Chau. What! have you not found it out? This officer who gave us a part of his meal is your son Hiaüyü.

Cháng. Are you sure of that, wife?

Chau. How can a mother be deceived! You would have my eyes not be eyes, but glass balls; luckily, I can see something yet.

Cháng. Then I'll surely beat the unnatural son. But are you sure it is he?

Chau. Still you repeat it; do you wish my eyes to be glass balls?

Cháng. I'll remember these words. (*Sees Chin Pau.*) Ah! there he is! the villain who has roused my wrath.

Chin Pau to a priest. My father, he wishes to speak to you.

Priest. My lord, it is your excellency he addresses.

Chin Pau. My good old man, what do you wish to say to me?

Cháng. You have caused me no small trouble.

(*He sings.*) Alas! how can you regard your father and mother as strangers. You scarcely look upon them with even a casual glance.

Chau (low to Cháng). Speak, speak! it is our son.

Chin Pau. What! do you pretend to say you are my father? Then I have one question to put, what do you call your son?

Cháng. His family name and mine is Cháng; he is called Cháng Hiaüyü.

Chin Pau. Since you call him Cháng Hiaüyü, I am named Chin Pau. Why then, I pray you, do you call me your son?

Chau (low to Cháng). He has changed his name.

Chin Pau. What age was your son when he left you?

Cháng. Thirty years; and as it is now eighteen years since he left us, he would now be forty-eight.

Chin Pau. The end of it all is, then, that I had not seen the light when your son left you.

Cháng. Wife, you've been deceived.

Chau. I have nothing more to say.

Cháng. Perhaps you will think now your eyes are glass balls.

Chau. It is probable my vision was confused at the door of the convent.

Chin Pau. My good old man, do you think I look like your son? Speak, I'll hear you.

Cháng. (He sings) The resemblance is complete as between two ears taken from the same vase; you have both the same countenance, the same air, both the same open and manly physiognomy; you are alike in stature, and have received from nature the same advantages.

My lord, have pity on a poor old man; your servant is a man borne down by years.

(He sings) My eyes, suffused with tears, can not distinguish objects. Do not think of me, my lord.

(He kneels and begs pardon.)

Chin Pau. Old man, just when you kneeled before me, it seemed as if somebody struck me behind. *(Apart)* May it not be that as good luck as mine is in store for him? *(Aloud)* I want nothing of you; go, we must part.

Cháng. My lord, a thousand thanks for your generosity.

Chin Pau. Come back here.

Cháng (afraid). My lord, what do you wish to reprimand me for?

Chin Pau. I was going to say I wanted nothing of you; why should I wish to reprimand you? Hold; I see your clothes are in a bad plight; take this bonnet and these clothes of wadded silk; take them and go.

Cháng. I thank your excellency with all my heart. *(Exit.)* What a good and compassionate officer! He did not scold nor strike me; far from it, he gives me a bonnet of silk and clothes, and loads me with benefits. . . . *(He looks at them)* What is this I see! *(He weeps.)*

The tunic of my son!—When he was going, he left us this pledge of his remembrance.—There is some mystery here, which it is not easy to explain.—According to appearances, my wife, when thanking the officer a little while ago, let it fall in her hurry. I must ask her; if she has not told me, she has certainly done wrong. *(To Chau)* Wife, where is the pledge of our son?

Chau. What pledge?

Cháng. You remember that our son, when he was leaving, gave us, as a pledge of love and tenderness, half a tunic; where is it?

Chau. This tender token had escaped my memory. Do not speak of the tunic of my son, for I fear I've lost it.—Let me see, look care-

fully, we shall find it. (*Gladly*) Ah! here it is in my bosom. (*She takes it out.*) Good! I have not lost this half tunic.

Cháng, showing the one the officer had given him. See the other half!

Chau, with a stupefied air, Where did you find it?

Cháng. Compare this half of the tunic with that you have.—Oh! if this is not that belonging to Hiauyü! (*He cries out.*) Ah, alas! I have no longer a son.—My heart will break with grief.

(*He sings.*) Lose no time, wife; let us go and ask this young officer if our son is still alive, or whether he has ceased to live. (*He sees Chin Pau.*)

My lord, this half a tunic which you have given us is a thing of little importance, and yet it has plunged us into a troublesome perplexity.

Chin Pau. Why do you have any perplexity? Explain the enigma to me.

Cháng. (*He sings*) I remember how that this tunic once belonged to my son; I cut it myself into two pieces to make a pledge of attachment and remembrance. May I presume to ask your excellency where this half came from which was in your possession?

Chin Pau. What is your family name?

Cháng. (*He sings.*) I am the chief *Cháng*.

Chin Pau. The chief *Cháng*! Where do you live?

Cháng. (*He sings.*) My house was.... was in the street *Máhing*.

Chin Pau. Why do you not stay at home in your house?

Cháng. (*He sings*) I once took a young man for my adopted son, who I thought was virtuous, but he was of a base and violent disposition; this villain carried off my son with him, and plunged him into an abyss of misfortunes.

Chin Pau. In what region is your son?

Cháng. (*He sings*) My son had the misfortune to hear his foolish words; he gave himself up to the wiles, the cunning schemes of this knave, and finished by leaving his native place to go to follow some sort of business, I know not what.

Chin Pau. Have you had any news of him?

Cháng. It is eighteen years since my son left.

(*He sings*) He went off, and has never sent back the least account of himself.

Chin Pau. Now, are you not the chief *Cháng* of the Golden Lion?

Cháng. Yes, I am the chief *Cháng* of the Golden Lion; my wife is *Chau*. My lord, do you know *Chin Hú*?

Chin Pau. You have mentioned the name of my father.

Cháng. Do you know *Lí Yü*?

Chin Pau. My mother, who carried me in her womb. But how did you know her?

Cháng. We are her relatives.

Chau. Husband! I have a thought. You remember our daughter-in-law was pregnant eighteen months, without being delivered. It is likely that this young officer is the infant she bore; he is our grandson.

Chin Pau. Since you are my old relatives, come along with me, both of you.

Cháng. We must go with him, wife; let us go. Shall we not go?

Chau. Be careful where you go!

Cháng. Why?

Chau. It is said that the roads are all infested with robbers.

Ching. What robbers? (*To Chin Pau*) May I presume to ask your excellency a question, If we go with you, where do you mean to take us?

Chin Pau. Let me give you a string of money. You will go to the city of Ngánshán, in the department of Súchau; we will meet in the temple of the Golden Sand, which I appoint as the rendezvous. Take care, and be particular to be there, both of you.

Cháng. (*He sings*) Take this tunic and carry it there for me to your nearest relatives; tell them you have seen the two old people of the street Máhing; but be careful not to pronounce these words to your father.

Chin Pau. Why do you wish him to be ignorant of all these things?

Cháng. (*He sings*) When you again leave your father and mother, they will give you clear and precise information. (*To Chau*) The villain! I hope heaven will punish him. My wife, our misfortunes approach their termination; we shall soon enjoy great happiness; the cup of life, so full of bitterness for us, will now become sweeter.

My wife, I will go with you now. (*They leave.*)

Chin Pau, to the abbot. Venerable abbot, I have some important business which demands my attention. I must make my preparations for leaving to-day, and return home.

ACT FOURTH.

SCENE I.

(*In the house of Chin Hú.*)

CHIN HU AND LÍ YU.

Chin Hú. I am Chin Hú. Oh! the delicious wine I have drunk from full cups! This Chin Pau and his superstitious mother: I don't

that, if it had not been for the kindness of the chief Cháng, I should never have reached my place of exile alive. It is now a long time since that event happened. It was a great act of kindness I received from him; he lived then in Bamboo-twig alley, near the street Múhing, at the sign of the Golden Lion. I frequently think of his wife Chau, his son Hiauyü, and daughter-in-law Lí Yü; but I can never forget my implacable enemy Chin Hú, whose conduct weighs heavily on my memory, and is not at all effaced from my mind.

SCENE IV.

CHAU HINGSUN, CHANG, CHAU, A BOWMAN.

Bowman, bringing in Cháng and his wife. Here are two old people whom we found in our route when surrounding the valley of Wá-kung; as both of them have very suspicious countenances, I seized them on the spot, and have brought them to you to be examined.

Cháng. Great prince, spare our lives.

Bowman, sternly. This officer is not a great prince, he is the respected headman of the village, who has received orders from the minister of state to arrest all the robbers in the valley of Wá-kung; he will shortly question you.

Chau Hingsun. Where were you two going?

Cháng. (He sings.) To the mansion of the Golden Sand. We were arrested just when we were inquiring our way. *(Turning to the bowman)* After having crossed the valley of Wá-kung, I did not think of meeting you at the foot of the mountain.

Bowman. If you really are pursuing your own business, let the headman know it, and he will shortly set you at liberty.

Cháng to Chau Hingsun. (He sings.) Have pity on our misery, and the sad state to which we are reduced. General, I hope you will pity us.

Chau Hingsun. Well, my good fellow, what part of the country are you from? What is your name and surname?

Cháng. I am the chief Cháng of the Golden Lion; my wife is named Chau.

Chau Hingsun, astonished. Is this the chief Cháng of the Golden Lion!

Cháng. Your servant is he.

Chau Hingsun. Do you know me?

Cháng. Who are you?

Chau Hingsun. I did not think of meeting the chief Cháng here.

(He sings.) Scarcely had I heard his words, when a sudden emotion of inexpressible pleasure made my heart beat. O most virtuous of men, you have been called for eighteen years, the chief Cháng; and I, whom

you now see with so many honors, am Chau Hingsun, who, fastened to a cangue and covered with shame, once asked charity of you. Come to the help of the chief and his wife, all you who are present; and you, venerable old man, receive the salutations of the village elder.

Cháng. Refrain, general, from kneeling before me; my life is in your hands.

Chau Hingsun. Where do you come from, that I now see you in this sad plight?

Cháng. It is because the scoundrel Chin Hú has carried away my children.

Chau Hingsun. Where is your son now, and your daughter-in-law?

Cháng. (He sings.) Be cautious of raising in my soul a profound grief; my flesh has been separated from my bones.

Chau Hingsun. Why did you not remain in your own house, chief; you had a fine estate?

Cháng. (He sings.) My house was destroyed by a vast conflagration, and I have sold my land.

Chau Hingsun. Alas! how you are to be pitied.

Cháng. (He sings.) I and my wife barely escaped, but it was hard to live after such a disaster.

Chau Hingsun. What are your resources now, and where do you both find the means of existence?

Cháng. (He sings.) When the night comes, we both of us sleep on a pile of bricks and earth; in the daytime we implore charity from the passengers in the name of Budha.

Chau Hingsun. Do you meet many charitable people?

Cháng. (He sings.) No, not an individual who has had pity on our misfortunes.

Chau Hingsun. This Chin Hú was a very cruel man.

Cháng. (He sings.) Chin Hú! Ah! the hatred I bear towards you is implacable. It is such a horror as seizes a man at the sight of the murderer of his father and mother.

Chau Hingsun. And yet he had, at first sight, a pleasing address and mild countenance. Where did he get such ferocity?

Cháng. (He sings.) Benevolence and virtue seemed to repose in his features, he had the winning softness of a young immortal; but his sentiments were false, his affections changeable, and the perversity of his heart was as deep as hell.

Chau Hingsun. And this is the man whom your son recognized as his brother!

Cháng. (He sings.) My son heard his words, listened to his guile, and then went off with him.

Chau Hingsun. But it is a long time since your son left; have you heard nothing of him?

Cháng. (*He sings*) For eighteen years that he has gone from me, I have never seen a single character from his pencil.

Chau Hingsun. Who would have thought Chin Hú would have acted so badly! This man, I remember, was originally from the department of Síchau. Now the valley of Wá-kung is in this prefecture. I have orders to arrest the robbers who live there. Be easy; the power of the state will wash out your wrongs. But I wish, first of all, to give you a string of money to buy food; keep on your journey, and wait for me at the temple of the Golden Sand.

SCENE V.

HIAUYU, AS A BUDDHIST PRIEST.

I am Hiauyü. One day when I was going with Chin Hú on the journey undertaken against the wishes of my father and mother, this ungrateful rascal on a sudden pushed me into the Yellow river; I owe my life to the generous exertions of a fisherman who drew me out of the abyss.—It is now eighteen years since this happened. How fast the time flies! I must go out of my cell to-day, for I am going to distribute alms at the temple of the Golden Sand. I believe that an old man sent me some days ago, some pieces of money to offer a sacrifice. (*Turning to other priests.*) My brothers, take the boxes of the law, and come into the temple.

SCENE VI.

(*In the Temple of the Golden Sand.*)

HIAUYU, CHANG, CHAU, LI YU.

Cháng. Now we are in the temple of the Golden Sand, wife, we must offer an expiatory sacrifice. Let us place a tablet for our son. (*To Hiauyü*) My father, we wish to suspend a tablet for our son on the wall.

Hiauyü (apart). These beggars have both of them countenances which indicate the practice of virtue.

Cháng. Who told you we were beggars?

Hiauyü. If you are not mendicants, what are you then?

Cháng. We are old people, who have come to this inclosure to take our meal.

Hiauyü. My brothers, give them a portion of rice.

Cháng. Once we knew what wealth and ease were?

Hiauyü. What! were you once rich, my good friends?

Cháng. Hear me, my father.

(*He sings.*) If I must first speak of my ancestors, they had riches like the spacious heaven.

Hiauyü. My good old man, if you speak so strong, I shall never know the truth.

Cháng. (*He sings*) But if my memory opens the book which is placed before it, I can not help speaking strongly.

Hiauyü. It will be enough if you tell me what is your native place, and where it lies.

Cháng. (*He sings*) If I must speak of my native place, it is not far from this. My forefathers.....

Hiauyü. What was formerly your occupation; did you have any business?

Cháng. (*He sings*) I lived in the street Máhing, where I had opened a splendid establishment.—My father, I give you here a little money; if it is not enough, I will add some more.

Hiauyü. He lived in the street Máhing!—Venerable old man, what prayers do you want us to recite?

Cháng. (*He sings*) I wish you to recite many chapters of expiatory prayers with pomp and gravity.

Hiauyü. Say that again, I did not hear you.

Cháng. (*He sings*) I wish you to recite all the expiatory prayers, and implore the mercy of heaven. Have pity, my father, I beg you, have pity on my misfortunes.

Hiauyü. For whom do you wish me to recite these prayers?

Cháng. (*He sings*) For the soul of my son, Cháng Hiauyü.

Hiauyü. For whom did you say?

Cháng. For my son Cháng Hiauyü, that he may pass from purgatory into the abodes of the immortals.

Hiauyü (apart). These two old people are really my father and mother. I must ask them. (*To Cháng.*) For whom did you wish me to recite these expiatory prayers?

Cháng. For my son Cháng Hiauyü, that he may rise soon to the celestial mansions.

Hiauyü. For what person?

Cháng. Give me the money back which I gave you. I will go somewhere else, and find a priest of more compassion than you, with a gentle voice, to chant the prayers of Budha for my son.

Hiauyü. Where is the Buddhist priest whose heart is not open to compassion. I have no doubt now that these two old folks are my parents. (*He salutes*) I am Cháng Hiauyü, my parents.

Chau. Heavens! It is a ghost, a shade!

Cháng. (*He sings*) Take care, spiteful demon, not to stretch your supplicating hands towards me. You wish to rise to the abode of the

immortals, and for this you have met me in the temple of the Golden Sand. Oh! take pity on your father, who thinks of you every day.

Hiauyü. Your son is not a spectre, father, but a man.

Cháng. (*He sings*) This Buddhist priest has all at once become an immortal. I have lived seventy years, but never saw a prodigy like this before. Your corpse, lying unburied, where has it gone now?—No, no, it is your material soul which now appears before my eyes.

I will call you three times; if you are a man, you will answer, and the sounds from your mouth will be clear and sonorous; if you are a spirit, you will reply, but the tones will be plaintive, hollow, and faint.

Hiauyü. Call me, I will answer you.

Cháng. Cháng Hiauyü, my son!

Hiauyü, in a loud tone. It is I.

Cháng. It is a man, it is a man!—Cháng Hiauyü, my son!

Hiauyü, in a loud tone. It is I.

Cháng. It is a man!—Cháng Hiauyü, my son!

Hiauyü. I will make his uncertainty and fear return. (*Low*) It is I.

Cháng. It is a ghost.

Hiauyü. I am not a ghost, father; I am a man.

Cháng. (*He sings*) My son, object of all my thoughts, we wish you to appear before us alive, we want to keep you near us, full of life and health. Put an end to our uncertainty and torture.

Hiauyü. I am a man, father.

Cháng. My son, how do I find you here?

Hiauyü. You must know that after I left your house, I went on the journey with Chin Hú. As we were crossing the Yellow river together, the vile miscreant pushed me out of the boat into the stream; I owe my life to the generous efforts of a fisherman, who rescued me from my danger, after which I quitted secular business, and took up a religious life. This is why you find me in this place.

Cháng. Oh! now I have found my son! What a happy reunion!

Lí Yü, coming into the temple. At last, I am here. This is, then, the temple of the Golden Sand. I must offer in this inclosure an expiatory holocaust for the soul of my husband Hiauyü. (*She sees Cháng and Chau.*) O goodness! My father and mother!

Cháng. It is my daughter-in-law, Lí Yü.

Chau. Oh, my daughter, my daughter!

Hiauyü. Oh Budha! what woman is this?

Chau. It is my daughter-in-law.

Hiauyü. My wife!

Chau. Where have you been these eighteen years?

Lí Yü. Chin Hú brought me with him to this country.
Cháng. Has your son come back?
Lí Yü. He has gone to arrest the vile brigand, but I think that it will not be long before he comes here.

SCENE VII.

(*In the valley of Wá-kung.*)

CHIN HÚ, CHIN PAU, CHAU HINGSUN, BOWMEN.

Chin Hú. I am now in the valley of Wá-kung.—Why do my eyebrows tremble? It is a prognostic, but whether good or evil, I can't tell. Who are these people behind running up to me so fast?

Chin Pau. Stop, villain, murderer of my father! Do n't run away.

Chin Hú. You little wretch, where have you been hid so long? Who has killed your father?

Chin Pau. You rascal, do you mean to cheat me still? You are not my father; my father was Hsiáuyü, whom you pushed overboard into the Yellow river. The vile cheat! If I do not seize his carcass before it lies in its coffin, who will revenge my father's death, and assuage my hate? (Strikes him.)

Chin Hú. If I strike him back, 'twill be no use. Faith, out of thirty-six schemes I can imagine, the best and surest will be to run. Save yourself!

Chin Pau. Stop here, you robber, where are you going?

(*Chau Hingsun and a troop rush in.*)

Chau Hingsun. Haiya! Here's Chin Hú! Bowmen, seize this man. (Many lay hold on him.)

Chin Hú. My troubles are thickening; who would have thought of meeting this implacable enemy here!

Chin Pau. May I ask, Sir, what is your honorable name?

Chau Hingsun. My family name is Chan, my name is Hingsun; I am village headman in my native place, and I have come to seize the robbers in the valley of Wá-kung. I have one benefactor in this world, the chief Cháng of the Golden Lion, and one enemy, Chin Hú. I lately had the pleasure of meeting the chief, and he waits for me at the temple of the Golden Sand. Who would have thought that rencounter would have been followed by the capture of Chin Hú? Thus, Sir, I shall acknowledge a kindness, and revenge my injuries the same day.

Chin Pau. I must announce to you, then, that I have received his majesty's order to judge all the criminals of my native province. You will learn also that I am the grandson of the chief Cháng.

Chau Hingsun. My lord, Chau Hingsun is ready to receive the orders of his superior.

Ching Pau. Very well, fill up the measure of your joy; seize Chin Hú, and let us go together to the temple of the Golden Sand.

SCENE VIII.

(*In the temple of the Golden Sand.*)

CHANG AND HIS WIFE, HIAUYU, WIFE AND SON, CHAU HINGSUN.

Chin Pau, seeing his mother. Goodness! here's my mother!

Lí Yü. Salute your grandfather and grandmother.

Chin Pau. Take a seat, I beg you, and receive the salutations of your grandson:

Cháng. What, have I found my grandson too! This is too good, too much.

Lí Yü, showing him Hiauyü. Now salute your father.

Chin Pau. Who is the father of your son, mother?

Lí Yü. He is this worthy Buddhist priest.

Chin Pau. You act in a very hasty manner, mother; just now you quitted a robber, now you acknowledge a priest for your husband.

Lí Yü. My son, this monk is your father Cháng Hiauyü.

Chin Pau. Be seated, father, and receive the salutations of your son.

Cháng. My grandson, have you taken Chin Hú?

Chin Pau. The village headman, Chau Hingsun, has seized him for me; the good magistrate is now at the convent door.

Cháng. Since he is at the door, make him come in immediately.

Chau Hingsun. Respected chief, and you, madam, I have just seen, but who is this monk and this lady?

Cháng. Well, this man before you is our son Hiauyü, and this woman is my daughter-in-law Lí Yü.

Chau Hingsun. My benefactor! (*To Cháng*) Sir, be seated, and receive the respects of Chau Hingsun.

Cháng. Come here, my grandson. This officer has arrested the vile Chin Hú for you; you ought to thank him for it.

(*Chin Pau prepares to salute him.*)

Chau Hingsun, hastily. No, I can never, I dare not receive your respects. Your excellency is my superior. My sergeants of police have the rascal Chin Hú in chains, and have brought him into this country; he must be put to death in your excellency's presence.

Hiauyü. It is not necessary that he die.

Cháng. Why do you not wish to have him die, my son?

Hiauyü. Because I still have some affection for the man.

Chau Hingsun. There never was greater joy in this world. Father, wife, son, mother, have all found each other here. We must kill a sheep, and get some wine. I will spread out a banquet for you, and each one can abandon himself to unrestrained joy.

Cháng. (*He sings*) You say that all the members of my family find themselves here reunited. Although my heart dilates with joy, I am not insensible to pity. I am very willing you should kill a sheep, and prepare the festive goblet, and lay out a splendid banquet; but as heaven has had compassion on me, since it has been moved by the virtues of the chief Cháng, I wish, too, that my grandson may illustrate the rank he bears by the kind actions he will do.

SCENE IX.

THE GOVERNOR OF SUCHAU, WITH HIS ATTENDANTS.

My family name is Lí, my name Cháng, my title Kwohyáng; I am the governor of Súčau. The emperor has conferred on me by special decree, the sword of power and the embroidered standard, and charged me to visit all the provinces in the empire to revise unjust sentences, and render justice to the oppressed. Among the criminals in this province is the name of Chin Hú; he is a robber, who, avaricious for money, has precipitated the chief Cháng into an abyss of misfortunes. As I regard the proofs of his crimes well established, I have already made my report to the emperor, and am going to-day to pronounce a just sentence in the case. I hear that the whole family of Ching is assembled in the temple of the Golden Sand. Let me take advantage of this.

SCENE X.

(*In the temple of the Golden Sand.*)

THE GOVERNOR, CHANG, AND OTHERS.

The governor. Burn some incense, Cháng; and all you who are here, kneel in the direction of the emperor's palace and hear my final decision.

(*He sings.*) Agreeably to the mandate I have received from the emperor, I have ordered an inquest and made my report. I give impartial justice to the people, and restore to innocence its primitive purity; I revise the decisions of collusive officers. Cháng, rejoice that you have recovered your family; Lí Yü, on account of your virtues, heaven wills you to be reunited to your husband. I have seized the guilty cause of all your misfortunes, and on the morrow, at the place of execution, the terrible words, *Chin tau!* will be pronounced. A proclamation will announce to the people of the town that governor Lí administers justice to-day. Honor the august benefactor of the people, and learn to recognize the ineffable goodness of Earth, and the supreme authority of Heaven.

(*Exeunt all.*)

X.

ART. II. *Remarks by a native Chinese preacher upon the Sabbath, and the notice of it in the Yih King.*

THE following remarks in relation to the Christian Sabbath, and the explanation of a passage in the Book of Changes, formed part of a sermon lately preached in Hongkong before a native audience, and have been kindly furnished for the Repository at our request. There are some difficulties in the way of adopting the explanation here set forth, and we have appended the remarks of Ch'ü Hí, which "mystify the mistiness" of the text almost beyond what its author could have imagined possible. The date of the original record is supposed to be about the time of the death of Noah, but the comments of Lord Chau and Prince Wan are several centuries later, somewhere about B. C. 1100. The preacher in the course of his sermon spoke as follows:

"The Scriptures say that in six days God made heaven, earth, the sea, and all things therein, and rested on the seventh; therefore we hallow the seventh day as a sacred time, as is required in the commandment, Remember the sabbath-day to keep it holy, &c. Thus we see that the Sabbath began at the time of the creation, and was instituted by the Lord of all nations; at that time there was only one man, who was the ancestor of all people, and thus became the chief of all, and this day was set apart, that through the first father of all nations it might be handed down. Proper, therefore, it is for all lands to know it, for all people to observe it. But now there are people in many countries entirely ignorant of the name of the Sabbath. This is the cause. Men's hearts are continually treacherous, and the heart of rectitude is ever small, so that the longer the world exists, the more it forgets the commands of God. If we trace the matter up, it will be found that there is now no country which did not know the Sabbath, and even the Chinese speak of it. The diagram *Fuh* in the the Book of Changes says, *fán fuh ki t'au, tsih jih lái fuh*, 反復其道七日來復 'this rule goes and returns; in seven days it comes again.'¹ Twán (Prince Wan) says, 'This rule going and

1) The whole sentence in the original text of Fuhhi in, *Fuh; hang; chuk juh wú tsih, pang lái wú kiú; fán fuh ki t'au, tsih jih lái fuh; lí yá yú wáng*, 復亨出入无疾朋來无咎反復其道七日來復利有攸往 *Fuh* means to return, *hang* to permeate; entering and going out, there is no malign influence; when friends come, there is no judgment: this law goes and returns, in seven days it comes again: wherever it influences, advantage follows.

returning, and in seven days coming again, refers to the revolutions of heaven.¹ This is a trace of a seventh day rest coming round; for if not, why did these ancient worthies speak in such a way? The age of Fuhhi was not far from the creation, and the time of a Sabbath was not yet altogether forgotten in China; and his not saying seven moons, or seven times, but *seven days*, is a clear trace of it. But unhappily, those who afterwards expounded the Book of Changes could not at all follow in his steps, and made quite another meaning, which is much to be regretted. In the sentence, *fuh ki kien tien ti chi sin hu?* 復其見天地之心乎 do we again see the heart of heaven and earth?² this reference is still plainer. The Chinese use the phrase *heaven and earth* to indicate the Supreme Ruler, and he instituted the Sabbath with no other reason than to benefit the bodies and souls of men, as the Scriptures say, The Sabbath was made for man. Do we not again see in this the love of God for man? Truly these words are trustworthy. In respect of the expression, *sien wáng í chí jih pi kwán sháng lù puh k'ing, hau puh sang f'ung*, 先王以至日閉關商旅不行后不省方 'the ancient kings ordered that on that day the gate of the great road should be shut, and traders not permitted to pass, nor the princes to go and examine their states;³

Upon this sentence, Chü Hí comments, "Fuh is the *yáng* regenerating all below. When the *Poh* diagram is exhausted, then the world is purified, the diagram of the tenth month comes, and the *yíng* influence is produced below. When it accumulates beyond a month, the body of the *yáng* begins to be perfected, and returns again, therefore the diagram of the eleventh month is *fuh*, to return, the *yíng* having proceeded and returned again in its circuit; therefore there is the law of permeation. Moreover, the thunder within and earth without, (referring to the diagrams *chin* 震 thunder, and *kiun* 坤 earth, attached to this section) is that the *yáng* acts beneath, and this takes the appearance of harmoniously acting with it above: therefore we have this expression that it does of itself enter and go out, and there is then no malign influence, and at the coming of friends there are no judgments. Also from the diagram *hau* of the fifth month, the body of the *yin* begins to issue, and even up through these seven diagrams (referring to the six preceding this one), when the *yíng* again returns in its revolution, that is, heaven thus revolves of itself; therefore we have this expression, that the law of its return and revolution is that in seven days it will come again. Since also it is by stern virtue that it increases, therefore we have the phrase, wherever it influences, advantage follows. This rule of returning and revolving means going and then coming back, coming and then going back; and these seven days form the period of its circuit."

2) *T'wan* is a name taken by Wan-wáng or Prince Wan, who commented upon the original text of Fuhhi.

3) This sentence is taken from the comments of Wan wáng, but there is nothing in the comments of Chü Hí bearing upon the question of the seven days.

4) Chü Hí says, "Compose your mind that you may nourish the nascent *yíng*. *Yueh ling*, monthly term, means the month when persons fast and remain in private, in order to wait till the *yin* and *yíng* are fixed."

The commentator on this says, "The ancient kings on the winter solstice

it is plainly to be seen that in the time of the ancient kings, on the day of Sabbath, all classes kept at rest and observed it. Is it so that the Chinese had not at first a Sabbath?"⁵

In explanation of the whole passage, Regis has collected the remarks of the Chinese commentators, which we add to the above to show the sense in which they interpret the return of the seven days. In his remarks on the 61st diagram, where the phrase *seven days* again occurs, he says that it can not be understood of a weekly period, which the Chinese never had. If the phrase *chi jih*, which in the sermon is rendered *on that day*, could be shown to refer to the return of the seven days, instead of the solstice, as Regis' note 5) shows all native expositors hold it to do, it would greatly fortify the gloss of the preacher upon the original expression. The utter ignorance of the Chinese commentators of a Sabbatic rest among other nations would of course lead them to seek another explanation of the phrase *seven days* than that suggested by the preacher. Regis says,

"We may now inquire why mention is here made of *seven days*, and why by some interpreters, among whom is Ch'ü Hí, one of the most distinguished of them, the *seven days* are said to be *seven yáng* or *seven yin*. We reply that the seven days allude to the solstitial festival, which the commentator upon Confucius mentions as returning at the stated time. The *seven days* also, which are taken for the *seven ying* by Ch'ü Hí and many others, are no doubt those seven days which after three years may be denominated *yáng*, and denoted by its symbol in the revolution of the 64 figures of Fuh-hí's table. The great lunar year of thirteen months has 384 days, which sum is equal to the number of lines in the whole table, since each of the 64 figures consists of six lines, and all amount to the same number (384). If therefore it be understood that one figure, or one senary of lines, as e. g. this 34th figure {  be assigned to

each senary of days of the embolismic year, so that the first of the six days shall be denominated from the first line of the figure, which in this instance is *ying*, the second day from the second line of the figure, which is here *yin*, &c., it will be seen that all the days of the year may be denominated *yáng* or *yin*, and may be denoted by the lines , according to the diversity of the figures corresponding to each senary of days in the embolismic year; all which appears still more clear, if those 64 senary figures (as has been done by the more recent Chinese editors of the Yih King) be arranged in a circle. In the first and second figures which we have explained above, the *Kien* and *K'ien*, the pure *ying* and the pure *yin*, are placed in the circle opposite to each other, one at the south, the other at the north. For the *ying* answers to *heat*, and the *yin* to *cold*. So that proceeding from the North point, the other figures being arranged according to the senaries of days, e. g. *po* 剝 and *pi* 賁, we come to the thirty-second, consisting of six lines, which with the intervening one makes 192, or half the sum both of the

shut up the road leading to the guardhouses, so that the traders could not pass through and lay out their goods for traffic, nor the princes go out to their states to examine them and look after their people; all ranks kept quiet, that they might nourish the nascent *yáng*."

5) P. Regis remarks in his translation of this passage, that "there is no doubt that the Chinese word *chi* in the commentary upon Confucius is to be taken for the solstice. For in the ancient calendar as well as the new, both the winter and summer solstices are called by this name and character. *Chi jih* is literally the day of culmination, as the Tartars render it; *chi* meaning the highest point reached, in which sense the solstice is called by our ancient astronomers, *summa apsis*."—Regis' Yih King, Vol. II, page 70.

lines of the table of Fuh-hí, and of the days of the embolismic year. The 32d is *Hau*, containing one line *yín*. Following this is the figure *Kien*, having no *yín* lines, but consisting simply of six *yáng* lines, and this is situated in the summer solstice, the six days next to the solstice, namely, those designated by the six lines of the figure *Kien* may then be correctly denominated *yáng*. Thus also may be denominated the seventh day after the sixth, since the first line of the succeeding figure corresponds to it, among the six lines of which it is formed. The figure *Hau*, says the commentator, denotes that the principle *yáng*, is now *decreasing*. But how is this indicated, unless it be in the fact that it does not now consist, like the preceding *Kien* of six *yáng* lines, but has one of the six *yín* lines, and thus has less of the *yáng*, &c. The same mode of reasoning occurs in relation to the opposite point, to which we proceed from the point of the summer solstice, but there is no necessity of repeating the same things, the names only being changed. *In seven days again it returns from thence*, to wit, when the annual revolution of the days, distinguished by the lines *yín* and *yáng*, giving seven consecutive *yáng* days, happens at the solstice of the intercalated year; the same revolution gives seven *yín* days in the other solstice. It is moreover evident that this [concurrency] of seven consecutive days, which according to an [entire] revolution of the figures of the table of Fuh-hí, are denominated *yáng*, and denoted by a continuous line, can not return, except in an embolismic year. As it is necessary that the annually recurring sum of days should be equal to the number of all the lines, which is fixed, to wit 384, so that solstitial day, with the following six *yáng*, may be considered (on the recurrence of the embolismic year) especially solemn, since many of the princes and chief vassals were required to make their appearance at court every third year. But if any one (Mencius observes) did not come at the appointed time to the court of the emperor to render an account of his office and of his kingdom, in the first instance he was degraded one step; e. g. from a *kung*, or marquis, he became a *hou* or count. The second time he was deprived of a portion of his annual revenue and of a part of his kingdom. On the third occasion, he had an army sent against him. The dissertation upon these points is resumed in the third part."—*Vol. II. page 71.*

ART. III. *Anecdotes given by Chinese authors to inculcate a moral, or to illustrate human conduct.*

A Large Mouth.

Two men were telling stories with each other. One man said, "There's a man in our village, whose head reaches to heaven while he stands on the ground." The other said, "There's a man in our village larger than that; his upper lip reaches to the clouds, and his lower lip lies on the ground." The other asked, "Where's his body then?" "I have only seen his big mouth," rejoined the latter.

Moral.—This last certainly had the thickest cheeks—i. e. no shame.

I didn't see him!

A foolish lictor was once carrying a criminal to the magistrate's office, who was a Buddhist, and as he was starting on his way, lest he should forget his things and his errand, he carefully noted them all in two sentences to say over to himself, viz.

"Bundle, umbrella, caugue,
Warrant, priest, and I!"

As he went along, he repeated these two lines every step to himself. The priest, seeing his character, got him drunk, then shaved his hair off, and put the cangue on him, and stealthily fled. On coming to, the lictor said, "Let us wait till I examine whether everything be right. Bundle and umbrella are here." Feeling on his neck, "the cangue is here too," he says, "and so is the warrant." All at once, half scared, he cries, "Haiya! I do'n't see the priest!" but just then rubbing the top of his head, he exclaims with glee, "The priest is still here, but after all I do'n't see myself."

Moral.—You will say what a fool this man is, but do you know that men show as much folly in blindly running hither and thither in the pursuit of gain all their days, and never studying themselves, till at last, when their plans and life are scattered in the darkness of death, they come to themselves? This is even greater folly than the lictor's.

The Blinking Cat.

A grimalkin, with eyes half shut, sat mewing and squalling, when two rats seeing her a long way off, said to each other, "The old cat is becoming reformed; she is saying her prayers to-day; we can go out without fear." They had just left their hole, when puss made a spring and seized one of them, devouring him bones and all. The other jumped back to her fellows, saying, "I just said she had half shut her eyes, and was saying her prayers, and now would have a better heart, and act well; who'd have thought she would just then snap up one of us, not even leaving his skull!"

Moral.—Some will say prayers to do wickedness, and others do no wickedness even if they do not say prayers.

Beat him half Dead.

A rich old man one day spoke to a covetous fellow, "I will give you a thousand taels, if you will let me beat you to death." The man thought a good while and replied, "Will you give me five hundred taels for beating me half dead?"

Moral.—Men brave the winds and waves for money, and often lose their lives, but I guess this man would not just hit it, and only be half killed.

Lacking Rice and a Bed.

A poor man was boasting to a number of friends, "My family is not so very rich, but I have all sorts of things in it;" and he began counting them over with his fingers, adding, "There is wanting only the imperial cār and phenix chariot." "There are all kinds of eatables too, the only things wanting are a dragon's heart and a phenix's liver." A boy standing by, knitting his brow, rejoined, "There's no

bed in the house, for we sleep on a pallet of straw, and we didn't have a kernel of rice to-day; and now you're telling these lies before the world." The man lifting up his eyes, added, "Very true, just so; I forgot; there's everything in the house we want, except a phenix's liver, a dragon's heart, some rice for supper, an imperial car, the phenix chariot, and a bed to sleep on."

Moral.—To be poor is not ridiculous, but to be poor and lie so about it is contemptible.

Brothers buying a Pair of Boots.

Two brothers bought a pair of boots which it was agreed they should wear together. On bringing them home, the younger brother put them on and wore them every day, so that his elder brother had no part of the wear, with which he was not at all pleased, and so got up nights to wear them, going without sleep. The boots in a little while were quite worn out, when the younger said, "Let us buy a new pair of boots." The other, knitting his brow, said, "No, unless you will let me sleep nights; if I can sleep, you can do it."

Moral.—The proverb saith, "In a leaky ship, or on a lean horse, people all fare alike, and get no pity."

A priestly Answer.

A man once went to a temple to cast lots, and asked a Táu priest to divine for him. The priest said, "First lay down the money for the incense, and then the response will be good; but if there be no cash, the answer will not be at all to your liking."

Moral.—If people have no money, who will ever give them a merry answer?

Looking at an Album.

A military man, dressed in cotton robes and boots, was visiting at a monastery, the priests of which did not observe much ceremony towards common men. The officer remarked to them, "I see everything is very meagre and poor in your establishment; if you lack the means for repairing and cleaning it up, you had better bring the temple album, and I will put down something for that purpose." The priest, much pleased, forthwith presented him with a dish of tea, and treated him with the utmost politeness. The visitor wrote in the album four large characters in a row, *tsungtuh pú-táng* (i. e. the governor-general's): the priest, seeing it was such a high dignitary traveling incognito, became alarmed and made his obeisance with bent knee. He then took up the pencil, and added underneath the title, *piáu-hiá tso ying kuan-ping* (i. e. lieutenant-general of the left division). The priest,

finding his guest was a soldier, became red with anger, and rose up from his knees. On seeing him add, *hi shi sánshih* (i. e. gladly contributes thirty), down he went again on his knees, supposing it would be thirty taels of silver; but when he saw him add *wan-tsieh* (i. e. cash), he got up again from his knees, and turned his head away to hide his angry face at such niggardliness.

Moral.—At first he's no manners, because there's no money;
Then he's civil as pie when he scents out the honey:
Now he bows for fear of power,
Then he kneels for hope of more:
All men are pretty much like this.

ART. IV. *Journal of Occurrences: resort to the temples; excitement in Canton relating to entering the city; assemblies of the people, and levy of volunteers.*

INVOCATION of the gods has been general during the last few weeks to preserve from danger. Dreading a collision between the English and their rulers, thousands of the people have resorted to the temple called Po-lo-miau, 波羅廟 near the Second Bar pagoda, where there is a temple to *Hung-shing tá wáng* 洪聖大王, the great king of vast sanctity, who is supposed to be able to preserve his devotees from danger by fire and flood. This temple lies not far from the river, and dates its foundation from the Ming dynasty, but we have been unable to learn to what the divinity owes his sanctity, and whence he was brought. It is supposed between twenty and thirty thousand persons have resorted to this temple during the past month.

The excitement among the citizens of Canton during the last six weeks in relation to the question of entering the city, has experienced many ebbs and flows, according to the nature of the rumors abroad. If we find among ourselves many unfounded rumors, which obtain some credence from being put into print, one sees here how much more society is harassed at such times as this by unfounded reports, and how great an advantage newspapers are over current rumor. The Chinese themselves seem to feel the want of some authentic channel of information, for the following notice points to the newsmongers as a troublesome set of people, who should be discountenanced.

(No. 1.) *Against spreading false rumors.*

It has been an axiom for generations, that if the officers are incorrupt the people are happy; and that if the people are happy, all things are peaceful: and it is agreeable to reason that under the whole heavens, the scholar, the husbandman, the artisan, and the merchant, should each follow their calling. Now our Canton manners display great extravagance. Wealth is esteemed an honor, and poverty is considered a disgrace. Furthermore, as it is natural to love ease, vagabonds hit upon a hundred schemes to kidnap and swindle. Carrying off men to exact a ransom is a common occurrence, and this inveterate practice is entirely owing to excessive prodigality. The year before last the rebellious barbarians entered our borders, and troubled the people. At this gods and men were alike indignant; and the militia were embodied for the purpose of guarding against injury. After quietness was restored, they ought to have dwelt quietly and attended to their business; but alas! in the end,

they all saw a painted cake (some imaginary advantage) and sought for a cause of war. Consequently robbers have become numerous, have formed into bands, and in threes and fives (i. e. indefinite numbers) disturb the whole place. When they are numerous, they cause fires, and then plunder: if they are few, they slich and steal like rats and dogs. They insult their superiors, and tyrannize over the poor people; having no fear of the laws, they make pretexts for creating disturbances, and cases of robbery are numerous. Fortunately, owing to the blessing, benevolence, and kindness of the Emperor, the harvests have been abundant; and the populace relying on this, have morning and evening constantly obtained necessities. But because evil men have joined the multitude, have spread false rumors, and hung up placards, those who scheme for gain, have taken the opportunity to lay their plans and fish for advantage; without considering that to collect [vagrabonds] is easy, but to disperse them will be difficult, while the bands will daily become larger and larger. Should it be said it is for the advantage of the people, have not the respectable families already contributed their quota? Moreover, they do not consider that the effect of unsettling the minds of the people will be to cause the scholar to relinquish his books and study negligently, the husbandman to neglect sowing, the artisan will be disinclined to work, and it will be difficult for the merchant to trade freely; and they will wantonly cause a time of famine, when all persons will lose their means of subsistence; for these daily false rumors will alarm the villagers, and they will leave the crops on the ground: thus the price of rice will daily become higher. This is very detestable! It is not known where these agitators get their information; but the law distinctly forbids the circulation of false rumors which agitate the public. Should all this be done from interested motives, ought it to be tolerated? Whosoever hears these rumors, fortunate will it be for him, if he does not look upon them as realities; and those who spread them are truly the chief offenders against our established principles.—*China Mail*.

The following series of papers, probably only a portion of those issued, contains most of the proceedings of the people, and show better than any remarks of ours, their mode of independent action, when they suppose their rights are threatened, or public safety and honor are at stake. The first in order of time was issued by a private individual of the gentry, but what its effects were we do not know. His suggestions about the best mode of repelling the barbarians savor largely of classical learning.

(No. 2.) *Suggestions by a literary graduate.*

An independent scholar of the province of Kwangtung, being desirous of giving vent to the indignation of his country, respectfully communicates his opinions to his fellow-countrymen, in order that they may with one heart and united strength assist one another; and show thereby their gratitude for Imperial favors. The flesh-eating officers have hitherto connived at the disorderly conduct of the English banditti; and for five hundred years hence our people will, in consequence, continue to deplore it extremely. We now hear, that our high authorities have given them permission to enter into the city of Canton, which will affect very much the respectability of our country, and will still more disgrace the Chinese people. Hence, I now call upon the inhabitants and shopkeepers of the city of Canton to have prepared large quantities of boiling water and hot congee on the tops of their houses, so that, after the barbarians have entered the city, and their road back, together with that of their guides and the military, have been closed, they can, at the first beat of the gong, pour down the boiling water and hot congee on them. The military who take the barbarians into the city, are traitors to their country, and ought by all means to be entirely exterminated. The splendid Celestial Empire will thus preserve its respectability, and our deeds will descend with honor to our country's history, for the next thousand years; and thus it will be known that our country possessed men. Addressed to the eminent scholars of the Halls of Assembly. (Posted on the 11th February, 1849, at the public places in the neighborhood of the Foreign Factories.)—*China Mail*.

This document may, however, have had some effect in calling forth the more deliberate opinion and advice of the assembled body of tradesmen, to hold a meeting to consult on public affairs. This meeting was one of considerable character, and its proposal for a larger one at the Minglun Hall doubtless had some weight.

(No. 3.) *A Statement of the Tradesmen.*

The whole of our tradesmen, elders, and principals, will assemble in the public hall on the 10th instant to take into consideration the question of guarding against barbarians, for the preservation of our persons and property. We hear that on the 25th ultimo, the chieftain of the English barbarian troops invited his excellency, the governor, to an entertainment in the Bocca Tigris, when they must have brought forward some difficult points (which we consider his excellency could by no means have yielded; for how could he yield to barbarians, and oppose the people?) and as there has lately been talk of entering the city, they evidently have another purpose, which must be guarded against beforehand; for considering that the rebellious barbarians are always pregnant with some devilish project, and restless in the extreme, they will cause trouble in future. Now the multitude should assemble for consultation. Formerly, the whole of our tradesmen, merchants, and principals, decided in accordance with the old regulations to devote a portion of their rents to guard against barbarians, by selecting able-bodied men, and employing them for their protection. This, in our humble opinion, is an imperfect plan; and moreover, the daily expense would be enormous for days and months, and would shortly exhaust the whole of the subscriptions. Would not this be expending money to no purpose on an excellent enterprise? and commencing what could not be carried out, we should again be rendered ridiculous in the eyes of foreigners. The public are intreated to take this into serious consideration. Moreover the English barbarians are so very uncertain, that it is hard to say whether the troubles will come sooner or later; so that we can do nothing but consult and devise such measures, as that when the troubles arrive we may be prepared for them. Now we will assemble and arrange good measures; and have decided to meet in the public hall on the 10th instant, and arrange new regulations; and subscribe from our rents for the purpose of guarding against the barbarians.—Specially addressed to the tradesmen for their information. When the time comes, you ought to assemble in the public hall, and arrange everything securely. This is to give you timely notice. The statement of all the tradesmen.

Táukwáng, 29th year, 2d month, 13th day (Feb. 25th, 1849).—*China Mail.*

A similar document was issued by the headmen of the Kiú-yán fáng, a district within the city, for the same purposes of protection, and not far from the same date. Such proceedings of the people are allowed by the government, and tend greatly to the preservation of good order.

(No. 4.) *The Declaration of the Kiú-yán-fáng.*

The vagabonds of all places have annoyed us. The three wards of Kiú-yán-fáng are the principal thoroughfares in and out of the city, and truly it is to be feared that something will unexpectedly happen; therefore we ought to provide against misfortune. The shopkeepers of this part have exerted themselves to their utmost in subscribing for the public expenses, and have handed it over to the directors to keep it, that if there be disturbance it may instantly be expended in increasing the number of militia, that we may be protected. Thus the determinations of all will form a city in itself, and we shall be preserved from misfortune, and each quietly pursue his avocation. This is respectfully published for general information. All shopkeepers must have bamboo military hats and wooden clubs, that in the event of a disturbance, if the vagabonds be numerous, they may seize their weapons and turn out to guard against injury. As soon as you hear the sound of the conch, the said militia must beat the gong, and the shopkeepers should sally out in a body, and with united effort assist. If the vagabonds enter our borders, the watch-

men will immediately shut [the gates], the militia sound the gong, and the shopkeepers rush out and together seize them. If the vagabonds come at night, the watchmen must immediately alarm the shopkeepers, that they with united effort capture them. If robbers come and rob in broad daylight, the shopkeepers must sally forth and assist the militia in apprehending and sending them to justice. The above rules are publicly established by our ward, and we hope that all will assist in cutting off their retreat. A public declaration of all the residents in Kid-yáu-fáng.—*China Mail*.

The gentry too were not idle, for they are the leaders in most popular movements, and about the same time with the tradesmen issued a notice for the people to prepare themselves in case they were needed. From a perusal of papers Nos. 3 and 4, it will be seen that the question of entering the city gates was not the only one which induced these extraordinary exertions, but that the great number of needy, reckless, vagabonds, whom the rumor of expected troubles had attracted to the city, required immediate measures of protection.

(No. 5.) *A Public Declaration.*

Last year we received orders from the high officers, commanding us to instruct the tradesmen and inhabitants of the city and its suburbs to assemble according to their wards, and subscribe money to be laid out by their headmen, that they might be prepared for troublesome times; and to furnish able bodied men in numbers proportionate to the importance of their shops, &c., &c.: we accordingly exhorted the streets to decide on regulations, and sent in a report through the gentry. But as the place is extensive, and a year has elapsed since then, and it is also to be feared that the tradesmen of the wards look on [without doing anything else], we have again received orders from the high officers, instructing us again earnestly to exhort them to preserve their property in accordance with the last year's regulations. As before, let our wards quickly subscribe and lay up money to be managed by themselves, that if they meet with troubles from robbers, they may be secure against calamity: and let their headmen draw up a statement of the rules agreed upon, for the information of the gentry, that they may report thereon. We earnestly intreat all to increase their exertions; and urgently beg you not to make a bad return for the excellent designs which the high officers entertain on account of the people. This is published for general information. A public declaration of the gentry.

Trade had nearly ceased amidst these gloomy anticipations, and the dealers in woolen and cotton goods held meetings to consult upon what was best to be done. The guild of drapers came to the following resolutions.

(No. 6.) *Resolutions of the dealers in woolen goods.*

We know that those near (natives) should be pleased with those from a distance, and that in trade there should be mutual deference and concord; thus society will be at peace (*lit.* the rivers will be smooth, the seas calm), and commodities will readily circulate.

We the dealers in woollens, in our purchases with foreigners, in order to send the goods into other provinces, formerly never had any trouble with them; but since the year 1840, when the English stirred up commotion, the trade of every firm has been growing less, and during these years, who has heard of any one making more than a mere pittance of gain?

Just now we have heard of the strange and foolish anxiety of the English about entering the city; but for several hundred years no one ever heard about foreigners entering the city; but men of all nations quietly attended to their own business, and natives and foreigners dwelt in harmony. The English having suddenly taken up this idea, the minds of men are disturbed, alarmed, and unsettled. Traders now in Canton will soon return home, and those in the country hearing the rumor will not come here, so that goods will find no vent anywhere: moreover, if any thing unexpected happens, we ourselves will have no secure place for our goods. Wherefore, we of this line of business have consulted and decided to suspend business with foreigners for

a while, not permitting any one privately to purchase woollens of them, or to frequent the auctions in the hong and bid for them; we certainly hope for united purpose in the hearts of all, whereby the first zeal of our minds will be fully seen. Can we not make our garments out of our own elegant silks and native cottons, and must we use the camlets and long ells from abroad? When the foreigners desist from their determination to enter the city, we will trade with them as before, and then every kind of business will thrive, and the profit of all be illimitable.

The articles of our agreement are as follows:—I. None of our guilds or shops will buy goods of the foreigners. II. None of our guilds or shops will receive or buy goods of the shopmen or compradors in the factories. III. None of us will go to the auctions in the foreign factories. IV. None of us will receive piece-goods of the outside shopmen and traders. V. None of us will surreptitiously employ one to go to any of the traders and receive foreign goods. VI. None of us will trade secretly through the shopmen.

These six articles shall form the rules of our establishment, and be carefully observed, and whosoever recklessly disregards them, shall be mulcted 400 taels, and the informant thereof shall be paid 200 taels out of the consoo money; and any clerk or person in the employ knowing this fact, and not reporting it, shall be dismissed.

VII. If any native broker deals with the brokers near the factories purchasing foreign goods, we will never more deal with him. VIII. If any trader near the factories buys and sells the goods to native dealers, we will never more have dealings with him. IX. If any trader inside or outside of the city goes to the auctionshops in the factories, and bids for goods, we will never more trade with him.

The first day of each month every shopman will go to the assembly hall, with a copy of these articles to refresh his memory, and strengthen his determination. February 28th, 1849.

The dealers in cotton yarn issued a paper of rules of much the same tenor, and in all these principal articles of import there has since the day fixed upon, been very little trade. One dealer who ventured to transgress was taken into custody.

A circular was issued to the gentry to assemble at the Minglun hall, at which these five things were to be consulted upon. It is impossible to learn the character and number of the shopkeepers who signed this call, but from its general tenor we think it had little influence.

(No. 7.) *Call for a meeting of the Gentry.*

For the Elders and Gentry throughout the province now to come forward with celerity in behalf of the people and of the empire, is truly an excellent and praiseworthy enterprize; especially when we reflect that the disposition of the barbarians is to incroach upon the rights of others; void of faith, they stand in awe of power, but are ungrateful for favors. If we vainly contend by talking (employ the mouth and the tongue only), and do not eject them with the strong hand, we certainly can not succeed in our undertaking; and we desire those who have the direction of affairs to weigh well our reasoning.

We now propose that the barbarians be held responsible for several things, which are as follows:—1st. That they be required to re-open Green-pea Street (Hog-lane), allowing travelers to pass and repass as of old. 2d. That they be required to restore the two custom-house stations in front of the factories. 3d. That the barbarian murderers, Compton and others, who on a former occasion, and at different times, wounded and killed men, be delivered up and brought out to the thirteen factories and punished. 4th. That henceforth they shall not be allowed to presume to bring their barbarian men-of-war into the Canton river, and all vessels entering the Bogue, shall first deliver up their cannon and weapons of war. 5th. That they make indemnity (no matter how small) for the spiking our cannon on a former occasion. The foregoing five items are merely in conformity with the Treaty, and are not unreasonably oppressive demands: if they are unwilling to comply with them, then we simply have to make a grand effort to exterminate or drive them away, in order that the majesty of the Central Kingdom may be manifested. We, the shopkeepers of all the province, unitedly request the respectable Gentry resident in this city, to convene at the Minglun hall, and publicly deliberate hereon. Issued on March 6th, 1849.—*China Mail*.

The meeting at the Minglun Hall was not so enthusiastic as some parties had desired, and decidedly took the side of order and non-interference in the plans of government. The effect of its manifesto was soon apparent in the subsidence of the excitement among the populace.

(No. 8.) *Proceedings at the Minglun Hall, 19th March, 1849.*

Careful deliberations upon most important foreign affairs.

The high officers of government having requested the Imperial pleasure how to manage these matters, it is manifestly right that, for the time being, we quietly wait. As to the five things for which the different shops have proposed to hold the foreigners responsible, they are most judicious and in the highest degree just and proper. When the reply of the Board of War shall be received, we shall see how to manage, and will again publicly petition the high authorities to point out the course to be pursued. We specially and urgently enjoin it upon the said shopkeepers also that they ought diligently to discipline the [volunteer] militia of their streets, and wait till called upon to be employed, and that certainly it will not answer hastily to become remiss, because, perchance, the foreigners have not yet moved. Canton, 16th March, 1849.

While the guilds and the gentry were expressing their opinions, the people had begun to levy and equip volunteers in their several neighborhoods, and the streets were adorned with placards, and filled with knots of people reading them. The resolutions of the headmen of the street Tâsin express pretty well their general purport.

(No. 9.) *Resolutions of the Street Tâsin.*

In times of change, if men be of one heart and unite their strength, they shall escape calamity. Yet must their preparations, their levying of troops, and storing of provisions, be conducted on proper principles. Now therefore we set forth our regulations against the barbarians and against thieves. 1. Every shop will contribute a month's rent beforehand to meet expenses. 2. The large shops shall provide three stout fellows, the second class two, and the smaller shops one. 3. On the occurrence of danger, the gong shall be sounded. The soldiers shall come forth at the sound, and the gates in front and in rear be shut. 4. Those who are wounded in fight shall have for doctor's expenses, \$50. Those who fall shall be well buried, and their families shall have \$150, while they will be sacrificed to in the temple of "the Righteous and Brave."

A hero new to fame, Shû Siangkáng, has made himself conspicuous in drilling the volunteers raised in Canton and the neighboring towns, whose numbers are not certainly known. The following letter and reply will show that the animosity and public spirit is such as to induce the people of Fatsán to make great exertions to repel the invaders, as they deem them, of their rights.

(No. 10.) *Report from Fatsán.*

Sir, You now having received the appointment by the high officers to manage the business with the foreigners as commander-in-chief of the [volunteer] militia, we have respectfully to state that we are situated so far from the provincial city that we are not fully informed whether the position of affairs is serious or not, but the whole town is united in mind and strength, and we bind ourselves by our oaths that we will publicly rush forth [to your assistance]. The partners of the shops in our town have chosen upwards of eight and twenty thousand able bodied men who are ready and waiting to be employed, and on the receipt of your notice of an alarm, as behooves us, we will instantly, in succession, lead them forth to oppose the foe, "chanting railing for railing," absolutely without mistake, and without delay. We apprise you beforehand, and trust you will examine accordingly, and supply what we omit to express. (Signed) Elders and Gentry of the Town of Fatsán. To Shû Siangkáng, Commander-in-chief of the volunteers.

Respectful reply. I have now received the esteemed favors of the honorable towns (of Fuhshán, Shihlung, Shihcháu, Tsintsun, Sinán, and Kiáng-

mun,) and have perused and fully understood them. The spirit of the faithful braves appears on the face of your communications, sufficiently to manifest, that you, gentlemen of distinction of the different towns, have always the means of affording instruction and pointing out the way, so that the common people who buy and sell about the wells and market-places are all able to understand perfectly the duties of their stations, [so that you] command the constant respects of men, and the high officers of government hearing of it, as also is right, cease not to praise you. Moreover, can the silly barbarian rebels but lose their courage when they hear the rumor thereof?

But now the rebel barbarians have not yet moved, we ought simply respectfully to wait for the officers of government to point out what means should be adopted. If hereafter there be an alarm, on the report reaching your honorable towns, it will certainly not answer for you all to come forth, it will be necessary that one half remain to guard the borders of your towns, and one half come to the assistance of the walled town of the province, so that while you are looking out for this city, you may not sustain injury yourselves, which is most important. I therefore on this account forward this reply, and pray you to examine accordingly, &c.

(Signed) Shū Siángkwáng.

(About the 18th March, 1849).

What number of volunteers have come forward can not be easily ascertained, but the number mentioned in the following is not perhaps greatly exaggerated. It will be seen that this, as well as many others of these papers, is either anonymous, or signed by a number of persons.

(No. 11.) *Joint resolution of the Soldiery.*

It is an old adage, "when the water is level it does not flow, when men are just they do not speak (back)."

We have heard recently that the barbarians have repeatedly desired to enter the city, throwing it into confusion, but fortunately their excellencies, the different high officers of government, have issued their edicts to unite together the able bodied braves (regulars and volunteers) to surround and guard it. We have now a multitude of several tens of myriads [of regular troops], beside a countless number of brave soldiers collected and drilled, from the different shops. If the barbarians *once move*, then let the gongs be beat in every place, and united in mind and strength, at one beat of the drum we will take them, and absolutely kill every one of the barbarian rebels, and not leave a spire of grass an inch high, nor allow the creepers to spread. Disseminate these sentiments in every place, and let each, as is befitting, come forth with alacrity. This is our hope.

Joint resolution of all the Soldiery.

Placards like the following are common, but their influence and circulation are very little, and we introduce one to show their character, rather than for any bearing it has upon the general subject.

(No. 12.) *Prophecy upon the governor's conduct.*

The barbarians crazily think to enter the emperor's city, but this governor is not the sort of man the old one Kíying was. He acts for the government, destitute of selfishness, a faithful and devoted servant of the crown, and hitherto has had the reputation of loving the people as his children. He has beforehand laid his plans utterly to annihilate the foreigners; he early determined to exert himself for his Prince, and to report victory to his imperial Majesty. When once he sets in motion the bold and enterprising soldiers from the four points of the compass, he will take the English rebels and level them utterly at one sweep.

One who predicts what will be sung hereafter.

The excitement has now nearly died away, and every one is waiting for the emperor's rescript. The presence of war steamers and troops opposite the factories has had little effect one way or another, and the people are settling down quietly. Processions of the volunteers took place every night for about a fortnight, conducted with the utmost quietness and good humor, and afforded people no little entertainment in the way of sight seeing.

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ART. I. *The Urh Yá, 爾雅 or Ready Guide, a Chinese Dictionary, by the duke of Chau, who flourished in the twelfth century before the Christian era, with Notes and Drawings by Kwok P'oh.*

THIS is probably the oldest dictionary extant in the Chinese, or indeed in any language; and some account it, and of its author, can not fail of being interesting both to the student and to the general reader. Amidst the almost universal declension of learning that marked the close of the Sháng dynasty, a few able and virtuous men were conspicuous; among them we find the names of Wan wáng and Chau kung, the first the father, the second the uncle, of Wú wáng, the first monarch of the Chau dynasty, B. C. 1122. Both were men of learning and gave lustre and stability to the then rising family, which, mainly through their influence, obtained the imperial throne. History tells us that, *Chau kung tsoh chí nán ché, 周公作指南車*, "the duke of Chau invented the pointing-south chariot;" i. e. the mariner's compass. This must have been about B. C. 1112.

Several literary works have been attributed to Chau kung, and among them is the present one, whose sound and meaning have been variously written by European writers, *Urh-ya*, *Rh Yá*, and *Eull Ya*, having all been used to express the name of the book called 爾雅 by the Chinese themselves. The first of these two characters has been explained to mean *near, easy, ready, &c.*; the second denotes *rule, canon, or guide*, as a rule of etiquette, a canon of law, &c.; and perhaps *Ready Guide* will best convey to the English reader the meaning of the original title.

Usually, if not always, the *Ready Guide* has been published anonymously; and there is nothing in the book itself to show *when*, or *by whom* it was written. In a small work called the *Ki Yuen Ki so ki*, or the Wonders of the Wonderful Garden, we have the following notice of the book now under review.

"The *Ready Guide* was commenced by the duke of Chau, and completed by Tsz'hiá, a disciple of Confucius. It is indeed a complete system of profound erudition, well adapted to the wants of all classes of men. During the middle ages, it slept in obscurity, and was rarely heard of by the people of those times. After the Disquisition of the *Leopard-rat*, Chungkiun, who brought it into notice by exhibiting its true merits, this book became universally popular. Kwoh Kingshun (Kwoh Poh) devoted to it eighteen years of close application; and trees and plants, fishes and insects, ancient instruction, and all things of note, were luminously held up and described. The sciences of the ancients were investigated, and each and every department of learning exhibited in its due proportions. All this, then, is testimony in favor of the work."

This testimony will speak for itself. The origin of the name *Leopard-rat* is said to be this: In the time of the Hán dynasty, in the reign of the emperor Wú, a strange and wonderful animal appeared, and for a long time no one could determine what it was; but at length a youth came forward and ascertained it to be a "leopard-rat!" For making this discovery he was rewarded by his majesty with one hundred pieces of silk. This young man was a native of Tsinán in the province of Shántung, and when about twenty years of age was sent as commissioner to the court of Chau, the king of Nán-yueh (Canton, and the regions south of the Mei-ling), where he was murdered by Luikiá, one of the king's principal ministers.

Other testimony in favor of the *Urh Yá* is to be found in the complete Catalogue of the Imperial Library, where some facts are stated respecting Kwoh P'oh, and its early history. Kwoh P'oh held office under one of the emperors of the Tsin family, which gained the throne A. D. 265.

* We add the original of this extract, from the Section, 櫛祭寄.

據	焉	古	物	木	一	行	鼠	聞	中	九	而	爾	寄
者	此	之	昭	魚	十	郭	之	之	道	流	成	雅	園
	則	學	然	蟲	八	景	辯	自	寢	之	於	倡	寄
	皆	其	興	訓	載	純	其	終	微	與	子	於	所
	有	彬	舉	詁	而	究	書	軍	世	旨	夏	周	寄
	可	彬	考	名	草	心	始	豹	平	也	誠	公	云

He was a native of Wan-hí 聞喜 in Ho-tung 河東. But mention is made of the *Urh Yá*, centuries before the Christian era. In an ancient commentary on one of the classics, it is said that Confucius instructed Ngii, the prince of Lú, in lessons contained in this book.

From these fragmentary notices, let us now turn to the book itself. Two editions, one an octavo, the other a quarto, each bound in three volumes, and the latter with plates, are before us. To the quarto edition there are two prefaces; the first written about 1802, by the publisher, which we quote entire.

"Preface to the Ready Guide with Drawings. Reprinted verbatim, from a copy published under the Sung dynasty."

"This copy, with drawings, is in three volumes or *kiuen*; the last is divided into a first and second, thus in fact making four volumes. It is printed from a manuscript copy, entitled '*The Ready Guide, with Drawings, made verbatim from one prepared under the Sung dynasty*:' the manuscript copy was written by one who lived in the time of the Yuen dynasty.

"In his preface, Kwoh Poh says, that he published his edition with the sounds of the characters and the drawings in separate volumes. Accordingly, in his copy, there were drawings and sounds, with definitions and notes in separate parts.

"In a work called *Sui King Tsih Chí*, or History of the Classical Writings of the Sui dynasty, it is stated that in the time of the Liáng dynasty, two volumes of the drawings made by Kwoh Poh were lost. Hence, though some of the sounds and definitions given in his work may be found in the *Shih Wan Chiang I'*, or Explanations of the True Meanings, still no complete copy of Kwoh Poh's work is now to be obtained.

"Subsequently to the time of Kwoh Poh, there were prepared by Kiáng Kwán, one volume of drawings and explanations, and six volumes giving the sounds of the words.—See the *Táng I' Wan Chí*, or the History of the Arts and Literature of the Táng dynasty.

"Tsáu Hien, and Chí Kien, a priest of Budha, both also gave the sounds to the words [contained in the Ready Guide]. Tú Kau and Sun Shih likewise contributed to make it still more complete.

"At length Wúchau I',—belonging to Shuh (one of the Three States), observing that in the work of the Buddhist priest Chí Kien, and in the explanations by one Luh Yenláng, a single word had sometimes two, and sometimes three different sounds given to it, thus leaving the young student in doubt which was the proper reading,—selected and affixed to each word that sound which most clearly indicated its true meaning, and so formed the *Yin Lioh*, or Epitome of Sounds, in three volumes.—See the two works of Yau and Chin, and also the *Yuh Hái*, or Sea of Gems.

"The present edition contains the sounds of the words interspersed along with the text; and to the second and subsequent volumes drawings are added. In many instances, however, these sounds do not correspond with those given by the Buddhist Chí Kien in his Explanations, whether they be those of Kwoh Poh or others, or those which are indicated by double characters. But as it regards the introduction of the sounds along with the text, and forming the whole work into three volumes, the present edition exactly corresponds with the Epitome of Sounds.

"These sounds, therefore, must be those selected and affixed by Wúchau I' to the words in his edition. The drawings, too, [in my manuscript copy], are so very elegant that they must have been executed by men of Sung or Yuen, so that I am led to suspect they must have been taken from some original work. Accordingly, if the copy I have followed be not from the ancient one of Kwoh Poh, it may yet be from that prepared by his successor Kiáng Kwán.

"On examining the history of the Tsin dynasty, I find KIÁNG KWÁN styled Jáu Kiuen, a native of Yü in Chinliú, and holding office under the government of Wu; but in the *Ming Huák Kí*, or Notice of Fine Drawings, by Cháng Yenyuen, he is styled Tehyuen, president of one of the Imperial Boards in the government of Sui, and in the reign of Wúteh holding office in Sui-chau. Whence this discrepancy I know not. Wúchau I' lived very near the time of Sung, and his work was very widely circulated in the state Shuh, and the sounds given to the words in the editions now extant must needs be those given by him.

"The authors of the Tonic Dictionaries published during the Sung dynasty, have all adopted the sounds given in the standard editions of Tsin Yuh and Sun Mien. When any old words occurred having different sounds, all such were rejected. And hence Yáng Pehyen composed his *Kiu King Yin Pú*, or Tonic Supplement of the Nine Classics, that he might verify and establish the sounds that were thus wanting. Now as the sounds of the words given by Kwoh Poh in his edition are not all extant; and as the Epitome of Sounds by Wúchau I' has not come down to us entire; while the writings and drawings of their successors have been divided into two schools, like the Military Rules by Suntz', Descriptions of Hills and Seas, &c. &c., all of which works are without drawings; hence, in the present edition, both the drawings and the sounds given to the words rest entirely on the authority of the copy made under the Sung dynasty, and wherein they have been preserved substantially and thoroughly correct. How precious therefore ought such a copy to be esteemed. This copy of the Ready Guide was presented to me by Ts'au Wanchih, in whose possession it had been for a long time. It happened that when the intendant Siun Sing-yen, and the prefect Cháng Tunjin saw the copy, they both highly extolled it, and urged me to give it a wider circulation. To make the drawings, and prepare the copy for publication, I obtained the services of that retired scholar Yau Chilin.

"Such is the outline-history of the book which I now indorse, and transmit to those who may come after me. By the ancients it was said, that 'He who takes the Ready Guide for his directory in governmental affairs, will always be able to discriminate, and make the right use of terms;' and also, 'He will be extensively acquainted with the names of birds, beasts, plants, and trees.' It is indeed a shame to the scholar to be found ignorant of any one thing; but if able to give a correct account of whatever comes under his observation, then he is fit and worthy to be employed in the highest offices of state. The completion of such a publication as this, then, ought not to be merely the cause of joy to the lovers of antiquity; but those who are in the governmental service ought to give it careful and constant attention.

"Written by Tsáng Ngáu, a native of Nánching, and a salt inspector of the two Hwái, in the year *sin-yáu* (A. D. 1802), the 16th of Kiáking, and on the 15th day of the 10th month."

The second preface, by Kwoh P'oh, is regarded by the Chinese as a model specimen of prefatory writing, but their taste in this respect prefers a style so elaborate, and such a multitude of quotations, that unlearned readers are frequently unable to understand these introductory remarks. This one is no doubt a beautiful piece of composition, but such is the structure, such the idioms of this language, that we can hardly do full justice to all the peculiar turns of expression in the original. For the facility of comparison, we introduce the text, numbering the paragraphs.

thor of this section seems to have been to collect, arrange, and illustrate a variety of ancient words or terms, single and compound, so as to show what had been their uses in ages past, and if still in vogue what was their then present meaning. The plan of this section is not unlike that of books of synonyms. Comprised in it there are about two hundred classes of words;—some classes having three or four, others forty or more. The following are examples. 1. *Chú, tsái, shau, kí, cháu, tsú, yuen, tái, shuh, loh, kiuen-yü,—chí yé,* 初哉, 首, 基, 肇, 祖, 元, 胎, 做, 落, 權, 輿, 始也. Of these fourteen words, ten of them, counting from the first to the tenth, are single terms; one, comprising the eleventh and twelfth words, is a compound term: and all these eleven terms are synonymous with *chí* 始, which means *to begin*, or *the beginning*. The *yé* 也 following the word *chí*, is a final particle, serving merely to close the sentence.

2. *Lin, ching, tien, tí, huáng, wáng, hau, peih, kung, hau,—kiun yé,* 林, 烝, 天, 帝, 皇, 王, 后, 辟, 公, 侯, 君也. Ten of these, counting them in order, are specimens of the *kú* or ancient words; and they are all synonymous with *kiun* 君, a prince. The ten may have various meanings in different connections or in different authors; but they all occur in certain cases where they have the same meaning as the word *kiun*. Some of the terms, in both of these classes of examples, have a meaning which is *unusual*; consequently Kwoh P'oh has made quotations to sustain these unusual meanings: such are the words *lin* and *ching*, in the second class above.

3. *Ming, ling, hi, chin, kí, tsing, yeh, sui, káu,—káu yé,* 命, 令, 禧, 診, 祈, 請, 謁, 誅, 誥, 告也. Here nine words are enumerated, each of which, in certain cases, is synonymous with *káu*, to announce, to tell, to lay open before, as when offering prayers to the gods.

4. *Tsung, shin, shin, kiá, pch, tsung,—chung yé,* 從, 申, 神, 加, 弼, 崇, 重也. Here are six "ancient terms," having the same meaning as *chung*. The sense of *chung* is that denoted by the phrase *chung tich*, 重疊 "the accumulation of one thing upon another." Regarding the word *shin*, Kwoh P'oh says, "this use of it does not now appear."

5. *Luh, chí, lí, tsien, fuh, hí, chí, kú,—fuh yé,* 祿, 祉, 履, 戩, 祿, 禴, 祜, 福也. Here are eight terms which had the same meaning as *fuh*, happy or happiness; but one of them, *chí*, had in Kwoh P'oh's time become obsolete.

6. *Yin, tsz', ts'z', ching, cháng, yuh, tsí yé*; 禋.祀.祠.蒸, 嘗.禴.祭也. These all have the meaning usually given to *tsí*, sacrifice, or to offer sacrifices to the gods.

7. *Ngái, huán, tsing, shin, fuh, kiuh—chí yé*, 父.亂.靖.神, 弗.渥.治也. 8. *Pich, shin, yih—shin yé*, 𤝵.神.溢.慎也. *Chí*, the last of the terms in No. 7, and *shin*, the last in this class, are to be received here in their ordinary acceptation, as they are used in the classics; but in both these classes, Nos. 7 and 8, as in No. 4 above, Kwoh P'oh says, *shin wi tsiáng*, 神未詳, this use of the word *shin* does not appear, or can not now be found.

§ 2. *Shih yen* 釋言, or explanation of words. The word *shih* occurs in the title of each section in the Ready Guide, and in this position as a verb before a noun. The phrase *shih yen* is an abbreviated form of speech, like the titles, *On Astronomy, De Virtute, &c.* *Shih kú* might be translated "On ancient terms;" *shih yen*, "On words," &c.; but written out in full, it would be, "The object of this section is to explain ancient terms;" or *shih yen*, "to explain words," *shih* being a verb in the infinitive mood. The number of words defined under this head is about five hundred, such as in the author's day were in current use; he has given simple definitions, often supporting them by reference to, or quotations from the classics. One example may suffice: *tsoh, tsáu,—wei yé*, 作.造.爲也, "the meaning of *tsoh* and *tsáu* is the same as *wei*, to make."

§ 3. *Shih hiun*, or explanation of phrases. Of these there are nearly two hundred, among which there is considerable variety; a few examples will illustrate the manner of explaining them.

1. *Ming ming, kin kin,—cháh yé*, 明.明.斤.斤.察也. Clear clear, examine examine, i. e. to scrutinize.

2. *Ngán ngán, wan wan,—jau yé*, 晏.晏.溫.溫.柔也. Mild mild, bland bland, i. e. benignity.

3. *Mang mang, houi houi, hwan yé*, 儻.儻.洄.洄.悞也. Hurly hurly, burly burly, i. e. confusion.

By this repetition of words, force and beauty are given to composition. The Chinese admire it, and examples frequently occur in both their ancient and modern writings. The mere verbal translation here given, falls far short of the original. *Ming ming, kin kin* is not simply to scrutinize, but is to do it with the utmost degree of carefulness. So in the other cases; "benignity" and "confusion," are denoted in the superlative degree.

Under this section are several other forms, beside the one illustrat-

ed above—forms, or figures of speech, which, when properly employed, constitute one of the chief ornaments of style in Chinese writing.

§ 4. *Shih tsin*, or “explanation of kindred relations.” The object of this section is to specify and define the proper terms necessary to express the different degrees of affinity among kindred. The rules here laid down are looked upon by the Chinese as canon law, and are regarded by them, like those of the Medes and Persians, unalterable.

VOLUME SECOND. Under this head are eight sections, the numbering of which in the quarto edition is continued from Volume I.

§ 5. *Shih kung*, or “explanation of houses,” &c. Until the times of the Tsin dynasty, when Chí-hwángtí tyrannized with dreadful rigor, the dwellings of the high and the low were not distinguished by different names. Thus the words *kung*, a palace, and *shih*, a house, were interchangeable terms. Accordingly the first example given under this head is, *kung wei chí shih*, *shih wei chí kung*, 宮謂之室, 室謂之宮 palace is called a house, house is called a palace.

This, and all the subsequent sections are illustrated by drawings, more or less complete. Here we have presented a picture of a Chinese house and grounds, with their various apartments, courts, avenues, &c. The first half of the section is occupied with simple definitions of the parts, giving their technical names. They do not form a very extensive vocabulary, but may have been, and probably were quite sufficient for those who lived in the times of Lord Chau—almost three thousand years ago. The second half is occupied with definitions of lanes, streets, highways, &c; altars, terraces, &c., are also defined.

§ 6. *Shih hi*, or “explanation of utensils.” The word *hi* 器 is a generic term capable of great extension, and we find it here applied to a very great variety of things—sacred implements, domestic furniture, tools used in the common arts of life, &c., &c. Fishing nets, nets for taking birds, articles of dress, &c., are enumerated; also table furniture and viands of sundry kinds, such as in ancient times were esteemed and relished by the Chinese. Likewise the names of metals, the technical terms for working them, wood and gems, are enumerated. Technics common in dyeing, tanning, &c., complete this section.

§ 7. *Shih ngoh*, or “explanation of musical instruments;” descriptions of instruments, and their various forms and material; definitions of musical terms, &c., fill this section. Some of them as given by the duke of Chau, his commentators inform us, are now obsolete.

§ 8. *Shih tien* or "explanations of heaven." The (1) *sz' shí* 四時 four seasons; (2) *tsiáng* 祥 felicitous omens; (3) *tsái* 災 calamities; (4) *sui yáng* 歲陽; (5) *sui ming* 歲名; (6) *yueh yáng* 月陽; (7) *yueh ming* 月名; (8) *fung yü* 風雨 winds and rains; (9) *sing ming* 星名 names of stars; (10) *tai ming* 祭名 names of sacrifices; (11) *kiáng wú* 講武 martial or field sports; and (12) *tsing ki* 旌旗 military ensigns: these twelve headings of the subdivisions of this section will give the reader some idea of its scope. Several of these subdivisions are illustrated by drawings: thus the four seasons are each represented by an appropriate picture; first, the spring with its flowers; then, the summer with its bright landscapes; next, autumn with ripened fruits; and finally, dreary and desolate winter. The *sui yáng* and *yueh yáng* present series of astronomical and horary terms, intelligible enough perhaps to a Chinese, but which can hardly be translated into English. Some of the principal stars, formed into constellations or clusters, are also exhibited by well-executed drawings. The representations and descriptions of the *kiáng wú* or field sports,—hunting, fowling, &c., are graphic and animated. The sportsmen, accoutred *à la Chinois*, and mounted on their chargers, are seen in a variety of attitudes in perfect keeping with their pursuits.

The sub-section on sacrifices contains some valuable information regarding the religious opinions and rites of the ancient Chinese, and also help to show what and who are the objects of religious worship in the Middle Kingdom.

§ 9. *Shih tí*, "explanations of the earth." A collection of curious facts are here brought to view, and some of them hard to understand. They afford information for such as wish to study the antiquities of the Chinese empire. We have (1), the *kiu chau* 九州, or Nine Regions, defined as they were marked out by one of the ancient patriarchs; next are mentioned (2) the *shih sau* 十藪, or Ten Forests, woodlands and marshes which were filled with wild beasts, fowl, fish, etc.; next (3), the *páh ling*, or Eight Hills, the situation of which modern commentators find it difficult to ascertain; next (4) the *kiu fú* 九府, or Nine Storehouses, or regions of country supposed to abound with precious things; next, (5) the *wú fāng* 五方 or Five Regions, in which are comprised *Chung Kwoh chí* 中國之異氣, the memorabilia of the Middle Kingdom, such as the snake with two heads and no tail, &c.; finally we have

the *yé* 野 Wilds, or deserts, and the *sz' kih* 四極, or Four Extremes, the uttermost parts of the world, where are the foreigners called the *kiú i*, *páh tih*, *tsih jung*, and *luh mán*, 九夷. 八狄. 七戎. 六蠻, respectively situated on the east, north, west, and south, in the regions designated the *sz' hái* 四海 or Four Seas.

§ 10. *Shih kiú*, or "explanation of mounds;" a part of these are natural, being mere hillocks; and a part of them are the work of human hands. But when and by whom built, or for what object, does not appear; part of them were sometimes used as altars. The word *kiú* was anciently written 止, now changed to 丘; *kiú*, thus written, is one of the names of the great Chinese sage, and when applied to him is deemed too sacred to be pronounced; instead of *kiú*, therefore, the Chinese read *mau*.

§ 11. *Shih shán*, or "explanation of hills," or rather hills and mountains. An ancient commentator says the whole number of notable hills in the Chinese empire is 5270; and that 467 of these yield copper, and 3609 yield iron.

§ 12. *Shih shwui*, or "explanation of waters." In this section we find a large variety of geographical terms; waters of different kinds and qualities,—as salt, black, yellow, white, &c., are specified; and the different names that are applied to rivers, lakes, pools, or springs, are enumerated. These two sections are worthy of attention by those who wish to study the ancient geography of China. They carry the reader back to the remotest times of which we have any authentic account in the annals of this people.

VOLUME THIRD. The third part of the Ready Guide is subdivided into two volumes or *kiuen*, embracing the whole field of Natural History, arranged into seven departments. The numbering of the sections is continued.

§ 13. *Shih tsáu*, or "explanation of plants." The term *tsáu*, 草, must be taken in a restricted sense, to include herbs, grasses, grains, &c. The whole vegetable kingdom is divided into two parts, *tsáu* plants, and *muk* 木 trees. This section is illustrated by 180 drawings, and the whole number of plants does not exceed three hundred. The descriptions are very short, and there is no attempt at classification.

§ 14. *Shih muk*, or "explanation of trees." About one hundred are enumerated, and briefly described; but, as in the preceding section, there is no attempt at classification. The number of drawings of trees is eighty.

§ 15. *Shih chung*, or "explanation of insects." The whole number enumerated is less than one hundred, which are accompanied by sixty-four drawings. The silkworm is conspicuous, being regarded by the Chinese as the glory of all lesser insect tribes.

§ 16. *Shih yü*, or "explanation of fishes." Here too, less than a hundred objects are enumerated; and only a part of these belong to the scaly tribes. The number of drawings is fifty-six. In these pictures we have very well portrayed, first, sundry fishes, such as are most esteemed by the Chinese; then follow eels; shell fish; snakes; tortoises, etc.,—of the last of which ten are enumerated.

§ 17. *Shih niáu*, or "explanation of birds." About one hundred are enumerated, and sixty or more are illustrated by drawings.

§ 18. *Shih shau*, or "explanation of wild animals." The number of animals is about eighty, of which fifty-six are exhibited in the drawings. Among these are the lion, unicorn, leopard, and monkey

§ 19. *Shih chuk*, or "explanation of domestic animals." The horse, the ox, the sheep, the dog, the swine, and the fowl make up this list. The domestic animals the Chinese call *chuk* 畜; the wild tribes they call *shau* 獸.

We have now, as proposed, completed our analysis of this very curious book. It is a singular monument of ancient lore. No one who reads it, or cursorily examines it, can fail to see proofs of its great antiquity, though the respect with which the Chinese regard it is proof of the low standard of their attainments in natural history. To any mind, but especially to a Chinese, there is something attractive in going back three thousand years, and perusing the works of those who then walked abroad over the hills and plains of this eastern world. — Knowing nothing of the literature of other nations, they take peculiar pleasure in reading their ancient books, and learned and illiterate are alike fond of whatever is ancient. And works like that we have been perusing afford them high pleasure, and have no small influence on their manners and customs. For the more ancient, the more obligatory do they regard their precepts and their maxims.

ART. II. *Memoranda and observations made while on a trip to the Hills, during four-and-twenty hours' absence from Shánghái, December 12th, 1848.* By * * * * Communicated for the Chinese Repository.

It was eight o'clock in the evening when we left our house with bed and baggage. The moon, just past her full, was high above the horizon. Not a cloud was to be seen, and nothing to be heard, except now and then the sound of the gong on the river, or the bursting of a rocket. It was a bright, clear, cold night—the mercury down to the freezing point. Going out beyond the western gate of the city, and passing on over *Catherine's Bridge*, an hour's walk brought us to our boat, which had been sent forward on the canal, in order that we might avail ourselves of the earliest morning tide. The little craft—gondola like, was admirably fitted for such a trip in such a season; the cabin being well closed up, and furnished with shell windows and a small stove. Having seen to it that our “hands,”—five sturdy boatmen and two servants—were in their proper places, we, “the passengers,” five in all, retired for the night. Unaccustomed to such lodgings, I was unable to sleep, and lay awake, listening to the rippling of the tide and the loud merry talking of the oarsmen, as boat after boat, coming in from the country, glided by us on their way to the city. At length the tide slackened about midnight, and our men got the boat under way.

At dawn we found ourselves some twenty miles or more from Shánghái, moving forward at a rapid rate, and close to a village called *Sz'-king*. The sun was just rising as we passed through it, built on both sides of the channel, and numbering several hundreds of houses and shops. Over the river were three or four stone bridges, one of them having three arches. A very heavy dew had fallen during the night, and the temperature was so low, that a thick hoarfrost lay bright in the sun on the roofs of the houses and tops of the boats, and gave to the scene a charming appearance. Of the villagers we saw only a few, and those muffled up and shivering in the cold.

We had not gone far from this village before the first and lowest hills were in sight. The boatmen were now directed to push on as fast as possible, and steer their course for the highest one. Our main course had been, and was still, west, or a little south of west. Keeping on still in the same direction, we passed by several hills lying

off northward on our right; at ten o'clock, we were close to the beautiful *Silin* hills; and in half an hour more our boat brought up against the bank of the canal, a mile or more distant from the highest hill, called the *Tien-má*, or Celestial Horse, for the summit of which we immediately started.

When China shall be opened to foreign travelers, and its hills and plains, lakes and rivers can be traversed as freely and securely as those in Christendom, then some apology may be required for such sketches as this. No little information, however, can be gained regarding any people by simple details of real life, descriptions of men and things, and notices of what is passing from day to day.

The Chinese are not first rate geographers. In their descriptions, they are often minute, without being definite; prolix, and yet very unsatisfactory. We had taken the precaution to bring with us sundry native maps and geographical descriptions of the hills, but they served us very indifferently as guides. Though it may not have been more than a mile from our boat to the hill in a right line, we had to walk over twice that distance, so zigzag was the path. The canals here literally ran in all directions, and but for the bridges built over them, would prevent the traveler from going far on foot in any direction. From the excitement caused by our appearance, one might have supposed the people had never before seen such beings as we were. Anticipating our object, and knowing the course we must take to ascend the hill, men, women, and children ran out in great numbers, and posted themselves along the sides of the path, so as to get a near view of the strangers. At one of our party they gazed and gazed, looking now at her feet, then at her face, and carefully surveying each article of her dress. Stopping now and then, and inviting them to come forward, it was sometimes difficult to inspire them with sufficient courage to approach near to us. By degrees, they became more and more familiar; and ere we ascended the hill, our retinue had become a host.

Having gone round to the southwest side of the hill, where are some temples, we found a pathway of steps, leading from the foot to the top of the hill. Two thirds of the way towards the summit there stands a leaning pagoda, and near it some pavilions and courts for the priests and gods. The weather was very hot, and we lingered about these buildings for a little while, and then passed on to others on the hill-top. One of the inmates, an old priest of the Budhistic sect, received us politely, and supplied what was most welcome, a good cup of tea.



The granite hill is conical, and its peak rises, I suppose, four hundred feet or more above the plain, forming a grand observatory. The day, though cloudless, was not a good one for distant observation—a thick haze hanging over the plain, almost entirely shut out from our view the cities of Sungkiáng, Tsingpú, and other places of note, which, with a small telescope, we had hoped to survey. However, the prospect was truly charming. For six or eight miles or more, in every direction, by the help of the glass, every object could be seen with great distinctness. Describe it I can not. To be enjoyed, it must be seen. The canals and pools were more numerous and covered much more of the surface, than I had supposed. This was especially the case off to the west and northwest towards Súchau.

When surveying the prospect from this summit, Mr. Fortune was strongly reminded of scenes in his native land; so a New Englander, standing here, could easily fancy himself on the top of Mount Holyoke, looking down on the rich valley of the Connecticut. We lingered for an hour on the top of the *Tien má*, and then descended on the side opposite to that we had taken when ascending. At 3 o'clock P. M., we were again in our boat, "homeward bound." The Hills disappeared, sinking in the distance just as the sun went down; and at twilight, we were again passing through the village of Sz'king. Before midnight our boat was at anchor not far from the Lunghwá pagoda, where we remained till daylight; then pushing out into the Hwángpú, a strong tide brought us quickly to our landing-place—"Wángká Moda."

During the trip we passed through several villages; but by moonlight, we could not well judge of their extent and character, nor see but little of the region of country between Shánghái and Sz'king. Our course homeward from Sz'king, was further to the south than that we took when going out. There is a good deal of diversity in the channel, and whether it was artificial or natural at any given place we could not tell; sometimes it seemed broad and deep, with water sufficient for a large vessel; again, turning from what was apparently the main channel, we found hardly water enough to keep our little craft afloat. Sometimes the banks are abrupt and steep, and the surface of the water only a few feet below the plain; again they are sloping, and the surface of the plain rises fifteen and twenty feet or more above high water mark, with a rolling appearance,—“a regular succession of elevations and depressions.” At the foot of the hills, and along the banks of the channels where we passed, were many stone monuments, or *páilau*, such as are to be seen in and around the city of Shánghái.

When passing through the village of Sz'king, homeward bound, our attention was attracted by some *fishing cormorants*. They were in two boats, and about a dozen in each. The boats were low and narrow, and the birds so perched on the two sides, that I mistook them for seamen, and was on the point of exclaiming, "See those European boats!" It being quite dark at the time, the delusion for the moment was perfect.

The people we found rustic, poor, and inoffensive, eagerly and thankfully receiving the few books we brought to give them. They often seemed timid, and one poor woman took fright and ran like a wild deer. We were descending the hill, and were half-way down the side, when a poor country dame came hurrying up to meet us; as she approached near, I turned and spoke to one of my companions, pointing to the woman at the same time. Suspecting some mischief, she instantly turned, and what a course she did make! Over rocks and over graves, and whatever else came in her way, she went and stopped not till she was far off on the plain.

We saw two limekilns, but neither of them in operation; from whence the limestone is obtained no one could tell me. The people only knew that "it was brought from a place far away." The lime, obtained from limestone, seems abundant, and of a good quality.

One contrivance for catching fish was unlike anything I had before seen, perfectly Chinese. It consisted of a wattle stretching across the channel of the river from bank to bank, and a *ring-fence* or cage, attached to it; both were made of bamboo splints, woven together and erected on the bed of the channel, the top reaching above the surface of the water. In the middle of the channel, the wattle was so placed that the boats might pass over it, without damage to either them or it—the elasticity of the splints being such that they would easily bend under a boat, and regain their position after it had passed. In this cross-fence there was an angle more or less acute, on one side of the channel; and at the angle, a narrow opening into the ring-fence, which was attached. The cross-fence afforded little or no obstruction to the current of water, but effectually stopped all the scaly tribes, which in their vain endeavors to advance would plunge themselves through the opening at the angle into the ring-fence, from whence retreat was impossible.

In the General Statistical Account of Sungkiáng fú, in which department the *Hills* are situated, the compilers have given drawings or maps of what they call *Kiú Fung* 九峯, or Nine Peaks. In the statistical account of Tsingpú, there is also a series of maps, giving rude

representations of the *Nine Peaks*, accompanied by short descriptions. The following are their names.

1. *Fung-hwáng shán*, 鳳凰山 or the Phoenix hill, is so called from its resemblance to that fabled creature in its propitious influences upon the surrounding country, rather than from any fancied similarity between the shape of the hill and its namesake. On the map we have a view of the southern side of the hill. It has two peaks, one thrice as high as the other, and both covered with trees; a stream flows by on the south, and the adjacent country is beautifully laid out in square plats, devoted to the cultivation of rice.

2. *Kú-kung shán* 庫公山, or Lord Kú's peak, sometimes called *Luh páu shán* 陸寶山. It is situated southwards from the preceding, and is inferior to it in height.

3. *Lán-sun shán* 蘭筍山. This is also called *Shé shán*, 佘山. The former name is said have been given to it by the emperor Káng-hí, when visiting it on one of his southern tours. We passed close to it on the south side, where the scenery is highly picturesque and charming. Among its productions, are tea, bamboo, and many orchideous flowers.

4. *Sí-lín shán*, 細林山, or Grove hill. This has other names, one of which is *Shín shán*, the mountain of the Gods. It is remarkable for a line of temples on its southern declivity, rising in succession one above the other from the base almost to the top. Some of the recent visitors to the hill have found excellent lodgings in these temples.

5. *Sieh shán*, 薛山 likewise called *Yuh-ping shán*, 玉屏山 or the Gemmeous Screen hill. It is situated north of the Sí-lín, and westward from the Fung-hwáng.

6. *Kí shán*, 機山. This is situated, if we may trust to the military map of this part of the province, farther to the west, and almost due south from Tsingpú: on the military map it is written 机山, the abbreviated form of the preceding.

7. *Hung-yun shán*, 橫雲山, or Thwart-the-cloud hill. According to the maps in the Statistics of Tsingpú, this hill is situated northward from the *Kí shán*; but it does not appear on the military map, unless it is identical with the *Hung shán*, 橫山, which on the map is placed far to the south of *Kí shán*.

8. *T'ien-má shán* 天馬山. Called also *Tsien shán* 千山, or the Thousand hills. This is the one we ascended, remarkable chiefly for its præminence, and the leaning pagoda on its western side.

9. *Kuan shán* 崑山. This is situated southward and westward from the others, and is said to be very picturesque, exhibiting some scenes of almost unsurpassed beauty, where rocks and trees and water combine to render the prospect truly romantic.

Such are the names of the Nine Peaks, altogether constituting rather remarkable objects on these wide plains. On and about them are numerous pagodas, temples, tombs, etc., and their vegetable and mineral productions are also worthy of notice.

Besides the Nine Peaks, there are a few others no less beautiful, if they be less celebrated. In giving the names of the *Kiú Fung*, I followed the order of the maps in the Statistics of Sung-kiáng fú; I now turn to the Statistics of Tsingpú for those which follow.

A. *Kán shán*, 鼇山. This is situated north and east of the Fung-hwáng; it is represented as picturesque, abounding with shrubbery and fir trees, and having many temples.

B. *Chung-kiá shán*, 鍾賈山. On the military map this is placed between the Lán-sun and the T'ien-má, and like them is represented as very beautiful.

C. *Lú shán*, 廬山. This name is probably given to one of the western peaks of the Silin; it appears, on some of the maps, to be situated between the Silin and the T'ien-má; on other maps no such name is to be found.

The *Kiú Fung*, and the three numbered A, B, C., form a group, situated midway between the city of Sungkiáng on the south and Tsingpú on the north, and are, by way of distinction, called The Hills. But there are more peaks and more names than the twelve enumerated. Besides all which there are two others in the district of Tsingpú, which should be added to make the list complete, viz.,

D. *Fuh-tsiuen shán*, 福泉山, or the hill of Happy Fountains, represented as a sort of paradise. It is situated north of *Kán shán*, and some miles to the north-east of the city of Tsingpú, if it is correctly laid down on the military map.

E. *T'ien shán*, 天山. This is situated in the *T'ien-shán* lake, some eight or ten miles northwest from the city of Tsingpú, in the direction of Súchau, and like that city it is said to be a place of great beauty.

ART. III. *Memoir of the philosopher Chü, who flourished during the Sung dynasty in the twelfth century; by Káu Yü, A. D. 1697.*

Translated from the Chinese, with remarks upon his character, and a list of his writings.

CHÜ, the Chinese philosopher, was born A. D. 1130, in the ninth month of the fourth year of the emperor Káutsung, whose reigning title was Kienyen. He was a native of Hihchau, now the department of Hwuichau, in the province of Ngánhwui. His family, for many generations, resided in the village of Sungyen, a town in the district of Wúyuen. His father, Doctor Sung, a member of the Board of Office, was known by the name of Weichii. His mother's family name was Chuh.

Weichái, while holding the office of sub-magistrate in the district of Chingho, now Kienning hien, was bereaved of his father; and being unable to return to his native place on account of the rebellions of Fáng Láh, he buried him in the city of Chingho. He then took up his residence, temporarily, in the department of Kien-kien, and became a tutor in the family of Mr. Ching in Yúki, now the district of Yenping, where, at this time, his son Chü was born.

When four years old, his father, pointing with his finger towards the sky, said, "*Heaven.*" His son asked, "What is there above it?" At this his father marveled. When eight years old, having become thoroughly master of the lessons contained in the *Híáu King*, or Duties of Children, he wrote upon the cover, "If I can not conform to these lessons, I shall never become a man." When all the other children were engaged in their childish sports, he would be drawing diagrams by himself, and sitting in silent contemplation.

At the age of ten, when reading in the writings of Mencius these words, *Sages are of the same race with me*, he was exceedingly rejoiced at the thought that it was easy to become a sage. When Chü was fourteen years old, his father died, having first placed him under the guardianship of Liú Mienchí, whose daughter he afterwards married. This family resided in Peshui.

When eighteen years old, he attended the literary examination in Kienchau, and received his first degree; and the next year was advanced to the rank of *kújin*. Not long after he visited his native village in Wúyuen, and there offered sacrifices at the tombs of his ancestors. When twenty-two years of age, he attended at the grand

national examination, and received the appointment of sub-magistrate in Tung-án near Amoy, one of the districts of Tsiuenchau fú in Fuhkien. At this time his mind was ardently directed to the study of philosophy. He read and examined thoroughly the historical and classical works; and enjoyed a very extensive acquaintance with the most eminent scholars of that generation. He read the professional works of the Buddhists and Rationalists, and traced out the origin, and examined the bearings of those systems of instruction.

In the year 1154, when twenty-four years of age, he placed himself under the tuition of Doctor Lí of Yenping. When Ch'ü spoke of his wish to study the dogmas of those sects, his tutor merely said, "To do so is not good, you had better read the words of the ancient sages." Again Ch'ü spoke of many of the things contained in those two systems of doctrines, to which his tutor replied, "Why, Sir, is it that you can comprehend so many of those vain doctrines, while you are utterly unable to understand things that are before your face?" From that time our young philosopher directed his thoughts with great earnestness to classical studies, and by close investigation sought after true principles. He now began to be convinced of the errors of his former days, when he had intercourse with the Buddhists; and looking back, he began to see the many great corruptions and evils which flow from that system of doctrines.

Early in the autumn of this year, 1154, he arrived at Tung-án, and entered with ardor and diligence on the duties of the magistracy. Of such things as required special attention in the local government, whether by the constables, or by the underlings in the magistracy, he wrote out summaries, and pasted on the doors of his office. As the superintendence of the schools was connected with the duties of the magistracy, he selected the most promising youth in the district, and placed them on the list of students, and brought forward the ablest scholars in his jurisdiction. He repaired the school-houses and colleges, and built a library, where he had deposited, for the benefit of the students all those books which had been left for public use in the district since the time of Ch'íping.

Moreover, as the rules for the regulation of the sacrifices which were due to Confucius, intrusted the performance thereof to those who were only clerks, he set about a reform; and having made selections from the Rituals of Chau and others, down to his own time, after due deliberation he adopted a new code, which he himself put in practice.

The period for his fourth examination being at hand, and having

performed the duties of the magistracy with success, he now retired from office, and returned to his native place, in the year 1158, and the twenty-eighth of his age. On his retirement, the scholars of Tung-án, in consideration of his instruction,—and the people, remembering the favors they had enjoyed,—united in a subscription, and erected for him a sacrificial court in the public college of that district.

The philosopher was now thirty years of age, when he was recommended to the notice of the emperor by the prime minister Chin Ts'ing; and his majesty was pleased to issue an order, inviting Ch'ü to meet him on one of his tours. But those officers, whose duty it is to inform the emperor regarding the state of his dominions, and the character and conduct of those who are in the government (fearing the influence he would exert on their master), blackened the character of Ch'ü by false representations to his majesty, and prevented his having an audience.

Hiautsung, the second monarch of the Southern Sung dynasty, on coming to the throne in 1163, issued a proclamation calling upon his subjects, both officers and people, to send up to the throne, faithful representations about the affairs of the empire. In obedience to this call, Ch'ü forwarded several sealed memorials, but there was no response from the court. Copies of these may be seen in the collection of his Essays.

The next year, 1164, he was again summoned by an imperial order to repair to court, but declined, whereupon another order was sent, urging him to come. He accordingly proceeded there, and had an audience in the palace called Shuikung, when he presented three memorials in succession.

The *first* explained, how man ought earnestly to direct his mind to those doctrines of the sages, which are designed, by careful investigation of first principles, to extend our knowledge to the highest degree of perfection; and should not give himself up to inactivity, and merely commit to memory the text of the classics and the commentaries, nor indulge in the idle reading of the vain and doltish sayings of the Budhists and T'auists. The *second*, referring to the conduct of the prime minister, in having insisted on making peace (with the Mongolians) in order that he might retire, unfolded and explained the duty of punishing the enemies of the state. The *third*, referring to the interference of the eunuchs Tsang and Lung in the affairs of government, set forth in the most lucid order the evils of those who, acting the part of sycophants, prevent faithful reports reaching the emperor.

The philosopher was wont to say that, when his majesty had read

the first memorial, his countenance was mild and serene, and his conversation animated and free; but that, having read the second and third memorials, he no longer deigned to continue the sacred audience.

When thirty-eight years of age, he repaired to T'ánchau, now Chángshá fú in Húnán, to seek an acquaintance and friendship with the philosopher Kingfú of the Cháng family.

The next year, when that region of country where Chü was born, was visited by a severe famine, and infested with many robbers, he procured large quantities of rice from the public stores by a loan, and caused it to be distributed among the poor; and afterwards, when the people brought in grain to replace the same, the officers in charge (having had private orders from Chü, who himself had engaged to be security) allowed them to retain it for their own use.

When forty years of age he was bereaved of his mother, madam Chuh; and while in retirement, during the period of mourning, he compiled his Domestic Ritual, or *Kiá Lí*. Again, there was a famine in the year 1172; and in the place where he resided, the rich refused to sell their grain, and the poor people were forced to commit depredations. At this he was grieved, and taking the rice that had not been consumed during the former famine, and placing it in store-houses in the country, he loaned it to the poor on condition that they should pay thereon an increase of two tenths. Of this two tenths, he remitted one half where the famine was light, and the whole where it was severe, to the great convenience of the people.

In the year 1173, he completed the Outlines of General History, Memoirs of Illustrious Ministers, and Explanation of Western Engravings. The next year, 1174, he completed his Commentary on the Great Extreme Diagrams, and the Explanations of General Philosophy.

In the year 1176, when he was forty-six years of age, Lui Peh-kung of Tunglái came to visit the philosopher, who detained him for the purpose of affording assistance in arranging the work called Record of Familiar Thoughts. Afterwards Chü and Lui Pehkung went to meet Luh Tsz' tsing and his brothers at Ngo-hú in the district of Yuen-shán in the department of Kwángsin. In an ode, written by Tsz' tsing, there was the following stanza:

易簡工夫終久大 支離事業竟浮沉

I kien kung fú, chung kiú tá; Chí lí 'sz' nieh, k'ing' fau chin:

A neat and easy style, though terse,
Results in works enduring great;
While that in loose and wandering verse,
Floats swiftly to oblivion's fate.

In this and other discussions of the like kind (i. e. regarding the style of composition), the party could not agree, and the meeting broke up.

The next year, 1177, he went again to the native place of his family, and deposited in the college there the Legacy of the Ching family, the Village Rules of the Lui family, and other books.

At this time the emperor was desirous of encouraging and giving employment to men of integrity and learning, who had gone into retirement; and one of his majesty's principal ministers, Hú Mau-liáng, by memorial recommended Chü. The court conferred on him the office of *Pi shü-láng* 祕書郎, Keeper of the secret archives, but he declined its acceptance, and refused to proceed to court. In the winter of this year, his wife, Madam Liú died.

The next year he completed his Commentaries on the *Lun Yü*, or Dialogues of Confucius, and on the writings of Mencius; his *Hwók Wan*, or Questions on the Four Books; his original Dissertation on the Book of Changes; and his Memoir on the Book of Odes.

The next year, 1179, the prime minister Sz' Hau, most earnestly desired to bring him from retirement, and commissioned him to go as governor (or commander-in-chief) to Nán-káng, now one of the departments of Kíngsí. He declined, but his refusal was not accepted, and Tungli (one of his friends) by letters strenuously urged him to take the office; his friend Kingfú also told him that it would be essentially to his own advantage to accept the appointment. Accordingly, having received from court a second dispatch, insisting on his taking the office, he proceeded to the station assigned him.

On his arrival at his new post, he issued a proclamation, giving instruction on the three following heads: 1st, Directing his subjects how to ascertain the true sources of benefit and injury to themselves; 2d, Directing the fathers and elders how to instruct and warn their children and inferiors; and 3d, Counselling the people to require their sons to go to the schools and colleges to seek an education. In the public college, he caused a sacrificial court to be built in honor of the philosopher Lingfí. He memorialized the throne, requesting the emperor to reduce the taxes in the district of Singtsz'. He rebuilt the college in the *Peh Luh tung*, or valley of the White Deer;* purchased and made an assignment of lands for the support of the scholars; established a code of collegiate rules; and as often as he could secure leisure from public business, he repaired to the college

* See a notice of a visit to this place in Sir John Davis' Sketches of China, Vol. II, page 62; and Chinese Repository, Vol. XI, page 383.

and discoursed to the students. By these means many of them rose to eminence.

In the year 1181, in obedience to an imperial proclamation, he sent up to the emperor a sealed memorial, detailing, with great plainness, the oppressive conduct of the high military officers, unfolding their intrigues with the principal and most influential statesmen; and thus showing that, by underhand combinations of those in the army with those about the court, they helped to screen each other and their friends, deceive his majesty, and maltreat all those who were not in league with themselves; and how that even the prime minister and his majesty's advisers, instead of keeping faithfully to their trust, pay court to these military officers and their friends, obey their orders, and follow their beck. The emperor on reading this memorial, which was drawn out to great length, became exceedingly incensed, exclaiming, *So he regards me as lost!*

It happened at this time that there was a great drought; and the regulations of the general government, framed for such exigencies, were brought into operation. Chü, still acting as prefect in Nán-káng, took such of these as the court had designed for drawing out contributions to supply the poor, and instructed the rich families to act accordingly, by which he secured large stores of rice for the relief of the destitute. He also memorialized the throne, requesting the emperor to stop the transportation of certain goods from the distressed regions; and also requesting that the money and grain in the offices of Cháng and P'ing, not then required in those places, might be transported to supply the necessities of those now suffering from starvation. Also he directed the people in his jurisdiction, to build up the embankments along the water-courses, so as to facilitate and secure the navigation, and distributed the money necessary to defray the expenses of this work.

He gave orders that in each village and market-town, stores of grain should be provided, and that these should be so supplied with rice, that the wants of the people could be relieved by sales therefrom at reduced and moderate prices. To oversee and manage these stores, he sent those officers who had been appointed by the court to superintend the taxes on wines or liquors, but who were without employment, and not needed for that service. Further, he memorialized the throne, begging his majesty to remit certain other taxes, and grant that the proceeds of the same, more than 40,000 stone of rice, might be distributed among the poor, that thereby the lives of the people might be preserved. After holding office three years in Nán-káng, he resigned its duties, and returned to his native place in 1128.

At this time numerous places in the eastern part of the province of Chehkiáng, were visited by famine; and Chin Tsinking, formerly prime minister, being on a visit to the imperial court, again earnestly recommended Chü for office. The prime minister, Chau Kung, addressing the emperor, said, "The more your majesty is displeased with those scholars who love distinction, the more will they be praised by the common people; in such cases, therefore, the best way to do is to employ them according to their seeming ability; and on trial it will at once become manifest whether they are, or are not, capable of performing the duties of their office." Thereupon the emperor was pleased to commission Chü to go and take the general superintendence of the revenue on tea and salt in the districts of Cháng and P'ing in the eastern part of Chehkiáng.

In the eleventh month of this year, 1182, he was admitted to an audience with his majesty in the palace *Yenho* on the affairs of state. Nineteen years had now elapsed since his first introduction at court. At this interview he spread before the emperor, with great earnestness and perspicuity, the cause of the extraordinary calamities that had of late afflicted the empire; and discoursed largely on the cultivation of personal virtue, and the proper method of employing men in the government of the people. The emperor was greatly moved by all this; and the philosopher, to meet the exigencies of the case, drew up and presented for his majesty's consideration a code of regulations, seven in number, to be employed for the guidance of officers in order to relieve the people in times of famine.

Soon after this, he was sent to take charge of the government of Sihing, now the department of Sháuhing in Chehkiáng. Immediately upon his arrival there, he issued a printed proclamation, calling on all those merchants who were engaged in maritime commerce, to purchase and import rice from Canton to the eastern ports of Chehkiáng, all the direct duties on which he engaged to have remitted.

In the year 1183, he made a tour through all the places within his jurisdiction; these was not a district, even among the most dreary mountains, or in the most sequestered valleys, which he did not visit. Charioteers and sedan-bearers were alike dispensed with. Whatever baggage was needful for his individual use, he carried himself; for, by going in this manner, no one, throughout his wide jurisdiction, could know when he would visit them; and both the subordinates and their clerks were kept in awe and fear, as if an imperial commissioner was hard upon their borders. Those who were, on examination, found to have been unfaithful in carrying out the regulations adopted

for the relief of the people who were suffering from famine, he reported to the emperor, and begged they might be dismissed from office. His administration was altogether like that while at Nánkáng, and its beneficial influences spread over seven departments of the empire. It attracted the attention of the emperor, who declared to his prime minister Hwái, that "the government of Ch'ü was truly worthy of admiration."

Again he memorialized the throne, and requested, that the laws for establishing granaries in the villages and districts, might be extended to other parts of the empire. A sacrificial hall, which had been erected in Yungkiá, in honor of an infamous minister Tsin Kwei, he caused to be demolished.

T'ing Chung-yii, formerly magistrate of Taichau, a friend and relative of the prime minister, and under his protection, had cruelly oppressed the people; and yet through the repeated recommendations of the president of the Boards and censors in the capital, he obtained the appointment of criminal judge, or commissioner of justice, in the province of Kiángai. When on one of his tours of inspection, Ch'ü arrived at Taichau, the inhabitants rushed forward with their complaints against the former magistrate; and having ascertained that they were true, he represented the case to the emperor by memorial. Knowing that the prime minister would endeavor to protect T'ing Chung-yii, Ch'ü took care to represent the facts in the most forcible manner. But the court merely deprived the accused of his office as commissioner of justice, and conferred the same on Ch'ü. This he promptly refused to accept, declaring that it would be like carrying off as booty the ox which had chanced to tread upon one's field,—an act which the merest child would condemn as unjust.

Soon after this the prime minister succeeded in raising to the post of chief censor one Chin Kiá, whose first official act was an attack upon our philosopher. In his representations to court, he stated that there were among the learned gentry, some who, under the pretence of being high principled and wise, acted out the oppressor and hypocrite [to the no small injury of the state]. Ch'ü at once resolved to retire from office. In the meantime an order was sent from court, instructing him to go home and repair his ancestral temples. Accordingly he went into retirement, and closed his doors against intruders.

When fifty-four years of age, in 1184, he built himself a private residence on the Wú-fí, or Bohea hills in Tsung-án, and removed to that place. Students now came to him from all parts of the empire, and in great numbers. In the year 1187, he completed the Youth's Guide

to the Book of Changes, and corrected his work on Filial Duties. The next year he completed the Minor Lessons.

This year 1188, Chau Pehtá was made prime minister, and Chú appointed commissioner of justice in Kíngsí, and not allowed to decline, but required to repair without delay to his majesty's presence. There again, in the palace Yenho, he brought before the emperor sundry matters touching the welfare of the state. This was the third time he had been admitted to an imperial audience. "It is now a long time," said the emperor, "since I have seen my servant, who has now become a veteran." His majesty was pleased to say further, "You must have exhausted all your mental energies in endeavors to save the people from famine in the eastern parts of Chehkiáng." Chú then thanked his majesty, declaring it to have been solely by his holy favor that, in the administration of the government, he had been protected and preserved. In saying this, Chú had reference to the two prime ministers, Hwái and Chin Kiá, who had brought against him false accusations. He then represented to his majesty that he was sick, and wholly unfit to be employed by the government. "We know," said the emperor, "your sincerity and rectitude, and are about to confer on you an easy and important office, and shall no more burden our minister with affairs in the provinces."

The language and bearing of his majesty were thus mild and gentle. Thereby Chú was induced to present sundry memorials previously prepared, in which he forcibly exhibited the evil practices of the eunuch Kánshing, who relied for protection on his station. He also, in one of the memorials, showed how the prime minister, when first entering on his office, had by his favors brought into his private service the censors, so that they would not reveal to his majesty any of the malversations of the prime minister. He likewise set forth the conduct of certain high military officers in oppressing their subalterns, in receiving bribes for promotion, and for change of place—showing how that each office had its price. The emperor, amazed and alarmed, exclaimed, "Truly, we have never before heard of these things!"

Previous to this interview, some of Chú's friends had warned him that "uprightness of heart, and sincerity of purpose," were subjects about which his majesty would not be pleased to listen. To all of which he replied, "It has been the object of my whole life to learn these two expressions—'upright heart, sincere purpose,' *ching sin, ching i*, 正心誠意 and now shall I dare to conceal them and deceive my sovereign!" Whenever he brought forward these principles, his majesty never failed to pronounce them good.

Soon after this, he was made vice-president of the Board of War, but on account of a disease in his feet he begged to resign. Lin Suh, being at the time a vice-president of the same Board, and having a quarrel with Ch'ü, sent up a memorial to the emperor, accusing him of literary piracy, stating that he had surreptitiously taken the works of Cháng Tsái and Ching I, vainly aspiring after the reputation of being like Confucius and Mencius, often invited to audience with his majesty; and of being held, like those philosophers, in high estimation, &c., &c.; Lin Suh therefore requested that he might no more be employed in the government, but forthwith dismissed from court. But at this time, the emperor, having fixed his thoughts on our philosopher, wished to have him transferred from the Board of War to some other office (so that he might not come in collision with his accusers); the prime minister therefore requested that he might again receive the appointment of commissioner of justice. This Ch'ü refused to accept, and retired.

In the autumn of this year, being again invited to court by the emperor, he refused; and though strongly urged to an audience, he still persisted, but availed of the opportunity to send up a sealed memorial. The present condition of the empire, he said, was like a man laboring under severe sickness, so that from the heart and vitals within to the extremes of the body without, not one hair, not even the smallest particle of his whole system, was unaffected. He then proceeded to say what things were most essential to the welfare of the body politic, and what at that time required the most careful consideration.

The memorial was drawn out to great length, and though it reached the court at a late hour in the night, his majesty, who had already retired to rest, hastily arose, and seizing a light read it to the end. He was greatly moved by the fidelity and plainness of the philosopher. The next day he conferred on him the title of *T'ü yih kung-sz'*, 太乙宮使, Keeper of the palace of the Great One; and gave him the office of *Tsung ching tien Shwuh-shü*, 崇政殿說書, Lecturer on Political Economy.

By making these appointments, the emperor hoped to secure his assistance and counsel in preserving peace and in hastening a reformation. But as there were then in the government some who stigmatized the philosophy of Confucius as vicious and corrupting, Ch'ü refused to accept the appointments, preferring to take charge of the ancestral halls in his native place. About this time, he submitted to the perusal of his pupils his Commentary on the "Great Extreme."

When sixty years of age, A. D. 1190, he commenced prefaces to his commentaries on the Superior Lessons and the Due Medium. His commentaries on these two works had long since been written, and undergone repeated revisals, till they were perfectly satisfactory to his own mind. He therefore now prepared their prefaces.

During this year, the reigning emperor Hiáutsung resigned, and Kwángtsung succeeded to the throne. Upon his elevation, he was pleased to confer on Chú the office of Deputy Overseer of Transportation (of the imperial stores), which he refused. The prefecture of Chángchau was then given him; and it being the commencement of a new reign, and the second appointment that had been given him, he could not well decline its acceptance.

In the year 1191, the first in the reign of the new emperor, Chú entered on the duties of his new office. The manners and customs there had become so low and base, and the people were so ignorant of the rules of propriety, that some of them on the death of their parents neglected to put on mourning apparel. He therefore clearly unfolded the Ritual and Laws of both the ancient and modern governments, and carefully instructed the people therein. The women too were in the habit of frequenting Buddhist monasteries to perform their religious rites; and there were some who, leaving their homes, became nuns. All these practices he strictly interdicted, whereby a great reformation in morals was effected.

The soldiers also in his department received from him instruction in archery; and rules were drawn up to encourage them by rewards. In a few months their discipline rendered them admirable tacticians. His methods of instruction were the same here as they had been formerly at Nánkáng, one of which was to print complete copies of the Five Classics and the Four Books to be circulated in the department. Thus, in the period of one year, his whole system of reform was carried into effect, and in such a manner that the people there will ever hold him in grateful remembrance. It was in the course of this year that the philosopher, addressing his pupils, said, "When I commenced the study of philosophy, there were many principles which I never expected to master; but now I find that every doubt regarding them has gone." From this remark, we may see what progress the philosopher had made in studying the sacred literature of his great master Confucius.

In the year 1192, he was bereft of his oldest son, Shuh; and he requested permission to go and perform the funeral services, and attend to the rites of his ancestral hall. The next year he commenced

building a residence in Häuting, belonging to the district of Kienyang in the department of Kienning (on the beautiful high lands in the northern part of Fuhkien), whose picturesque scenery with its hills and valleys had always been loved by his father. He wished therefore, in building, to show his respect for the judgment and taste of his deceased parent.

In the year 1194, an ambassador returned from the court of the northern Tartars, and reported that the officers and people there wished to know where the philosopher Chü resided. He was, soon after this, sent to take the government of Tánchau in Húnán in order to keep the people in subordination. He wished to avoid taking this office, but his wishes were overruled. He was now, A. D. 1195, sixty-five years of age. On the way to his new post, wherever he arrived, the aged and the young came in throngs to see him; and scholars like clouds assembled from distant regions. Scarcely had he entered on the new administration, when the savage tribes of mountaineers, (the *miáutsz'*) rebelled, and began to infest parts of the country. Messengers were immediately sent to demand their submission, which was at once effected. There being at this time no military force at command, except a single regiment stationed in Siángyang, and subject to its authorities, he therefore requested the imperial government to allow it to be removed to Húnán (which was accordingly done).

At this time, Hiáutsung, who had resigned his throne in 1190, died, and Chü wept bitterly. Moreover, Kwángtsung being sick, was unable, either to manage the affairs of the government, or to attend to the funeral of his deceased father. The prime minister, Cháu Yüü, better known by his posthumous title, Chungting, having received the instructions of the emperor's mother, placed Ningsung, the grandson of Hiáutsung, on the throne. This done, Chü was at once recommended by the prime minister, and invited to come to court, and there by memorial to inform the emperor of the state of the government throughout the country. He was accordingly appointed Imperial Essayist and Reader to his majesty. One of Chü's disciples, remarking that the sovereign administered the government with a pure heart, begged to ask his master, what he considered as requiring chief attention. He replied, "Such is the state of affairs at present, that nothing short of a great and thorough reform will suffice to move the mind of heaven, or to rejoice the hearts of men. As to myself, I know it to be my duty to act with the utmost degree of sincerity and assiduity. For aught beyond this, it is not my province to be concerned."

At the time when the philosopher was presenting his memorials to

the emperor, immediately after his ascending the throne, his majesty had not admitted his imperial father to audience; Ch'ü therefore improved the opportunity to say, in the first place, that [his majesty] ought with perfect sincerity to bear his sins and to sustain his faults; and in the next place, to prostrate himself at the bed-chamber door [of his parent], weeping and grieving for his own errors, and longing for his father's esteem, seek to regain his affections, so that he might once more enjoy his tender love.

When called again to court to explain the Superior Lessons, Ch'ü earnestly endeavored to move the mind of the emperor, and begged that without being detained with other things, he might be allowed to come daily, morning and evening to read and explain the sacred books of the sages. On one of these occasions he presented to the emperor a Dissertation regarding the tomb of his grandfather Híütsung,—setting forth that a more felicitous site ought to be selected, and that the imperial remains ought not to be left amid springs of water and quicksands.

On the return of the birthday of one of the imperial family, Ch'ü requested that all the officers might be excused from coming to offer their congratulations on the occasion, and that this should be continued during the three years appointed for mourning. Also, because Kwángtsung was sick, and unable to superintend the funeral rites, Ch'ü requested the young emperor to put on the mourning robes becoming a grandson succeeding the throne of his ancestors. When the prime minister wished to remove from the ancestral temple, the tablet that had been dedicated to one of the remote members of the family, to make room for one to be consecrated to the recently deceased Híütsung, Ch'ü gave it as his opinion that such a removal ought not to be allowed.

On one occasion he wrote an explanation of some parts of the Four Books, and sent it to the young emperor. At another time soon after, when admitted to an audience, he begged to ask the meaning of what he had explained. "The design of it is," said the emperor, "to induce me to keep my heart from wandering." Returning from court, he said to his disciples, the emperor can be led to well-doing; and if he can only obtain for his ministers men of real excellence, there may be hope that the emperor will again enjoy peace.

In the beginning of the reign of Ningtsung, a son of a younger sister of the empress-grandmother, whose name was Hán Nichau, standing one day in the inner palace, proclaimed in a loud voice that to himself belonged the merit of having raised the young monarch to the throne.

By this declaration, he brought against himself presumptive proof of having forged the imperial signature. Ch'ü, returning from Húnán at this time in obedience to an imperial order, was sorely grieved at the base conduct of the young man, Hán Níchau, and often advised the prime minister to give him a large reward for his labors, and take care that he should have nothing more to do with the imperial government. But the premier paid little regard to this, supposing that it would be an easy matter to control him. In consequence, Ch'ü agreed with Páng Kwei-nien, a vice president of one of the Boards, to seek an audience for the purpose of disclosing the wicked conduct of the young man, but he being soon called away from court on public business, Ch'ü alone sent in a memorial, representing strongly and clearly the harm that was sustained by the assumption of power by some of those who were near his majesty. And when explaining the sacred books to his master, he again repeated in like manner what he had before said. The hatred of Hán Níchau against Ch'ü was now great, and by forging an imperial order he sought to drive him from office. Ch'ü Yüü taking this order in his sleeve, intended to lay it before the emperor; but one of the eunuchs got possession of it and sent it abroad. Thereupon memorials came in from every quarter, requesting that Ch'ü might be retained; but they had no effect. He now retired, after having been at court only about forty days.

In the eleventh month of this year, he returned to K'üting, where the number of his disciples greatly increased. There he built the residence called Chuh-lin Tsingshé, designed as a sacrificial court for the philosophers Chau, Ch'ing, and others; and there too he held conversations with his pupils Lí Fán, Cháng Hih, Ch'in Tun, Hwáng Háu, Tsái Shin, Fú Kwáng, and others, and without interruption explained to them the sacred books of the ancient sages.

In the year 1196, numerous accusations were brought against the premier by those who were near his majesty, accusing him of plotting rebellion. In consequence of this, Chau Yüü was sent to Yung-chau. Ch'ü, considering how long he had enjoyed the favor of successive monarchs, and that he still held the title of an imperial attendant, judged it his duty not to keep silence. Accordingly he prepared a long memorial, in which he clearly set forth the unhappy consequences of the deceitful and wicked conduct of those officers who would conceal the truth from their master, wishing to bring to light their dark designs against the late prime minister. Many of Ch'ü's disciples remonstrated with him for writing thus, because it would only bring misery upon himself; but he heeded not what they said. One of his disci-

ples, Tsai Yuenting, then requested him to determine his course by divination. On doing this, the lot marked *Retirement's Companions* was drawn out. At this result Ch'ü was silent, and burnt the memorial which he had drafted, calling himself *Tun-ung* or Retirement's Veteran. In the course of this year, the late prime minister, Cháu Yüyü, died in Yungchau, to which place he had been banished. Ch'ü mourned bitterly at this, and expressed his sentiments by writing some appropriate notes on the "Sorrows of Tsú." All the principal ministers at court daily became more decided in their opposition to the false doctrines (as they called those taught by Confucius and Ch'ü).

In the year 1197, Kitsú presented a memorial against Ch'ü, and caused him to be put out of office. Unmoved by all this, he continued to explain the sacred books to those who were of the same opinion with himself; and when some of them advised him to conceal his virtues, and thus avoid the calamities that were brought on him (through envy), he replied, "Happiness and misery come only by destiny;" and proceeded to revise and prepare his *Book of Ceremonial Rites*. In doing this he took the *F Li*, or Rites and Ceremonies, as the basis, and then from the Record of Ceremonies and other classical works supplied what seemed needful to render complete the new one, which he called, "A Comprehensive Commentary on the Rites and Ceremonies, furnished from the Classics." Shortly after, he undertook a commentary on the *Shü King*, but in consequence of his death, both this and the last remained unfinished.

In ordinary circumstances, Ch'ü was accustomed to rise before day, dress in plain clothes, a broad cap, and square-toed shoes, and then worship at the domestic shrine, and at that of the ancient sages; then repair to his study, where his chairs, tables, &c., must all be in order, and his books and writing utensils in their proper places. At his meals, he ordered the table furniture, the dishes of soup and rice, all to be arranged in a certain manner; and his chopsticks and spoons to have their fixed places. When fatigued by study, he would rest himself, closing his eyes and sitting erect; when refreshed he would rise and with measured steps walk about for relaxation; at midnight, he would retire, and if he chanced to awake in the night, would wrap himself in a quilt and sit in bed, sometimes till daylight. His countenance was grave and manly; his speech loud and distinct; his gait easy and dignified; he sat straight and erect; and his whole manner and bearing were impressive: from youth to old age, in summer and in winter, and in all the vicissitudes of time and place, he never for a moment departed from this manner of life.

He was now, A. D. 1201, seventy-one years of age, when on a certain day of the third month he became sick. Still he continued with great perspicuity to discourse to his disciples about the drawings of the Great Extreme and the Western Engravings. When asked by his disciples, what is most essential in learning? He replied, "In all affairs it is necessary with discrimination to seek for what is right, and to put away what is wrong; and then by long continued practice, the mind will become imbued with the principle of order, nothing selfish or perverse will be exhibited in the conduct. It is by rectitude alone that the sages comprehended all affairs, and heaven and earth give life to all beings."

Three days after this, he was engaged in correcting the section, "On Sincerity of Purpose," in the *Tü Hioh*, or Superior Lessons. Two days subsequently he wrote a letter to his pupil Kwáng Káu, directing him to collect the manuscripts for the work on Rites and Ceremonies, and complete the same. On the day following, having given directions that his bed should be moved to the centre hall, he rose from it about noon, and sat erect; and having adjusted his hat and dress, laid his head again upon his pillow and died!

The career of this remarkable man closed in the third month of the year. If the following winter, his remains were interred at *Tü-lin kuh*, 大林谷, or the Great Forest valley, a romantic spot on the northern high lands of Fuhkien, in the district of Kienyang, inlat 27° 22' 44" N., long. 118° 12' 30" E.

In reading this sketch, we are struck with the integrity and diligence which marked his public life, and the stoical manner in which he laid himself down to die. While living, he enjoyed a high reputation as a statesman and philosopher, which he gained chiefly through his force of character. It is, however, the influence which *his writings* have acquired, and still maintain over the Chinese mind, that renders his character especially worthy of consideration, and induces us to ascertain as much as we can, of the features of a mind, and principles of a man, whose productions have done so much to mould the sentiments, and direct the conduct of the generations which have come after him.

Knowledge of mankind is nowhere more needful than in dealing with the people of this empire. In its intellectual and moral features, the character of this people has not been well understood by foreigners, and many a failure has been the consequence; the merchant has been cheated, the diplomatist outwitted, and the missionary deceived,—all "sadly taken in by the cunning Chinese." Careful observer

of character the Chinese certainly are; and though they have not seen all the world, yet they are hardly surpassed in their knowledge of the moving springs of action. The eye, the tones of voice, and the whole bearing of the stranger who comes among them, they watch and mark; and are able, with surprising facility and accuracy, to decipher his thoughts, read his character, and anticipate his designs. This is not cunning, but discrimination. By imitating them in this, the foreigner might save himself from many a failure and much chagrin. If, too, he would gain influence over them, and be successful in his enterprises, he must accustom himself to careful observation of their conduct, and frequent analysis of their character, noting down in memory the varied phenomena, the exhibitions of passion and workings of thought, which are displayed in the daily details of their social life.

In point here, as more or less applicable to almost every foreigner who comes to China, we may quote the words of one who had long resided in foreign lands, when writing for the guidance of youth expecting soon to go abroad. "We would not have our student," says this writer, "set himself up as an oracular censor and authoritative corrector of detected evils and obliquities of character and conduct; but we would have him 'mark, learn, and inwardly digest,' the various *phases* in which the common, corrupt nature of humanity presents itself in the intercourse of life; and carefully deposit the results of such observation and reflection among the most precious articles of his mental furniture. He will find ample use for them, wherever Providence may cast his lot. The pictures thus hung round the chamber of memory will prove to be prototypes of many phenomena with which he will be hereafter conversant; and the power of perception, generalization, and induction, thus exercised in early life, will be available for uses seldom remotely connected with, and often directly and immediately subservient to, the highest objects of sanctified ambition. He will acquire, by dint of close, constant, and careful observation,—conducted, not in the spirit of a captious and cynical hypercriticism of men and manners, but in the exercise of calm and placid desire of maturer acquaintance with his species—a facility of piercing through the deceptiveness of plausible appearances, of detecting *real*, under the disguise of *counterfeited* motives, and of anticipating the yet distant issues of proceedings which would, if not foreseen, involve him in inextricable difficulty, and, *by his own want of perception and forethought* expose the cause dearest to his heart to dishonor and shame."

This is good counsel; and there are two ways by which "the chamber of memory may be hung round with these articles of intellectual

furniture." Some would gain them by mingling in society; others would gather them solely from books; but both these methods should be united. Let those go among the Chinese who can and will—let all such go and visit them in their homes; see them in their varied walks; examine their modes of education, their manufactures, and all their works. The more extensive these observations, and the more there is seen of the Chinese character, the greater will be the desire to read their books, and especially the works of those men, who have, by their writings, given form and character to "thousands of generations."

In the annals of their literature, the Chinese have coupled the names of two philosophers, and placed them far above all others in respect to honor and influence. These are *Kung fútsz'* and *Chú fútsz'*, or, as their names have been awkwardly latinized, *Confucius* and *Chufucius*. Great as they have been esteemed by others, they claimed for themselves only the character of imitators. With both the main object was to collect, arrange, explain, put on record, and transmit, what had been written before them. Thus it is said of them,

刪述六經者孔子; 傳註六經者朱子;

Sán shuh luk king ché, Kung tsz'; Chuan chú luk king ché, Chü tsz';

Again, The compiler of the six classics was Kung;
The expounder of the six classics was Chü.

孔子集羣聖之太成; 朱子集註儒之太成;

Kung tsz' tsik kiun shing ché tai ching; Chü tsz' tsik chú jü ché tai ching;

Kung collected the chiefest productions of the sages;
Chü collected the chiefest productions of the literati.

As it regards the learning of Confucius, Chü alone, say the Chinese historians, fully comprehended its true import; and has transmitted it to future generations so perfect and immaculate, that were Confucius himself, or any of the ancient sages to come back to life, they would not alter what he has written! Praise higher than this, the Chinese can not give. They first place Confucius on a parity with Heaven; and then it is only this one philosopher, the prince of literature, who could fully comprehend the thoughts of their great master. To repeat all that the Chinese have said in praise of these two men would afford us small instruction, and but little entertainment, though their remarks would only show the more clearly the unrivalled influence Chü's writings exert over his countrymen. He has been likened to Bayle, and although there is no comparison between the influence the two have exerted over their fellow-men, there are many points of resemblance in their minds. The judgment given of

Bayle, as "a writer whose strength and clearness of reasoning can be equaled by the gaiety, easiness, and delicacy, of his wit; who, pervading human nature with a glance, struck into the province of paradox as an exercise for the restless vigor of his mind;" can, with due regard to the difference of moral training be, applied to Ch'ü, whose skeptical quibbles and subtle discussions have ever since served as models, incentives, and excuses for the learned in China. He has also been compared to Gassendi for his reverence of antiquity, and efforts to expound and illustrate the notions and researches of ancient writers, and clear them from the mists and distortions, which ignorant commentators had thrown around them. By his elegance of style and energy of expression, Ch'ü captivated his readers and infused into their minds a skepticism regarding the morals of the classics, and led them into a perverted mode of metaphysical discussion, which have combined, perhaps as much as any other one thing, to hinder the progress of the Chinese in true knowledge, and render them conceited. In these respects, the influence of Ch'ü has been great, and greatly to be deplored.

Two years after his death, the hostility against the learning of the sages and its patrons, of whom Ch'ü was chief, had so much abated at court, that his majesty issued an order, granting the privileges and favors usually conferred on those who have been long employed in the imperial service. Soon afterwards, other favors, new titles and honors, were decreed to him; and his works were introduced into the public schools. In the year 1242, by command of the emperor, sacrificial altars were erected in the temples of Confucius in honor of Ch'ü and four other philosophers, viz., *Chau tsz'* 周子, *Cháng tsz'* 張子, and the *Urh Ching tsz'* 二程子, the two Ching.

The Yuen and Ming dynasties both decreed to him high honors; numerous altars and shrines still stand, designed to perpetuate the memory of the Prince of Literature. Upon his descendants also, in consideration of the great merits of their ancestor, high honors and titles have been conferred.

In passing, we may add here what many of our readers know, that the name by which he was known in his father's family was *Hí* 熹, Brilliant. *Ch'ü* means Vermilion, and *Ch'ü Hí*, Vermilion Brilliancy. On his marriage he took the name of *Yuen-hwui* 元晦; or Original Obscurity; he is styled *Chung-hwui* 仲晦; also *Hwui-ngán* 晦庵; and *Tun-ung* 遜翁; and lastly, *Tsz'-yáng* 紫陽.

The following list includes all his literary works that are mentioned by his biographer, and all of any importance excepting his state papers.

1. *Kiá Lí* 家禮, Domestic Ritual, or Rules for the use of Families. Finished in the year 1170. This is a small work.
 2. *Tung-kien Káng Muh*, 通鑑綱目, Outlines of General History;—a valuable work in fifty-nine *kiuen*. Completed in 1173.
 3. *Ming Chin Yen-hing Luh*, 名臣言行錄, Memoirs of Illustrious Ministers. Completed in the year 1173.
 4. *Sí Ming Kiái I*, 西銘解義, Explanations of Western Engravings. This is a small work, having no reference to European science, as the word *western* might lead us to suppose. It was completed in the year 1173.
 5. *T'ui Kih Tú Chuen*, 太極圖傳, Commentary on the Diagrams of the Great Extreme; completed in 1174. (See Vol. XIII. of the Chinese Repository, pp. 552, 609.)
 6. *Tung Shú Kiái*, 通書解, Explanations in General Philosophy. A small work, completed in 1174.
 7. *Kin Sz' Luh*, 近思錄, Records of Familiar Thoughts. A small philosophical work, completed in 1176.
 8. *Ching shí Wei Shú*, 程氏遺書, Posthumous Writings of the Ching Family. This compilation was finished in the year 1177.
 9. *Lui shí Hiáng Yok*, 呂氏鄉約, Village Rules of the Lui Family. This is a small collection of valuable papers, completed in 1177.
 10. *Lun, Mang Tseih Ch'ü*, 論孟集註, Commentaries on the Dialogues of Confucius, and on Mencius. Completed in 1178.
 11. *Sz' Shú Hwoh Wan*, 四書或問, A Comprehensive Commentary on the Four Books; this commentary was completed in 1178.
 12. *Chau Yih Pun I*, 周易本義, Dissertation on the Book of Changes, or commentary on that book. Completed in 1178.
 13. *Shí Chuen*, 詩傳, Commentary on the Shí King, or Book of Odes. Completed about the same time as the preceding.
 14. *Yih Hioh Kí Mung*, 易學啟蒙, The Youth's Guide for studying the Book of Changes. Completed in 1187.
 15. *Hiáu King Kán Wú*, 孝經刊誤, corrected edition of the Treatise on the Duties of Children. Completed in 1187.
 16. *Siáu Hioh* 小學, Juvenile Instructor, or Minor Lessons designed for the instruction of young students. Completed in 1188.
- Kángih published the complete works of Ch'ü under the title of *Yü tswán Chü-tsz' Tsiuen-shü* 御纂朱子全書 Writings of the philosopher Ch'ü, compiled by Imperial Authority.

ART. IV. *The sale of official rank, adopted by the government of China for increasing its revenue; translation of a proclamation, calling on the people to come forward and make purchases.*

THE sale of office—or rather of *diplomas*, making the holders thereof eligible to office—is one of the worst features in the present policy of the Chinese government. The fact that it indicates the existence of something wrong in the financial affairs of the state is comparatively a small matter; the great evil in this system—that which renders it so obnoxious to the best portion of the people—is that it leads to and encourages maladministration; on the one hand by keeping out of office those who, by their talents and education, are worthy of being employed; and on the other by bringing into places of trust many who are in no way qualified to act as magistrates. Palpably wrong and obnoxious as this system is, yet his imperial majesty proposes it, and his ministers and magistrates give it a prompt support. The rich, no matter how ignorant or how vicious, availing themselves of its easy conditions, make their money a passport to high stations, where, shielded by their purchased credentials, they can with impunity grind the faces of the poor, make merchandize of justice, and allow all sorts of evil-doers to go unpunished for gain. The Chinese generally are loud in their condemnation of this system, and look upon it as ominous, clearly indicative of the waning glory of the ruling dynasty. But when proclamations, like that we subjoin, come out, even in times of scarcity like the present, the number of purchasers is not small.

It is worthy of notice that two proclamations should appear at the same time, one detailing the disasters of famine and making provision for the relief of the distressed, and the other calling for purchasers of rank, when this rank is to be obtained by contributions of grain, the product of the same soil, to be carried away from the very doors of the starving people to Peking.

King, commissioner of finance, &c., and P, commissary-general, &c., &c., having received from their superiors a dispatch instructing them to give a longer extension to the regulations, formerly adopted for securing contribution of rice to the imperial stores,—do hereby jointly issue this Proclamation to the officers and people under their jurisdiction, calling on them to report their respective contributions of grain, so that in due time the appropriate favors may be conferred on the contributors by the emperor.

In the year 1842, as appears on record, regulations were promulgated by the Board of Revenue, authorising the magistrates, in all those places which border on the Imperial canal, to receive and forward, in the proper vessels and under suitable convoys, the grain collected for the imperial stores, and that a report of all such grain should be made jointly by the commissioner

of finance and the commissary-general to the high provincial authorities, and by the latter to the throne, so that the merits of the several contributors might in due form be laid before the appropriate Boards, and the proper favors conferred. Again, in the spring of 1846, this subject having been brought to the notice of his majesty, by high provincial officers, who requested that his sacred favor might be conferred on all such as would make voluntary contributions, the same Board was authorized to grant permission that rice might be transported by sea to Tientsin.

Now all those, whether officers or common people, who, anxious to requite the emperor's favor, have promptly and joyfully come forward and made contributions of rice for the Imperial stores, are truly worthy of commendation and praise; and as the favors of the emperor, which are conferred for the purpose of bringing forward the resources of the people, are rich and large, every one ought to cherish sentiments of ardent and grateful devotion.

Now we, the commissioner of finance and the commissary-general, have received a communication from their excellencies, the governor-general and governor, addressed to them by the Board of Revenue in reply to their memorial to the throne, and granting an extension of the regulations previously adopted with the view of securing voluntary contributions of rice for the imperial stores. Also and in like manner, we have received the Regulations that had been previously adopted for the guidance of those who wish to make contributions of grain. According to said Regulations, the contributors, whether officers or common people, who live in those places that border on the imperial canal, must each one, all in the same manner, report the particulars of their contributions.

So, in like manner, all those officers and common people, who, though residing in other parts of the empire, wish to make contributions, must repair to the provinces that border on the imperial canal, and there make their reports and deliver their grain to the vessels, that shall have been appointed to transport the same to the capital.

The Regulations, which have been adopted to determine what favors shall be conferred on the contributors, are of two kinds, the same as have been already adopted to reward those who make contributions to carry on the repairs of the Yellow river. According to the Regulations adopted in 1842, each stone of rice was to be valued at three taels of silver. The present contributions will be valued at the same rate; and all the rules then adopted will now again be observed.

In order to facilitate this business, we shall address a joint communication to the high provincial authorities, requesting that a store-house be opened at *Süchau*, and that officers be duly appointed there, whose duty it shall be to receive the reports of all contributions, to grant the necessary receipts for the same, and to issue printed copies of the Regulations that have been adopted and promulgated by the Board of Revenue.

And furthermore, lest there should be any of the officers or people in our jurisdiction who are not informed regarding this matter, it becomes our duty to issue a proclamation for their guidance. Accordingly, we hereby proclaim for the full information of all, both officers and people, whether belonging to our jurisdiction, or to other provinces: Know, therefore, if there be any among you who wish to promote the public welfare, and are prepared to make contributions of grain for the imperial stores, that the following are the terms on which it is to be done:

- The rice, clean and dry, must measure eight *shing* to the stone;
- For repairing losses, six *shing* in addition;
- For freight to Tientsin, four mace in silver;
- For coolie hire, small boats, &c., six candareens;
- For bags, &c., three candareens;
- For the hire of clerks, &c., three candareens;

Being a total of 5 m. 2 c. in silver, for each stone of rice of 14 *shing*.

All who make these contributions must repair in person to the place appointed, and there make due reports of the quantity of rice and the amount of silver, specifying at the same time what office, and what rank they desire to have conferred upon them by the emperor, all particulars as to their personal appearance, age, place of nativity, and parentage for three generations; if they have held office, where and how long; these must be clearly stated in writing, and documents containing the same, with the money, must be delivered to the officers at the storehouse in Sûchau. After the requisite examinations have been made, said officers will grant the proper receipts, giving at the same time the requisite papers to secure the delivery of the grain in full measure at the appointed stations—care being taken that the stations, and the boats which are to receive the grain for transportation, be clearly specified in every case, so as to prevent confusion or mistake. And, after having delivered the grain to the boats, the contributors must in each case receive receipts for the full amount so delivered, and present the same to the officers at the storehouse, and exchange them for other papers which are to be retained by them as vouchers.

It is now midwinter, and the time fixed for the departure of the grain boats and junks is the second month of spring, when all accounts must be closed. It behooves you therefore, whoever of you intend to make contributions, to do it quickly, so that we may examine the accounts, prepare our reports, and forward them to the high provincial authorities, that they in due course, may memorialize the emperor, and beg his majesty to confer the desired favors. Beware lest, while full of expectation, you delay too long! Beware, lest, by sitting still, you lose this favored opportunity of securing the imperial favor!

The above proclamation is to be posted up at the Great Eastern gate of the city of Shànghái.

Táukwáng, 28th year, 11th month, 4th day. (Nov. 4th, 1848.)

P. S. The code of regulations issued by the Board of Revenue has not come to hand. The price of the diplomas varies from a few hundred dollars to thousands, and sometimes tens of thousands. In the code of regulations, the prices are specified.

ART. V. *Account of the cultivation of hemp, and the manufacture of grasscloth.* By N. RONDOT.

[*Notes.* The following notice of the culture of hemp was forwarded from France by M. Rondot, in whose name it was read before the Academy of Rheims at its sitting Dec. 18th, 1846. The original article has been somewhat abridged in the translation, but nothing of importance is omitted.]

I have had the honor to present to the Academy, at its extraordinary session of the 30th November, a textile plant from China, and specimens of cloths manufactured from its fibres, and I hope to see some of our farmers try to naturalize in our own country the culture of this kind of hemp.

The Chinese comprise under the general name of *má* 麻, many

plants whose botanical characters place them under different families. The *shing má* 繩麻, the *chuh má* 竹麻, the *peh-chuh má* 白竹麻, the *pi má* 皮麻, and the *po-lo má* 波羅麻 are those most commonly cultivated, and whose fibres are used in weaving those cool and glossy cloths called *hiá pú* 夏布, or summer cloth, in China, and in the Canton commerce, *grasscloth*.

In a forthcoming work, I propose to present the botanic description of these textile plants, and to give some details respecting the fabrics woven from their filaments. Grasscloth is noticed in the account drawn up by myself and colleagues upon the exports of China, and I think it will be useful at the present time to direct the attention of our manufacturers to this source of varied information.

The *chuh má* appears to be the *Urtica nivea*. My colleague, M. Isidore Hedde, has brought from China a plant whose identity with the species described by Linnæus and Sprengel has been established. Burnett makes mention of this hemp as indigenous in China; * Osbeck notices it in his *Flora Sinensis*; † and Loureiro describes it, and says it is cultivated in abundance in Annam and in China, and adds this observation, "This plant affords the best hempen thread." ‡ This remark, and the botanical synonymy of the *gai-day* are repeated in Taberd's *Dictionarium Anamitico-Latinum*. Père Blanco (*Flora de las Filipinas*, 2d edit. p. 435) mentions this plant as common in the north part of Luçon and in the Batanes islands, and he says; "Thread is prepared from its bark, of which cloth is woven; and it is said the celebrated linen called *Canton linen*, is manufactured from the same plant." M. Hedde and myself saw the *Urtica nivea* cultivated near Tinghi in Chusan, and we recognised it also in the picturesque gardens of the famous temple near Turon in CochinChina.

The *peh-chuh má*, the *lo má*, the *po-lo má*, and the *pi má* seem to be species of *Sida* or of *Corchorus*; one of them exhibits considerable analogy with the genus *Triumfetta*.

The *shing má*, according to Morrison's Dictionary, does not denote any particular species, but the fibres soaked and hatched. Clarke Abel gives this name to the *Sida tiliaefolia*, of which he saw immense plantations along the Pei ho, near Tungchau and Tientsin. Staunton, in his account of Macartney's Embassy, describes this plant as the

* Murray's Historical and Descriptive Account of China, Vol III., page 350.

† Voyage to China and the East Indies, 1752, Vol II., page 362.

‡ Flora Cochinchinensis, page 559.

Urtica nivea, or a species of nettle.* However this may be, there certainly exist in China other textile plants besides the *Urtica nivea*, which alone are drawn and painted in the albums representing the operations of Chinese flax-dressing; and which according to the native merchants furnish the finest threads and the most esteemed fabrics. We saw at Canton, at the shop of Churnching, some seeds and a specimen of one of these plants; the seeds resembled those of the *Corchorus*; but our slight acquaintance with botany did not enable us to decide whether the stalk we saw was a *Sida*, or rather a *Corchorus* (*capsularis* or *olitorius*?). It is the last which appears to yield the roots, and the spongy and fibrous stems which I have brought.†

Doctor Whitelaw Ainslie (*Materia Indica*, 1826, vol. II., p. 387, Art. *sigginjanascha*,) says, that the *Corchorus capsularis* of Loureiro is extensively cultivated in China, especially in the vicinity of Canton, where it is employed for the same purposes as hemp, cloth being manufactured of the fibres of its stalks. Loureiro says of the *Corchorus capsularis*, or *sán lín má*, "The stalk of the plant is like that of hemp, and its filaments boiled in lime water, and exposed to the sun, become more flexible and white, suitable for weaving into cloth." Roxburgh, describing the *Corchorus olitorius* in his *Flora Indica*, observes that it is a plant well known in Bengal on account of the fibres of its bark, which are employed as in China. I will here add, that the *po-lo-má* 波羅麻 called *hemp aloes* in the Chinese Chrestomathy, has no

* An extract from the *Pun-tsau*, or Chinese Herbal, made by M. Julien, shows conclusively that by the term *shing má*, the Chinese mean the fibres of the hemp, after they are combed and dressed, and that Dr. Abel was misinformed as to the Chinese name of the plant he saw growing on the banks of the Fei ho.

"In the *Pun-tsau*, kiuen XIII., fol. 29th, we read in substance as follows; 'The *shing má* is called *chau má*. Its leaves are similar to those of the *má*; its stalk grows to a great height, and it is on this account called *shing má*, or the hemp which ascends. It grows abundantly in the province of Shensi, and in the departments south of the river Hwai. It begins to bud in the spring; its stalk is 4 feet high. Its leaves resemble those of the *má*, and are of a green color. It blossoms in the fourth or fifth month, its flowers are white, and arranged in spikes like those of millet. In the sixth month, the seeds are formed, of a black color. Its root is like that of the *káu* (a species of wormwood), of a whitish brown color. It is very hirsute.'

This plant is mentioned among the *má*, therefore, only because that character forms part of its name, on account of the resemblance between their leaves. The same is true with regard to another plant described in the *Kwáng-kiun-fáng-pú*, or Botanical Encyclopedia, under the name of *tien má*, or heavenly hemp, which has fibrous properties, and called so only on account of its form and exterior appearance.

† [Mr. Fortune speaks of a species of *Urtica* growing at Chusan, both wild and cultivated, three or four feet high, the fibres of which are prepared, and sold for manufacturing into ropes and cables.—Ed. C. R.]

affinity with the aloes, but is a malvaceous or tiliaceous plant, either a *Corchorus*, a *Triumfetta*, or a *Sida*.

I have thought that it would highly interest the Academy, to learn the careful processes of the Chinese gardeners in the cultivation of the *chuh má*. M. Julien has kindly communicated to me some passages from the Chinese encyclopedias, which inform us of the minutest details of cultivation; and his well known scholarship is a sufficient guaranty for their accuracy.

I. *Extract from the Shau-shi tung k'au*, 授時通考 or *Imperial Encyclopedia of Agriculture*, liv. LXXVIII., folio 3, on the manner of cultivating the *chuh-má*. "When sowing the *chuh má* in the third or fourth month select a sandy, light soil; it is sowed in a garden, or near a stream or a well. The earth is dug over once or twice and formed into beds, half a foot wide and four feet long, after which it is dug again. The earth is slightly heaped up with the foot, or the back of the spade, and when a little hardened it is leveled with a rake. The next night the beds are watered, and in the morning the earth is slightly turned up with a toothed rake, and then leveled again with the rake. Afterwards half a *shing* (or about half a pint) of moist earth, and a *hoh* (or a fifth of a pint) of seeds are mixed together. A *hoh* of seeds will sow six or seven beds. After sowing, it is unnecessary to cover the seeds with earth, for if covered they will not grow. Four sharpened sticks are then driven into the earth at the four corners, to support a small roof three or four feet high, which is covered with a thin mat. In the fifth or sixth month, when the heat is intense, this thin mat is covered with a thick layer of straw; for unless this precaution is taken, the young shoots would be destroyed by the heat.

"Before the plant germinates, or when the shoots begin to appear, they do not require to be watered. With a broom dipped in water, the mat covering is wetted so as to retain the moisture in the ground it covers; and every night, and when the weather is cloudy, the matting is removed in order that the young plants may receive the dew. As soon as the germs appear, if any weeds are discovered, they must be immediately removed. When the plant is two or three fingers high, the covering is no longer necessary; if the earth is a little dry, water it slightly to the depth of three inches.

"They then choose a stronger soil, and form other beds in which to transplant the young plants. The following night, the beds are watered where the young shoots are still growing; and in the morning of the next day the new beds are watered. In taking up the shoots with

a spade, a small lump of earth is left around the roots of each, and they are set out four inches apart. The ground is often hoed. At the end of three or five days, the beds are watered for the first time, and again at the expiration of twenty days, of ten days, and of fifteen days. After the tenth month, the plants are covered a foot thick with fresh manure of the ox, ass, or horse."

II. *Extract from the Nung Ching Tsiuen-shú, 農政全書 or General Treatise on Agriculture, upon the culture of the chuh-má.*

"When the *chuh má* is first raised, it is from the seeds; after that, the old roots spontaneously send forth suckers. After some years, the roots increase and become entwined together, so that it is necessary to separate and set them out. To this day in the region of Ngánking and Kienning in Kiángnán, many persons cut off the suckers and replant them. Those who can not procure the seed, also imitate the process of layering employed to obtain mulberry plants, the results of which are very rapid. But in those places, where no roots of the *chuh má* are found, or to which it would be difficult to carry them so far, it is necessary to use the seed.

"As soon as the young plants are some inches in length, they are sprinkled with water mixed with an equal quantity of manure. After cutting the stems, they should be watered immediately, but it ought to be done in the night or in cloudy weather; for if they are watered in full sunshine, the plants will rust. It is necessary to avoid the use of swine's manure. The *chuh má* may be set out in all months, but it ought always to be in moist ground."

III. *Extract from the Shau Shí T'ung-k'áu, or Imperial Encyclopedia of Agriculture, liv. LXXVIII. fol. 5, on the propagation of the chuh má.* "When the tufts of the *chuh má* are very thick, the earth about them is dug away, and the suckers detached and transplanted as above described; after which the main stock vegetates with more vigor. At the end of four or five years, the bottoms of the roots become thickly matted together, when they are divided and transplanted to other beds. Some farmers bury the stalks lengthwise in the earth, and thus obtain layers. When a bed becomes too crowded, a new one is prepared, which is soon followed by another, whereby the number of plants is indefinitely increased.

"A rich soil is chosen beforehand, and well prepared in the autumn, and manured with fine dung; and in the following spring, the shoots are set out. The best time for doing this is when vegetation starts, and next to that (as it respects suitableness) when the new shoots appears. The third period, or the least suitable, is when the

suckers have already attained a considerable size. The new plants are placed about eighteen inches apart, and when the roots have been well surrounded with earth, they are watered. In summer or autumn, it is well to improve the time when the earth is moistened by rain to transplant them, but a clod of soil should be kept about the roots."

In a following chapter, adds M. Julien, is shown the manner of cutting off the scions of the roots, "which should be three or four fingers long, and laid down by twos or threes in small holes a foot and a half apart, covered with good soil and watered. They are watered again in three or five days. When the new stalks have acquired a proper height, they are often hoed. If the earth be dry, it is watered. If the rootlets are to be carried to a distance, a portion of their original earth should be left around them, well bound up in leaves, and covered with a mat, tied so as to preserve them from the air and light, in which way they can be safely transported to a long distance.

"The first year, when the plants are a foot high, they are gathered, and the next year, there is a second harvest. The fibres of the stalks are suitable for spinning. Each year, in the tenth month, before cutting the suckers which proceed from the roots, the ground is covered with a thick layer of cow or horse's dung; and in the second month, it is stirred up with a rake, in order that the sprouts may freely grow. At the end of three years, the roots become very thick, and if not divided, the plants will not thrive. This practice is kept up every year."

All authors upon China have spoken of these textile plants, and the different fabrics manufactured from their fibres. Du Halde mentions the districts where their cultivation and manufacture are found, noticing among others, Sháu-wú fú in Fuhkien, Sinchau fú in Kwángsí, and Tái-wán fú in Formosa, &c.

In Kanghi's Dictionary, under the word *má* or *si*, it is said, "The bark of the *má* is used for making cloth, and its seeds for food.—An emperor has said that a girl ought to weave cloth of the *má*, which is the natural occupation of females. The bark of the male hemp is employed in the manufacture of *hiá-pú* or grasscloth." Also, "In the reign of Káiyen, paper began to be made of the *hoáng má*."

In the *Pei-wan-yun-fú*, we have the following respecting the *hú má*, or water hemp. "An ancient has said, Eastward there is a great marsh suitable for raising the *má*; the tender *má* grows here to perfection; its fibres are used in weaving cloth. Another book says, Two families Yáng and Lí formerly resided near this marsh, which

became enemies on account of it, as it was suitable for cultivating the *má*, which is used to make cloth." In this same article, and in some verses of 'Táifú, we are told that the *má* ought to be planted in a moist soil, but not in too much water. The fibres are of three sorts, the first obtained from the outside of the stalk, the second from the next layer, and the third nearest the core; the nearer the heart the coarser the fibres, so that the fourth sort is used only for coarse fabrics.

According to Whoyune (a dealer at Canton), the first quality of raw fibres, as it is sold in bundles, is worth 200 francs for 100 kilogrammes ($220\frac{1}{2}$ *lbs. av.*); the second 163 $\frac{3}{4}$ francs; and the third 127 $\frac{1}{2}$ *f.* for the same weight. The raw filaments are soaked some time in boiling water, and dried in the sun, then hatched, peeled, and divided by the fingers into fine fibres; these threads, smoothed and twisted by hand, are tied together at the ends and wound with care. They purchase them in balls of 30 grammes weight ($1\frac{1}{2}$ *oz. av.*), or more frequently by the skein.

The winding and warping have nothing peculiar. It is glued, mounted, and the warp drawn through the *slaie* much as cotton. Grasscloth is generally woven in looms with the ordinary treadle. M. Hedde has seen it manufactured in looms with only one treadle and one *slaie*; and I am indebted to his kindness for a good description of one of them.

"The weaver sits at the end of two stanchions, which support the roller in front. His left hand constantly holds the *slaie*, which is attached to two cords fastened to the upper ends of two bamboo bows, which proceed from the back part of the loom, and by their elasticity impart an impulse to it. In the middle, passes a round stick, which is held at each end in an eye cut into a piece of wood. The upper part of this is attached to a cord; this joins again the extremity of an arm, which takes a sweep, and corresponds to the strap, and the lower part of the piece of wood is fastened to another cord which supports the treadle.

"The strap elevates the lower half of the warp, so that when the weaver presses the treadle, it lifts the rail, which in its turn raises half the warp, and depresses the other half of the thick round stick of which we have spoken. When the foot leaves the treadle, the strap falls, and the threads, which it drew along with it, resume their places, and thus form a new thread by the general arrangement. Behind the *slaie* is the strap formed of half stitches, through which is passed half of the warp, and a wooden rod supported by a cord, which is in turn attached to the arm of a balance. The warp is thus divided into two parts;

the lower is passed through the half stitches, the upper is retained by the bar which crosses the loom."

M. Hedde had the happy forethought to bring back with him a full-sized model of this loom, employed in like manner in weaving various sorts of silk; so that one is able, from our explanation, to understand, in managing it, the simple and easy play, as well as the curious movement of the sweep, the treadle, and the stiap.

Grasscloth is bleached by subjecting it to a protracted boiling in water slightly alkalified with *kán shá* 礆 or potash, and having thoroughly scoured it, spreading it upon a greensward, and sprinkling it with water many times a day, until the bleaching is completed.

I do not intend to enter into any minute details respecting the diverse qualities and sizes of grasscloth, which are sold at Canton, and which are mostly fabricated in the province of Kwángtung, and particularly in the district of Sinhwui, south of Canton. I obtained specimens of thirty-three kinds of grasscloth from Whoyune, varying in price from 7 $\frac{7}{10}$ up to 115 $\frac{1}{2}$ francs a piece; some of the finest samples contain 21 threads in 5 millimetres ($\frac{1}{4}$ in.) and was 1 $\frac{2}{3}$ of a metre (nearly one yard) wide.*

ART. VI. *Question of Entry into the city of Canton, and papers relating thereto.*

SEVERAL documents connected with this subject were given in the last number, and the series is here continued; though in reference to these papers, it may be remarked in general, that the position of foreigners in such times is not the most felicitous for learning the real influence of such publications in times of excitement, since most

* It will not be uninteresting to borrow from a notice of M. Julien's on the *kok* 葛 (*Dolichos bulbosus*), taken from the Chinese Encyclopedia of Agriculture, *kiuen* LXXVIII, fol. 16, published in the reports of the Academy of Sciences, Aug. 28th 1843. an account of the preparation of the fibres of this bean.

"After the stalks are gathered, they are boiled in water over a hot fire. The fibres are removed with the nails; they are then white as those of the hemp, but do not adhere to the green part of the plant. The separation of the fibres being completed, they are washed in running water, beaten, and after a thorough cleansing, are dried in the open air, when they are ready for spinning and weaving. If exposed to the dew one or two nights they become whiter; but afterward they should be covered, for the sunshine injures them."

of them come to us in manuscript, and many of them are written as feelers by discontented individuals who thus wish to stir up the populace. If too, foreigners show great eagerness to get them, it is probable some are manufactured; though whether public or private, they, in this case, all tend to show the temper of the Cantonese respecting the question of entering their city gates. The first in continuation, circulated about the 5th of March, and previous to some of the preceding, shows how arguments are taken from occurrences during the war, and the soreness which still lingers in the breasts of the people.

No. 13. Declaration by the Gentry and Elders.

The gentry and elders of San-yuen-li, Nan-ngan, and other villages ninety-two in number, assembled at the Shing-ping shie-hieh, heroby declare the impossibility of living under the same heavens with the English rebels, and swear to destroy them.

Whereas the English barbarians have rebelled, and several times attacked the Celestial Dynasty:—In the 20th year of Taiswang these rebels, on some pretext, attacked the Shakok and Taikok forts, killing the officers and soldiers; after which they seized Chusan, and then went to Tien-tsin, where our Emperor, whose benevolence is vast as the heavens, whose mode of thinking and acting is enlarged and liberal, unable to endure the idea of precipitately putting them to the sword, manifested towards them an extraordinary degree of cherishing tenderness. But these rebels being dead to all feelings of gratitude for the favor shown them, again harbored still more evil intentions, and suddenly entered an important place. We lost the Bogue, and at Wechung our troops died fighting in the ranks. The rebels becoming still more insatiable, then secretly crossed the river at Naishing; they burnt the southern suburb; bombarded the head-quarters at the Examination hall, and seized the Square fort. They were utterly regardless of the law, and attained the highest degree of wanton wickedness. At that time, the imperial Commissioner, compassionately considering that the city and suburbs were suffering these grievous injuries, agreed to a peace and stopped hostilities, which proceeded from his anxious compassion for the people: he not losing sight of the injury done to his own country in attacking the invaders. The rebels ought in reason to have humbly realized the imperial love of the living, and the compassion of the high authorities for the people, and have sworn for ever to attend quietly to their own occupation of trade, and enjoy with us pleasure and profit. Contrary, however, to expectation, the rebels, being encouraged to greater encroachments by the advance already made, gave loose to their rapacity, cruelty, and wild natures, and sent their soldiers at will to molest the villages; they seized our working cattle, injured our crops, dug up and destroyed the graves of our forefathers, and violated our women. This, truly, was enough to rouse the common anger of the departed shades and of the gods, and was to be endured neither by heaven nor earth! At that time the patriotic people of our villages, regardless in their zeal of their own lives, surrounded Elliot at the North gate, and killed Po-mih (Bremer?) at Nan-ngan. Consider, we would ask, whether the English rebels would have been able to preserve even a few remaining lives, and escape to their ships, if our prefect Yu-kung had not faithfully maintained the amicable agreement made, and engaged the forces by which they were surrounded to withdraw?

To our surprise, the rebels, finding they could not gain their utmost wishes in Kwangtung, molested Amoy in Fuhkien, Ningpo in Chehkiang, and seized an opportunity to attack Nanking; they coerced the authorities in a number of ways, and extorted from them upwards of twenty million taels of silver as a fund to soothe and relieve the wants of the common body of the rebels. The high authorities, at their entreaty, did them the honor of memorializing the emperor on the subject, praying that a rescript might be issued to the ministers commanding them to take it into consideration; and our emperor, by an especial act of his abundant grace, permitted the sum to be bestowed on them. Seven years have passed since, during which the rebels have carried on trade and sought gain, having obtained, by the great kindness of the Celestial Dynasty, permission to carry on open commerce. The profits gained by them are immense; and if there was any difference between them and the birds and beasts, they would have a grateful sense of the imperial benevolence, and have manifested reverence and obedience with their whole hearts. But in the end they have proved stupidly obstinate and incorrigible; their natures have become thoroughly disobedient and rebellious. After having obtained the five ports at which to reside, they next begged that they might roam about for pleasure among the villages; and now, again, they urgently pray the Imperial Commissioner to allow them to enter the city.

Our Celestial Dynasty is rich in the possession of the whole world; all, even the smallest of insects, are suffered to receive life and attain full growth under the canopy of heaven; why then should the uncivilized of human beings be excluded, and not even a small portion of the earth spared to them! These rebels, however, regard China with contempt, they have been false and wanton in every respect, the wickedness of their crimes has risen up to the heavens, and it is utterly impossible to permit their rapacity and cruelty, and their molestations and injuries to China. In our villages, the patriotic braves came forward at an early period, and their fame has been spread to a distance; we of this hall take therefore the lead in patriotism, and now communicate our ideas to all our class. Having made a beginning, we must be able to finish; we must together swear patriotic indignation, and endeavor with all our strength at once to wash away the shame of several years, so that we may for ever enjoy boundless happiness.

It appears on calculation that the organized patriotic braves of the villages number not less than one hundred thousand; the patriotic gentry, filled with virtue, take delight in giving assistance with military supplies; the countrymen who wield the spade make all strong soldiers; the able-bodied men are always prepared for the fight; and there is therefore, no need to fear the vacillation of the rebellious barbarians. Prepared both on land and water, why should we be anxious about any devilish injuries attempted? Although these rebels depend on the strength of their ships and the power of their guns, they will hardly be able to resist our common will, which has become strong as a walled city. And if all the nations should join them as confederates and follow their example, we shall have no resource but to leave our subsistence unattended to until we have exterminated them; we must not leave one of this class of dogs and sheep able to eat (i. e. alive); we must entirely destroy the spiteful and selfish vagabonds, so that not one of the sails of their ships may return.

A few days ago our gentry and elders respectfully laid before the high authorities for their consideration a statement of the measures taken and preparations made, and their reply has been received, giving their sanction. Dispatches have also been sent by them to the authorities on the coasts of the neighboring provinces, calling on them to take measures in the same way for keeping up a strict guard, so as to prevent the rebels from penetrating the country and causing calamities.

Henceforth people must think of opposing the objects of imperial indignation with earnest will and common hatred, that we may soon perceive the most profound tranquillity reigning, and our country safely secured! We hope that the gentry, literati, and patriotic people will act in a common spirit, and with joint strength, at once perfecting the work on starting it. Thus will a hundred generations congratulate themselves on a state of complete peace: and the record of our services will be handed down for ten thousand years in the national history! Such an opportunity occurs once in a thousand years, and all should carefully attend to it!

A public declaration of the gentry and elders of the Shing-ping hall.

Regulations for Defending the North of the city.

1. The nature of the country north of the city being open, the Yungning fort, commonly called the Square fort, forms a barrier at an important point of that tract; in the attack we can advance by it, and in a retreat it defends the country, so that it really commands our lives. In former times people considered the fort standing in an elevated position on an isolated hill, as more than adequate for its own defence, but insufficient as a support in case of an attack being made on an enemy; for which reason they encircled it with five other forts, the Ki-ting, the east and west Tihshing, and two Pau-kih, forming mutual angular defences, and constituting outer works for the protection of the city. It has now been resolved to divide the tract of country to the north into an east and west tract; the east tract to be protected by the braves organized by the Heu-tang and other villages; the west, by the braves organized by our San-yuen-li and other villages; and in the event of an alarm being given, both divisions are to assemble in the vicinity of the forts, and strictly and determinedly defend them.

2. Si-tsun and Nan-ngan are places of importance in the tract of country to the north-west; it has now therefore been resolved to form a number of pitfalls containing barrels furnished with inverted spikes in the line commencing at the village of Si-tsun, and ending in front of the Si-shan temple.

3. In the tract lying between the Si-shan temple and the Hing temple, wooden barriers ought to be erected; but as it is a wide vacant space, it would be hardly possible to extend them over it; it has now therefore been resolved that each house shall prepare one set of branching wooden antlers (a kind of *chevaux-de-frise*), which on an alarm being given, must be immediately placed on the road, so as to cut off all communication, as a defence against Chinese traitors who would slip in to carry on malpractices.

4. As vessels are constantly passing up and down the river at Kin-shan, &c., it has now been resolved to construct wooden barriers at the deep and broad places of the river in order to stop piratical vessels from availing themselves of its open state to sail in and commit depredations.

5. The post road penetrating directly to Pa-kiang, the highway along which the bearers of memorials to His Majesty and traders from outer districts pass, is frequented by a number of robbers; and it has now therefore been resolved to establish three barriers at an important pass on the road, a watch-tower to be erected at the centre one from which a lookout can be kept, and preparations thus made at the proper time for closing the barrier gates, in order to guard against robbers slipping in and committing depredations. It has also been resolved to erect a barrier at each of the by-roads leading to the different villages where they join this road.

6. With reference to the organization of the braves, it has now been resolved that each house shall furnish one out of about three men; but that if there is only one man in the house, or the men in it are old, weak, or have bodily infirmities, substitutes may be hired from among the neighbors in the same village.

7. The amount of subscriptions stored in the public hall being inconsiderable, it has now been resolved that each house shall, according to the extent of its landed property, pay one tael and two mace per *mu* of garden land, and five per *mu* of fish ponds,—all to be paid into the public hall.

8. With reference to the money paid into the public hall by the different houses, it was formerly fixed that the managers of the hall might put it out at interest in such manner as they pleased; but it has now been resolved that as the object of these funds is to procure rations for the braves, and hence must be given out immediately on any disturbance occurring, it shall therefore only be allowable to place them as loans bearing interest, in the hands of pawnbrokers and money-changers, and not to be put at interest to any other person, in order to obviate difficulties in getting them when required.

9. The whole quantity of the military weapons, fire engines, buckets, porters' poles, squirts, hooks on poles, and iron nails furnished by the different villages, having been numbered by the public hall, and distributed to the braves to be kept and carried by them, it is now requisite that an additional quantity be made, to be procured out of the common fund in the public hall, and successively distributed.

10. By the old regulations the rations of the braves were to be furnished them, according to a register of their names, out of the interest of the moneys paid into the public hall; but the number of them being now very great, it becomes requisite to fix on other regulations with a view of insuring permanence to the arrangements; it has now therefore been resolved that the braves, not being, like regular soldiers, exclusively occupied with military duties and in exercising, but each attending at ordinary times to his occupation of agriculturist or workman, they shall therefore each furnish himself with food in accordance with formerly existing regulations; but that in the event of being employed on active service, which requires them to assemble and remain on guard for whole nights, and under such circumstances that they cannot leave without authority, the public hall shall serve out to them the necessary rations.

11. Every brave shall be provided with a bamboo cap, a spear and a double sword.

12. Twenty braves shall form a section, under a *pai-chang* (senior of section), who will carry a gong.—13. Eighty braves shall form a company, under a *tui-chang* (senior of company), who will carry a flag, and a *ya-tui* (guard of company) who will carry a drum.

14. Every *tui-chang*, *ya-tui*, and *pai-chang*, shall be provided with a bamboo cap and a double sword.

15. It appears by the record of affairs transacted after the establishment of peace, that the public hall had the honor to receive, on requisition, from the authorities in charge of the arsenal, the ginjalls with movable breeches, ten (common) ginjalls and stand of small arms, which have been marked and given to the braves exercising, to be carried by them, in which arrangement it is unnecessary to make any change; and it has now been resolved that the gentry and elders of the public hall shall petition the high authorities for thirty ginjalls, which shall, as soon as received, be distributed to the braves, to be carried by them. As to placing great guns in certain places, a reply on the subject has been received from the high authorities, stating that they had written to the proper district magistrate and military officer about it; but that we must wait until disturbance should occur, when, if absolutely necessary, orders would be given for their being delivered to us: that matter must therefore be separately discussed.

16. It has been proposed that for each one or two companies of braves, an earth-work (*tai*) should be erected to protect them, but as the height of such works would render it inconvenient to ascend and come down from them, and as there are local obstructions which would make their formation a matter of much difficulty, it has now been resolved that the companies of braves shall be extended over the country without any particular spot being positively assigned to any; and that, in addition to those braves carrying arms, who are specially destined to fight and attack, a certain number shall be employed at the time of actual service in carrying sand bags to be piled up in the form of regular works as a protection.

17. The dangerous quality of shot lies in its battering what is hard and in going far; and that of shells in their setting fire to combustibles; it has now, therefore, been resolved to use sand bags, in order to weaken the power of the shot in battering what

is strong, and squirts in order to extinguish the fires made by the shells; those braves who have charge of squirts to be carefully chosen, quicksighted, and handy, and to be spread in all directions, in order to appear on the first sound of alarm, and instantly ply their squirts so as to extinguish the fires.

18. Mat-sheds, wooden-eaves, and other articles which conduct fire, or are easily combustible, are to be removed.

19. All men above 60 years of age, and women and children of our villages near the great thoroughfares in the southwest (of our district) in the neighborhood of the city, shall retire to the northern villages, in order to prevent their being alarmed.

20. All houses possessing cattle are to mark the horns of the same, and in the event of disturbance to bring them all out to be employed in carrying sand-bags and buckets.

21. At such places in villages as are comparatively far from ponds or wells, and of which it is to be apprehended that if water were wanted on the spur of the moment there would be none at hand, it is proper to open either ponds or wells at distances of about ten or twenty rods, so that every place may be provided with water, and a great number of squirts must always be filled in readiness for use.

22. In tract from the neighborhood of Naishing to the Si-shan temple, several pit-falls containing tubs with nails shall be formed in the roads, as also several hidden pit-falls containing poisoned water. As to the spots where great guns are to be placed, that will be separately discussed.

The above articles have been framed in public consultation; the measures contained in them are good, the ideas excellent, and every house must have a copy of them and act in obedience thereto. After the military weapons have been distributed, they need not be stored altogether at the public hall, but each person must keep his own in his house, in order to obviate the confusion attendant on receiving them when anything occurs. As to the spying out of the circumstances in which the enemy is placed, the formation of obstructions, and the defence of important points, as also the assembling together, facing the enemy, advancing, retreating, and moving to the right or left, these matters are incumbent on the gentry and elders having the general control, or will be regulated by the signals given by the sound of the gongs or beat of the drums of the *tai-chang* and *pai-chang*, which the braves must obey as soon as heard. For these matters, other rules exist, which we will not now unnecessarily repeat.

Unanimously adopted by the gentry and elders of the Shing-ping Hall.

—China Mail.

True Translation, T. T. MEADOWS.

Few or none of these precautions were taken for defending the city on any quarter. The chief countenance given by the authorities to the acts of the people in arming, was in not hindering them, and occasionally reviewing them, for Sü was too politic to permit the troops of the garrison to assist openly, nor indeed was there any need of it. During the time that the question of entering the city was at its height, and the streets were swarming in some quarters with idle fellows of the baser sort, ready for any evil work, it is worthy of remark that nothing aggressive was done by the people more than to show their hatred by a hearty malediction as a foreigner passed by, delivered with an unction that in other countries would belike have been followed by a blow and a fracas. The authorities certainly had no small trouble in keeping the public peace, and that they did so shows that they still exert some power, and that the people have not lost all fear and obedience.

About the end of March, a paper containing these eight characters, *ti suh min tsing siang ki pán sz'* 體恤民情相機辦事 was handed about as the emperor's rescript, the purport of which was, "compassionate the feelings of the people, and manage the business according to circumstances,"—thus throwing the entire responsibility on Sü. Whatever source this had, it was soon succeeded by a copy of the real dispatch from the capital, given in a copy of the letter to Mr. Bonham from Sü, who permitted it to be printed.

No. 14. Imperial Rescript contained in a letter to Mr. Bonham.

At 12 o'clock on the 4th day of this month, I respectfully received from the Great

Emperor the following expression of his will regarding the matter which I had represented to him by a special express—namely, that your nation was deliberating about entering the city:—

"Cities are erected to protect the people: it is by protecting the people that the kingdom is preserved. That to which the hearts of the people incline is that on which the decree of Heaven rests. Now the people of Kwángtung are unanimous and determined that they will not have foreigners enter the city: how can I put up everywhere my imperial order, and force an opposite course upon the people? The Chinese Government cannot go against the people in order to comply with the wishes of men from afar. Foreign governments also ought to examine the feelings of the people, and to allow free course to the energies of the merchants. You must rigorously repress the native banditti, and not allow them to take advantage of the opportunity to create disturbances and trouble my people. The foreign merchants come from afar over the great ocean—all to dwell in peace, and be happy in pursuing their business; you ought also to extend the same protection to them, so shall the blessing of harmony be perpetual and abundant, and all will enjoy a perfect tranquillity. Respect this."

You will perceive that the language which I used at the late conference with your Excellency did not spring from an obstinate adherence to my own views. The Imperial pleasure which I have received from afar does not differ from this determination of the public. A necessary communication.—*China Mail*.

This in the plainest terms, abrogated the promise given by Kíying in 1847, on the ground that the people refused to allow it to be carried into effect. It made no reference to that arrangement, and said nothing respecting a new one, confessed the weakness of the central government, but hoped matters would go on peaceably, even if a promise was retracted. On the receipt of this, the following notice was issued.

No. 15. *Government Notification.*

The Chinese government having declined to carry into effect the stipulations entered into between Her Majesty's late Plenipotentiary and Kíying, the late imperial high Commissioner, by which it was agreed that the city of Canton should be open to British subjects on the 6th instant, the same is hereby notified for general information; and Her Majesty's Plenipotentiary, &c., &c., directs that no British subject shall for the present attempt to enter the city.

Hongkong, April 2d, 1849.

By order.

W. CAINE,

(Colonial Secretary in the absence of Mr. Johnston.)

The publication of these two documents allayed all feeling of apprehension respecting any collision, but there was much difference of opinion as to their propriety among the native and foreign communities. The guard of marines was withdrawn from the river, the U. S. brig *Dolphin*, commander Ogden, returned to Whampoa, and the Chinese authorities and people boasted that their preparations and decision had saved their city gates from being forced by the barbarians. There was nothing offensive exhibited on their part, however, and trade was partially resumed on the 8th and 9th, though there was no official announcement from the governor. The proceedings of the civil and military authorities at Hongkong in relation to carrying out the engagement were, if report be true, suspended by orders received from the home government, not to resort to force if the agreement of April, 1847, was disavowed by the local authorities or by the emperor.

A paper was drawn up by the gentry of Canton, to dissuade the English superintendent from prosecuting the affair, and a deputation waited upon Mr. Elmslie on the 30th ult. to present it, but he referred them to Mr. Bonham. Their address was sent to Hongkong, and printed copies also sold in the streets.

No. 16. *Communication of the Gentry of Canton to the British Superintendent.*

A public communication. We have heard that if an affair be not carefully considered, there will be somewhat to regret at its conclusion; and if men do

not provide against what is distant, they will certainly have sorrow near by. There are many undertakings which at first men think can be accomplished, but at the end they find them to be impracticable; as there are also many desires which people suppose can easily be attained, but they find on trial that their ability is not adequate to force their completion; of which the affair of entering the city, deliberated upon between the superintendent and our high officers, is an instance.

The discussion with Kiyng upon the decided request of the superintendent Davis to enter the city was settled by agreement to be carried into effect in two years; but it is known that Kiyng, most fully understanding its difficulty, did then defer the time, as a temporary expedient which he was obliged to adopt? And is it known too, that the superintendent Davis, clearly appreciating its hardness, even then put off the affair intentionally, desirous that the responsibility might be carried over to those who should succeed him? If it was not so, then there was no occasion for so much consultation, and why did they not straightway carry it into effect, and not delay till two years had passed? If it be said that as we have traded at Canton with foreign merchants for more than two hundred years, and the latter have always resided in the Thirteen Factories, going about where they pleased, their entering the city would appear an unimportant affair of no consequence; but it is not so, and the determination of the citizens is fixed and hard to turn.

Within the walls, people live very close together; the good and bad are not the same, but all of them easily become suspicious on seeing the foreigners; and there are idle fellows who collect together ready to excite commotion, and vagabonds waiting for opportunity to rob and annoy; even your countrymen all know that the disposition and customs of our people here are very unlike those of Shanghai, Fuchau, and other ports. If your honor now pertinaciously adheres to that engagement, and does not consider at all the remote consequences, it will be because you wish to boast of the reputation of your country before men,—that it will be reputable to enter the city, but disgraceful not to do so—never reflecting that to unnecessarily arouse the anger of the populace, to lift the foot and tread upon a dangerous snare, is to hanker after an empty reputation of no benefit, and incur thereby real misfortunes without end: thus to seek for fame, and turn the back on disgrace is what shrewd people never do.

If it be said that we will not permit the superintendent to enter the city, and that the authorities can suppress whatever the discontented rabble may attempt, or can explain and rectify whatever the people may talk about publicly, then let us examine the truth or falsity respecting the feelings of the people on this subject, and it will be plain that we do not make it a pretext for empty vamping. For instance, the woolen and cotton dealers and brokers, who do business with your merchants, are all reputable people who seek a livelihood each in their own line, and with their large capital of thousands are reckoning on a profit; if their business be stopped a day, their capital is diminished daily: what induced them, on hearing of the deliberation respecting entering the city, instantly to stop their traffic? The able-bodied men of the streets in the city and suburbs, to the number of not less than a hundred thousand have been drafted from every dwelling, and money for expenses levied from shops and houses according to their rent and business, so as to be in readiness; is their only intention to protect themselves against native banditti, was it not the combined determination of the whole body of citizens, at the first step towards entering the city, instantly to join themselves together in mutual defence? Now, who caused them to do all this? Both natives and foreigners both see and know this, and that it is hard to resist the anger of the multitude. It is as plain as possible that the people are of one mind; and, therefore, if the authorities did not require them to unite in this manner, how can they hinder their doing so? Moreover, idle persons are continually propagating rumors, saying, that if your honor can not go into the city, you will raise soldiers and stir up commotion in order to gratify your resentment: which is still more difficult to believe. For why? In the matter of 1841, when there was hatred and strife of soldiers, your country was roused [by the seizure of your

property], and had cause for complaint, so that, in truth, there was then no other mode of action left : but in the present little matter, if you raise troops, and with the two or three thousand men now at Hongkong, you provoke the myriads of people in the whole province, the disparity in numbers will be very great. And if you call in the troops from the other ports, you must get the wages for them from all your merchants, which will be to hazard the greater for the sake of the less,—a proceeding which even fools know better than to adopt.

Furthermore, the baser sort have already been hoping for a long time, under the pretext of appeasing public indignation, to bestir themselves ; and a thousand to one they will excite sedition and burn the foreign factories, while, unhappily, it will be difficult to distinguish between the good and bad among the foreigners. Upon whose shoulders will the responsibility of this fall ? There is also great danger of some unforeseen casualty, like those at Wong-chuk-ki and Wong-má-kok, which are still in the minds of all. You are the superintendent of your nation, in the sole exercise of great power ; and your intelligence and discrimination exceed those of ordinary men : how can you fail to reflect deeply upon the remote consequences of such an act, and knowing beforehand the result, lightly permit the raising of disturbance ? We the gentry all know that your honor has no such intentions as these, but that they are the silly babble of seditious persons who influence the minds of the public, and the foolish multitude can not fail to be imposed upon thereby. In consequence of these rumors, we see the depraved rabble everywhere looking and lurking about, very desirous that your honor should enter the city and stir up trouble, which would just suit their plans of taking advantage of such proceedings to raise a riot. It is enough to chill the heart to think of that !

If affairs generally ought to be conducted according to upright principles, how much more ought they to be accordant with the will of the people : for heaven sees as the people see, and hears as the people hear, and as we agree with or oppose the popular will, so we can predict the support or frown of heaven. Our high and mighty Emperor regards all China as one family, and compassionates people from afar, making no account of boundaries [between his own and other countries]. His sacred will has been received, saying, "The wishes of the people are the most important ;" if we accord with the feelings of the people, we shall comply with the mind of heaven, proving thereby that those who obey heaven prosper, and they who resist it perish. Your nation reverently acknowledges Jesus, and obediently worships the High Ruler, whence we conclude that these feelings and principles are fully appreciated by you.

Your merchants have traded at Canton for years, ever relying upon a prosperous country and a peaceful people for carrying on a lucrative trade ; but latterly trade has been profitless and dull, arising from the people having to bear the levy of troops and suffer from commotions ensuing, which have exhausted all their means and energies, so that it is highly proper that their original resources should be nourished in order to replenish the riches and strength of the country. Your honor is the protector and defense of foreign nations, and that for which merchants sail over the broad ocean from afar, and expect from you, is that you should devise large and just plans, so that they may obtain boundless profits ; and still more ought you not, for a matter both profitless and injurious, such as these unimportant reasons of honor or disgrace, to cause such a detriment.

If you will consider the case of the merchants, and let all parties remain at peace, then we, the gentry and elders of Canton, will highly respect you, and the villages and peasantry also laud and celebrate your fame to the highest pitch : will not this be infinitely preferable to succeeding in your plans [of entering the city] ? The high officer Su Kwángtsin, fully understanding the feelings of the public, and knowing the popular will to be like that of one man's, and the public opinion decided on this point, expressed his sentiments in the sincerest manner ; and announced his intentions in a few straight words, not willing to delude in the least, by which he would in the most comprehensive and specific manner, at once soothe the disappointment of your nation, and cherish the wish of the people of Canton. Has not your honor yet understood this ?

We, the gentry living in Canton, seeing that those who are hindered in their business are not pleased, and those who guard the place are not quiet in their houses, public feeling and the aspect of affairs all indicating and threatening trouble; and sure that your nation will be great losers therefrom, and the citizens of the place also not wholly escape scot free, but both be injured by a conflict; have been exceedingly grieved thereat in our own minds, and have made out this clear statement of the real feelings of the community in order that your honor may be aroused by it, and perceiving what the case requires, stop just where you are. We, the gentry, will honestly make our views known to the public, and urge every hong and shop to trade as usual, that there may be a good understanding and feeling between the native and foreign merchants, every trace of ill will and suspicion removed, and conduct towards each other in sincerity and good faith. While we loyally obey his majesty's will respecting the rules for protecting and guarding your countrymen, we hope that both parties may be contented, and all enjoy the happiness of continued peace.

During the past week, the gentry have published a circular on red paper, in which they state that "the English have sent a communication to the high officers, and circulated it in a newspaper, in both which it is clearly stated that, *yung puh juh ching* 永不入城 they will never enter the city." This paper has been widely circulated, and will doubtless convince the Cantonese that the English have given up the matter; the newspaper here referred to is probably the Government Notification (No. 15.), which they have thus falsified.

Our limits prevent any further remark on these documents, and we must therefore defer the whole subject to another month.

ART. VII. *Journal of Occurrences: U. S. S. Preble sails for Japan; site for French residents at Shānghái; arrival of Dr. Bowring.*

THE *U. S. sloop of war Preble*, commander James Glynn, Esq., sailed from Hongkong on the 22d ult. for Japan, stopping en route at Napa in Lewchew. The object of the visit to Japan is to take off some American sailors, reported to have been wrecked or cast ashore from the whaler *Ladoga* near Matsmai, and brought from thence to Nagasaki. Their detention at the latter place was reported at Canton through the authorities at Batavia, and commodore Geisinger immediately ordered the *Preble* to repair to Japan, and bring them away. Such occasions as this constitute the best excuse (if excuse be necessary) for visiting the shores and ports of that country, and letting her suspicious rulers know that their conduct is watched by other nations, which are not inclined to permit them to act as they please with their subjects whom accident may throw upon their shores. The oftener visits are made to these oriental princes by the national ships of western lands the better, not merely for furtherance of trade, but to render both parties more acquainted with each other, and the former less suspicious of the latter.

A proclamation has appeared from the Chinese authorities at Shānghái regarding consular ground for the "*Great French Nation*," specifying a site for the French as has already been done for the English.

The *British Consul for Canton*, Dr. G. Bowring, arrived from England in the steamer *Achilles*, March 19th, and has since entered upon his duties at the Consulate. On his way out, he was presented with ten dining-room candlesticks of solid silver, as a testimonial of approbation by the inhabitants of Malta for his public conduct as their agent in Parliament.

THE
CHINESE REPOSITORY.

VOL. XVIII.—MAY, 1849.—No. 5.

ART. I. *Journal of a trip overland from Hainán to Canton in 1819, by J. R., the supercargo of the English ship Friendship, Captain Ross.* Pp. 116. London, 1822.

THIS journal was printed in a pamphlet form, for circulation among the writer's friends. It is the production of an intelligent observer, and a man of some enterprise (for he was on his way to CochinChina with a letter from Lord William Bentinck, and could speak the language of that country), and we shall therefore extract freely from its pages such notices as are worth perusal. Although thirty years have elapsed since the journey was made, it contains almost the only information obtained by Europeans which we have respecting the towns visited, and in most respects it is probably as authentic now as when it was written.

The ship *Friendship* left the Tupa, Nov. 11th, 1819, bound for Taron in CochinChina, and on the next day sprang a leak, which compelled her captain to run her ashore on Hainán, which he effected with the loss of only three sipahis, though that part of the coast was lined by a dangerous reef extending a league from the shore. The natives crowded around the shipwrecked strangers in great numbers, exhibiting the most forbearing and kind conduct, no one attempting to carry away any article unless given to him;—but they have greatly deteriorated in their manners since then, for the cargo of the *Sunda*, lost in 1840 north of this place, was carried off against all the efforts of her captain and crew to protect it. The crew of the *Friendship*, fifty-five in number, having given up the wreck to the natives, left the

beach with whatever arms and clothes they could carry, on the 15th, and directed their course N. W. to Mwán chau 萬州, where they hoped to be taken care of by the authorities, and forwarded to Canton. Soon after starting across the sandy country, they came to a lake called *Mwánchau shoui*, six or seven miles in width, and illimitable to their sight in length, across which they were ferried by boatmen, who had been sent to take them. On the passage across,

"In order to drive care away, we directed the drum and fife to strike up, which was continued all the way over, producing a very singular and curious effect from the reverberation of the sound, which gave a distinct echo from various points four or five different times, and produced a variety of the most pleasing modulations as it died away, harmonizing at times with inconceivable effect: the people on shore imagined, as we approached, that we brought with us a number of different musical instruments."

The party reached Mwán chau at evening, and were interrogated respecting the loss of the vessel by the authorities, whose suspicions as to her character were, we are told, removed by a port-clearance nearly twenty years old of another vessel; they took the names of the crew, and then gave them all a lodging-place in a temple. Here they remained sixteen days, during which time they were allowed to ramble about and beyond the town as they pleased. The journal says,

"We found ourselves under no restraint whatever, being freely permitted to go whithersoever we wished, and return whenever we pleased, without the smallest interruption or hindrance: indeed we met everywhere with the greatest civility, and even politeness; for this people appeared to be in a high state of civilization, and in their manners were singularly harmless and inoffensive; their extreme curiosity was, however, sometimes disagreeable. The Hainanese, with respect to their dress, somewhat resemble the Chinese; they are in general, handsome, but not so fair; in this respect, however, the women are an exception."

They contrived to communicate with the people by means of a Chinese from Canton, and a Portuguese, who spoke the Canton dialect, though the patois of the town was found to differ considerably from that dialect. They were all called before the district magistrate again next day, to compare their names, when they delivered up all their arms, except the fowling-pieces. After this, Mr. R. says,—

"In the course of the day I rambled over the town, to see whatever might be worthy of notice, and afterwards walked round the ramparts to take a prospect of the surrounding country, which proved to be a beautiful and extensive plain, in the highest state of cultivation, diversified with towns, villages, and hamlets; and bounded to the north-westward by a range of high mountains, one of which forms a very remarkable double peak, considerably higher than the others; the prospect was altogether of that picturesque character which could not fail to please, particularly as our minds were relieved from any present apprehension for our personal safety."

"The walls of the city are about eighteen or twenty feet high, and as many in thickness, built of brick, but without any fosse: the parapet is about four feet high, having numerous embrasures, very small and close together, with a

loop-hole between each, for the use of small arms and arrows. They appear to be in very bad repair, and have every mark of great antiquity, being overgrown with brambles, and in many places even trees of considerable magnitude. There were no great guns to be seen, except one or two three-pounders in each gateway, and these unfit for service, being mounted upon two large stones or logs of wood, which shows how little these people are acquainted with fortification, or military affairs, such as form the great feature of European warfare.

"The gates are four in number, handsomely arched, and placed corresponding with the cardinal points of the compass. The streets are flagged, but narrow; and the houses, though built with brick and stone, have rather a mean appearance, few of them exceeding one story. This town, however, in point of magnitude at least, must once have been far superior to what it now is, for at present, fully one-third of it lies in ruins. It contains many temples, several of which are handsome buildings, with tolerable good carving and painting: there are also many honorary gateways, which have been erected to the memory of such as have distinguished themselves by pious or philanthropic acts."

The magistrate gave each of the party two cash a day for his support and a ration of rice; this proving insufficient, they made excursions eight or nine miles into the country to replenish their larder, but did not find so much game as they expected, bringing home only a few paddy-birds, crows, and doves, on which they dined heartily. On a subsequent ramble, they met with a variety of birds of beautiful plumage, snipes, curlews, plovers, and pigeons, of which they killed many. A better mode of increasing their supplies was adopted with success, viz. to charge a few cash for showing themselves, and the proceeds enabled them to live much better than they had done. One means of drawing visitors was accidentally found out:

"This day some of the curious visitors happened to observe me writing, and were so struck with this extraordinary phenomenon, that they instantly went out, and communicated the news to their countrymen, so that in a little time it spread like wildfire through the whole town, and brought such fresh swarms around us, that I was soon obliged to give over and hide my journal."

On one occasion, they saw a company of soldiers drilled, whose manipulations are thus noticed.

"Saw a number of soldiers exercise in the presence of two military officers, seated in arm chairs, while an inferior officer called out five men by name: these forming into a halfmoon, fired their matchlocks in succession, the first that fired wheeling to the right, loaded his piece and fired again in turn, thus keeping up a constant discharge, until each man had fired six or eight times. They then wheeled off to the right, when five others were called, and performed as before. They made no use of wads, but threw the powder loose into the pieces, being provided with a bamboo measure for that purpose. They were afterwards called out by twos, and exercised at the sword, spear, and lance, at which they appeared to be very dexterous, defending themselves with circular shields of rattan about three feet in diameter, which they used with much agility. Their matchlocks seemed to be rather clumsy, with a very small box; and the soldiers, in the act of firing, bent forward, so as to rest the elbow on the left knee."

Dec. 1st, the magistrate called the foreigners to his presence, and gave each of them five cash, appointed some guides to conduct them,

and sent them on their journey northward. They traveled 36 li along the borders of the lake, through a low country, well peopled, and producing chiefly rice and sweet potatoes.

"The country, every mile we advanced, afforded the most agreeable prospects, being covered with towns, villages and hamlets, ten of which we passed through in the course of the day, and crossed three rivers, but found the roads in general very indifferent, while not a foot of uncultivated ground was to be seen. At a quarter-past four P. M., having traveled twenty-four miles, we arrived at the city of Loh-hwui, and waited on the governor, who ordered us to be conducted to a temple for the night. This city is large and populous, and may contain about 83 or 90,000 inhabitants. The walls are in pretty good repair, with four gates standing N., S., E., and W., handsomely arched with cut stone. The ramparts are about 30 feet thick, but we saw no guns mounted. The streets are paved but narrow, and the houses are built of brick; none of them exceed two stories; there are, however, many handsome shops containing various sorts of merchandize."

From Loh-hwui hien 樂會縣 to Hwuitung hien 會同縣 was a journey of about 18 miles in a northerly direction, during which the travelers crossed several rapid shallow streams, intersecting a well cultivated country, whose inhabitants gazed with astonishment at them and their double-barreled guns, having never seen either before. The houses in Hwuitung are built of red brick, and the streets narrow and well paved. From this town north-westerly to Tisee, or Tái-ping sz' 太平司, the land constantly rising, the road led through a highly cultivated and well peopled region, for they passed through five towns in a walk of four hours. They met several sedans and wheel-barrows, the latter used by the lower classes to travel on, as the former are by their superiors. This vehicle is driven by one man about 2½ miles an hour; it has a platform about four feet long and two wide, on which the traveler sits with his baggage.

From Tái-ping sz', the country was diversified with groves of cocoa and areca-nut trees, and regularly divided into fields and gardens, which gave it all the appearance of European cultivation. Among other grains, fields of red or mountain rice were common, and temples and honorary portals were frequently passed, as well as one extensive burying-ground, covered with conical graves in regular rows, the size and height of which it was said denoted the rank of the deceased. The tombstone is placed on the east side at a small distance from the grave. After a journey of 33 miles, the party reached Thung-ung or Ting-ngán hien 定安縣, having crossed several bridges of stone and wood, and passed through three towns and twelve villages. Of Ting-ngán, he remarks,

"The walls of Ting-ngán are in good repair, not very high; the town seems much larger than any of those hitherto on our route: the streets are pretty regular, and uniformly, as the others, paved; this circumstance may perhaps

arise from the general flatness of the surface, and is the more remarkable, as no wheeled carriage has come under our observation. This town may contain about 10 or 12,000 houses, which are built nearly after the Chinese manner: the markets are abundantly supplied with all sorts of provisions. Indeed, ever since our departure from Mwan chau, we found many taverns, or eating-houses, in every town and village, and the like even all along the public road, these people realizing in their practice of alimentary economy, an essential rule of health in these parts, viz. to eat often and well, and of the best. There are also horses, palanquins, and wheel-barrows, always to be hired for a mere trifle."

Towards evening the district magistrate sent for the party, and calling over their names gave each man thirty cash. While in his office, his wives came in and gazed with the rest: they "were fine women, very fair and richly dressed, and all in the prime of life." From this place the foreigners marched through the town with drum and fife, which attracted such crowds of people of both sexes, that they could hardly force their way along the streets. They were conducted to the banks of the Kien kiang 建江, and embarked in boats for Kiungshin hien, which they reached in the morning. This stream, called Li-má kiang in Du Halde, is the largest on the island; its banks are sandy, and the country along its course highly cultivated. Kiungchau is the capital of Hainan, and the residence of the prefect, who is invested with the prerogative of executing criminals for capital offenses without sending them to Canton, as is done from all the other departments. The party was detained in a large temple, surrounded by a wall 15 feet high, inclosing an area 150 feet square; the lodging-room given them was a sort of cockloft, which they entered through a window by mounting a ladder. The priests shared with them their perquisites of the fruits and viands offered to the idols by worshipers, so that they were comparatively well off. The town and its environs are thus described.

"This is a larger town than any we had as yet seen: it is surrounded by a wall forty feet high, built of brick and stone, in good repair; the ramparts are thirty feet thick, and the parapet four feet high. The embrasures seem so very small and close, that I imagine they were never intended for the use of cannon: we saw, however, several guns, both of brass and iron, mounted on carriages, which as well as the guns were of a rude and clumsy make. The gates are very lofty and handsomely arched, having watch-towers, two stories high, over each. The streets are conveniently broad, and flagged in most places. Provisions are cheap and abundant. The principal houses have gardens and pleasure-grounds attached to them, containing various kinds of trees, which at a distance impart a pleasing feature to the prospect.

"Strolled round the ramparts of this city, which we found as usual afforded a very pleasant and agreeable promenade, commanding not only an extensive and complete view of the town itself, but also of the surrounding country, which, in regard to cultivation, appeared almost a perfect garden, swarming with inhabitants. With the assistance of a good glass, we could count eleven towns and villages, together with the city of Hoi-hau to the northward, not far distant; and in the same quarter we had, for the first time, a prospect of old Nep-

tune's watery plains. We observed here also, as in the other large towns, a considerable piece of ground within the wall, devoted to the cultivation of vegetables, which in this place are in great abundance and perfection.

"This morning we received ten cash each, and at noon were sent for by the governor of Kiuingshán, who asked us many questions relative to the loss of the *Friendship*, and the number of men that were drowned in landing. We gave him a true and correct statement of the business, notwithstanding the governor of Mwan-chau's injunctions to us to assert that the ship was lost at sea, and that we had saved ourselves in the boats. That doubtless was done from interested motives, for the morning we went to take leave of him, we saw the ship's knees, timbers, beams and planks, even down to the garboard streak, piled up in one corner of his garden. By making it appear that she had foundered far from land, he would, of course, be called to no account whatever by his superiors, the responsibility being, by our declaration to that effect, completely done away."

While undergoing this examination, the ladies belonging to the magistrate's family came in to see the foreigners, and were allowed to remain during the interview. The establishments of officers in China are generally spacious, and their apartments are arranged in much the same way, but the description of this one is so minutely given that some of the party were probably allowed to visit its various divisions.

"The houses of the magistrates we have yet seen, are built nearly in the same manner, some being, however, larger than others. They consist of numerous buildings inclosed by a wall between 12 and 15 feet high, forming generally a square of considerable extent. The portal or entrance is lofty, and arched with brick or stone, guarded by strong double gates or wickets. In each wing is an extensive range of houses for the officers, guards, musicians, and in short, servants of every description. In the centre stands the governor's residence, which is composed of several houses close together, erected one immediately behind the other, all communicating by means of large folding-doors. The innermost building is appropriated to the women; and in the rear are gardens, bathing-places, and fish-ponds. In the front of all is what they call the hall of audience, being a sort of pavilion, at the upper end of which is placed a large arm-chair and a table covered with red silk or satin, and standing on a platform raised about four feet. The edifice is supported by stone pillars 12 or 14 feet high, each consisting of one entire solid piece. Some distance from this stands a dead wall 8 or 10 feet high, and 12 or 14 feet long, on which is painted a variety of birds and other animals, particularly a flying dragon. At each end of this wall is a lion couchant, carved out of white granite, and of enormous size. The hall of audience adjoins and communicates with the principal building, by means of very large double doors. Whenever the governor is ready to make his appearance, a small bell, by way of signal rings, when all the doors are instantly thrown open. The music then strikes up, and his excellency is seen advancing in style and stateliness, as majestic as can possibly be figured to the imagination: the spectacle is imposing, while he moves to the abovementioned chair of state."

One day, Mr. R. saw a review of the military and their exercises and arms in the parade-ground, the whole of which appeared so ludicrous and childish that he could liken it to nothing so well as John Gilpin's renowned ride.

"Went to see the troops of this place perform their military exercises, which took place in a large open space near the walls of the city. They consisted

of cavalry, archers, and matchlock men: the matchlock men had a regular uniform, being a red jacket over a blue one of greater length, and nankeen pantaloons: the lower part of the leg was bound round with a sort of garter; these made a much better appearance than the others; their muskets were about three feet in the barrel, with a very small bore, the whole very clumsy and heavy.

"The review began with the archers, who provided with about a dozen arrows each, were called over by name to a certain number, not exceeding seven. These shot five or six times each at a paper target set up a distance of about fifty paces, having a bird painted in the centre. The person who struck any part of the target, immediately went down on the right knee, received the approbation of the commanding officer, after which he wheeled round to the left, and was seen no more. The bows were about five feet and a half long, and made, I believe, of horn and leather; they were handsome, and appeared strong, for when mustering they formed nearly a complete circle the opposite way. The arrows are made of very light wood, feathered, armed with a flat piece of iron, and are in general from four to four feet and a half long. It might be here mentioned that subsequently we saw a party of archers shooting with singing arrows. These appear about five feet long, having a hollow, perforated globe attached to the head. They are shot upwards from a common bow, in a vertical direction, and in their ascent and descent produce a very curious and singular sound, somewhat of a musical nature, at first gradually decreasing, and then increasing in strength as the arrow falls to the ground. We had frequently heard similar sounds before, but were hitherto unable to account for their production: we could not, however, discover what actually was the principle on which it was done, unless that during the arrow's flight, the wind rushing through the ball at the perforation by its reverberation in the hollow within, caused the sounds we heard, and which became weaker on the ear in proportion to its distance.

"The cavalry were next exercised, a preparative signal having been first made by waving a blue silk flag, and seconded by blowing an instrument very like a french-horn: at each time of so doing, one of the horsemen sat out, and galloping at full speed along a sort of furrow or dry ditch shot an arrow at a target placed a little to his left, with a small bell attached to it, which was frequently hit, but at a short distance; of his success the commanding officer had instant notice by the above simple appendage, the bell invariably announcing the shock received from the arrow. After passing the target, he continued to gallop until out of sight, and made his appearance no more.

"The matchlock men were then called out by name to the number of six or eight, and fired one after the other at a wooden target, placed at a distance from them of about eighty paces, having battens nailed upon the opposite side, on which was laid a quantity of lime, in order to determine who hit, and who missed it: the latter, however, was seldom the case. Each soldier was provided with a bamboo cartonch-box, ready filled, containing at least double the quantity of powder that would be sufficient were it a proper composition, or of good quality. They held the balls in their mouths, perhaps for the sake of expedition in loading the pieces: no wads were used, the ball being thrown in loose over the powder. The balls did not exceed that of the smallest sized pocket-pistol; they seemed, however, to go with great force and precision. In taking aim they bent their bodies so as to rest the elbow on the left knee. They make powder at this place. The forces belonging to Kiungshán hien, as they informed us, consist of 2,500 infantry, and 500 cavalry, a proportion of which is exercised daily in the manner above described."

Their detention at Kiungchau fú was prolonged by the fear entertained of an attack from a powerful fleet of pirates, numbering between 250 and 300 sail, great and small, whose depredations had completely interrupted the ordinary trade across the straits of Luichau, and compelled the peaceable traders to wait on either side until a

large convoy of junks had assembled, and a fair wind arose which would waft the whole across in one day. These miscreants also landed large parties from their vessels upon the unprotected parts of the coast, and carried off all the plunder they could seize, and made prisoners of the most beautiful women. The interval until their departure was mostly spent in rambling about the town, and noting such things as were deemed most curious.

"Their police seems excellent throughout every department. The moment the evening gun is fired, which is regularly done at eight o'clock, all the city gates, and those of each street, are immediately shut, and patrols keep watch the whole night, during which time there is no communication whatever between one street and another until day-light, when the morning gun fires: at this time the communication recommences, and the creaking noise of so many gates, opened at the same instant, produces an effect somewhat similar to distant thunder, and to a person not knowing the real cause, it would prove perhaps a little alarming—at least it had at first that effect on us."

"It is really pleasing, and not a little surprising, to see such order and regularity in a place so populous; no such thing as confusion or disputes of any kind whatsoever; not even an angry word is to be heard among them, everything being carried on with such harmonious cordiality.

"The price of every article, no matter of what value, is so well regulated, that purchases are frequently made without a word passing between the buyer and seller; this is most properly to be understood with regard to provisions, or where articles of the same sort or quality are exposed for sale. The purchaser throws down the requisite and well understood sum of money agreeable to the quality he requires, the vender counts it over, and gives him the goods, almost without a word. This city, including the suburbs, may contain about a total of 300,000 inhabitants; and as far as we have had an opportunity of seeing the country, having traversed the whole of its diameter, are confident in asserting our conviction, that scarcely can any people be supposed to enjoy a more happy or contented life. We made the general remark, that people of the poorest sort here are better clothed than the same class of persons even in England. Hitherto we have seen nothing in the shape of a beggar."

The river runs easterly, and the port of Kiungchau called Hainan-so 海口所 or Hoi-hau, lies at its mouth about three miles distant, the two places being connected by an excellent paved road. On the northern bank of the river is a twelve sided pagoda, fourteen feet in diameter, and 130 feet high; the walls are six feet thick, and pierced by a staircase for ascending to the top. From this elevation, the party had a wide prospect, and observed that Hoi-hau lies on a long narrow peninsula between the northern bank of the river, and a deep bay, the seaward border of which was defined by some small islands, and defended by a few forts built on prominent points. Connected with the pagoda was a temple, remarkable for a gilt idol of a goddess, with fifty-four hands, each holding some emblem of her supposed attributes. A few days after visiting the pagoda, Mr. R. was sent for to Hoi-hau, whose magistrate had heard of his telescope, and wished to reconnoitre the piratical fleet with it, but it was too late in the evening to see them when he arrived there, and he was

dismissed with a present of two mace in silver, and a dram of hot spirits, which the servant poured down his throat cup after cup, until he was nearly tipsy, and had his mouth scalded into the bargain. Subsequent examination enabled him to form a better idea of the place, which he briefly describes.

"Some of the streets are a mile and a half in length, moderately broad, clean, and in general flagged or paved with large square stones. Awnings of various colors are spread during the heat of the day, which make it cool and pleasant, otherwise it must be very much the reverse, particularly in the summer season. This city is very populous, and abundantly supplied with provisions of every kind, which are extremely cheap. Many of the houses are two stories high, particularly along the river side. This place is likewise the principal place of trade; the exports, so far as I have been able to learn, are sugar, betel-nut, cocoa-nuts, cocoa-nut oil, salt, and tanned hides: the imports consist of a great variety of China articles, cotton, furs, English broadcloth, flints, and opium; all which they receive by way of China. The junks take in their cargoes and sail hence about the month of May or June for the coast, and the trading-vessels from China arrive here with the last of the northeast monsoon, and return with the first of the southwest monsoon.

"In this city, as well as in Kiungshán, there are several honorary monuments, such as before described, but much larger than any hitherto seen. We observed a large piece of ground, forming nearly a square of four miles each side; it appeared almost completely covered with graves, and we were given to understand that this was the burying-ground common to both cities, extending about north and south, and having the main road passing through it; here repose the numerous offspring of many ages. In their funerals, the people carry with them to the place of interment, a quantity of viaticals, corresponding in costliness to the rank of the deceased, which they distribute to every person passing that way, and we also frequently came in for a share, which, under the existing circumstances of our situation, was by no means unacceptable."

The time until their departure was mostly spent at Kiungshán, and judging from the journal, the whole party enjoyed most unusual freedom in going about, which some of them availed of to take liberties with the natives, which have been too frequently enacted elsewhere in China, and led the authorities, no doubt, to restrain those whom accident has thrown into their hands.

"This morning some complaints were made against the disorderly conduct of the sipahis, who going into the bazaars, ran off with different articles from the shops without paying for them; in consequence of which, some soldiers were appointed to attend the gates of our temple, to prevent the people from going out after gun-fire in the evening, or before gun-fire in the morning; this is, unfortunately for us by no means the first instance of similar misconduct on the part of our crew, who have long since considered themselves free of all control."

A few weeks after this, some of the men got drunk upon samshoo, and began to fight with one another in the square, when as their officers were endeavoring to carry them off to the temple, one of the bystanders struck one of the Englishmen, and gave him a fair challenge to box; this was accepted, and the two fought for about twenty minutes, the spectators forming a ring, and looking on with great

interest to see which came off victorious. During the tumult, two police-officers made their appearance with a guard, whereupon a deathlike stillness succeeded, every one waiting for their action. Seated in curule chairs which were brought after them, they inquired into the causes of the disturbance, and finding their countryman to be in the wrong, sentenced him to receive two dozen strokes of the bamboo on his bare back on the spot, and be exposed in the cangue near the residence of the foreigners. The sailors were then called up, and all those who had been fighting or drinking, received a dozen strokes of the bamboo in the same way, the people all the while standing around, observers of this evenhanded justice. The Europeans were also told they would have been served in the same way had they offended in like manner, and were admonished not to frequent the disreputable parts of the town.

The facilities possessed by this party for speaking with the natives opened the way to considerable intercourse; and on one occasion, while rambling through the streets of Kiungshán, Mr. R. and his companions were invited into the house of a gentlemen, who regaled them with sweetmeats, and made many inquiries concerning the customs of the English. While there, the females of the household came in to see the strangers, and after their curiosity was gratified, they informed them that a neighbor wished to see them. The party was then led through a private door communicating with the next house, where the same entertainment was given them, and then to a third, fourth, and fifth in the same manner, the whole row of houses being accessible though these private doors.

The remainder of their stay was occupied in going around the town, amusing themselves in their lodging-place, and noting whatever incidents came to their knowledge.

"This day (21st) we were employed in cleaning our fowling-pieces, and making the necessary preparations for an excursion into the country to-morrow, but in drying some powder, of which we had saved several canisters, a quantity happened by some means or other to blow up, and unfortunately carried away the back of one of the idols near which it was placed. On this we found that these images are simply made of yellow clay and straw, the ends of which appearing behind in this one, which the powder had turned as black as ink, made the deity cut a very laughable figure. We were apprehensive that this unforeseen misfortune would be productive of serious consequences, and bring upon us the severest displeasure of the inhabitants; for the present, however, we covered it over the best way we could with an old boat-cloak, but at night the guards in going the rounds took it off; when without asking any questions, they burst into a violent fit of laughter, and left us to enjoy a relief we little expected.

"In the course of the day, while we were busy about one thing or another, some of the natives contrived to slip off with a canister of glazed powder; and being anxious to know its contents, they applied fire to the soldering. Dur-

ing the time the lead was melting, they had collected round it to the number of twenty or thirty, watching with the greatest curiosity to see what wonderful matter was so carefully concealed in the canister, when it exploded in the midst of them, with a report equal to that of a six-pounder, which sent them running in all directions, exclaiming that the devil was in the fanquis; fortunately it happened that none of them were much hurt.

"One morning I walked out, in order to take a more particular view of the town, and observe what was most remarkable in it. We had not gone far before we lost our way, and continued wandering about for a considerable time: we found the shops well stocked with goods and manufactures of various kinds, and were particularly struck with the degree of perfection exhibited by them in the carving, polishing, and mounting of cocoa-nut shells. We saw teapots, saucers, cups,—in fact they seem to convert this kind gift of nature to almost all manner of household uses, forming various domestic articles of a beautiful jet-black polish, elegantly ornamented with silver. One day, we saw several dried snake skins and hides of tigers exposed for sale; the former is the species known by the name of the rock or mountain snake, and judging from the breadth and length of the skins we saw, the animals on this island must be of enormous size. The dried powder is used indiscriminately, the natives supposing it to possess valuable and singular properties.

"In the afternoon I visited the barracks of the city, which appear sufficiently large for the accommodation of about 3,000 men, and are exclusively fitted for infantry; they are inclosed by a wall nearly ten feet high, forming an oblong square. On the right and left hand side of the entrance, are extensive ranges of buildings for the privates; towards the centre are the officers' quarters, a long line of houses running parallel with the walls that surround the whole, and consist but of one story each. They contain numerous apartments, furnished by the emperor with chairs, tables, and cots to sleep on, but having neither bedding nor curtains. Behind this last mentioned row of buildings are gardens, baths, cooking-places, and other conveniences, forming altogether a most commodious residence. Fuel, salt, and cooking utensils, are always provided at the expense of government.

"This morning (Jan. 5th) were celebrated the nuptials of the prefect's eldest daughter. The bride and bridegroom were carried in very elegant sedans, attended by a vast train of officers with a pompous retinue of servants. The procession passed through the principal streets of the town, and the whole was followed by a large body of troops, cavalry and infantry. The bride was richly dressed, and appeared to be about 17 years of age, handsome, and remarkably fair, but rather stout; she was conveyed in a splendid sedan, preceded by a cortège of ladies carried in the same manner. On this occasion the imperial colors were hoisted on the ramparts; several royal salutes were fired during the day, and a grand public entertainment was given by the viceroy. In the evening a brilliant display of fireworks was exhibited, accompanied with a succession of salutes even till day-light, at which time the company broke up.

The greater part of this day (10th) was employed in inspecting several very extensive libraries, some of which contained large collections of books, but none of them were bound. There is also an extensive academy here, but on visiting it, we were greatly disappointed to find it without students. The building itself was surrounded by a wall, and within the inclosure were numerous detached offices, kitchens, baths, and other conveniences."

A number of Cochinchinese were brought in by the government cruizers, who had been captured as pirates in the Straits, and were to be carried to Canton with the crew of the *Friendship*, there to be examined and punished. A day or two after their arrival, Mr. R. went to see them, and heard their own story; though in an entry a few days after this, he says they were expatriated people who had been driven out of their own country by the reverses of war, and forced

to seek an uncertain living upon the islands along the coast and in the gulf of Tonquin.

"They are fourteen in number, including men, women, and children, some of whom are infants at the breast. They appeared much pleased at meeting with people who could speak to them in their own language. I inquired into the circumstances of their capture by the Hainanese, and was informed that being with their families fishing on the coast of Cochin-China, they met with a sudden squall, which drove them off the land into the gulf of Tonquin. They further informed us, that in addition to that misfortune, they experienced a more serious calamity with some Hainanese vessels of war; whose crews mistaking them for pirates, fired into their boats until they had killed nearly half their number; after which they boarded and took the remainder prisoners. On landing them at Hainan, their captors reported that they were pirates, and claimed the reward offered by government for such services. These poor people likewise remarked to us, that on their trial, the person who acted as interpreter knew nothing of their language, and they were consequently deprived of the advantages of making themselves understood. They appeared desirous to communicate further particulars respecting their unhappy situation, but the officers of justice, who were observing our conversation for some time with an apparently jealous eye, prevented it by ordering them to retire from the prison gates."

A second instance of the good feeling which existed towards the shipwrecked strangers appeared at the end of their stay in Kiungshán. We think, if every company of shipwrecked foreigners in China had been as well supplied with linguists, their treatment would have been proportionably improved.

"13th. Having received positive information that we are to set out on our journey to-morrow, we went to make farewell visits to our friends and acquaintances in Kiungshan: they appeared much affected, and showed great regret at our final departure, saying we should never meet again in this world, and this sentiment was generally conveyed with a tenderness of expression and evidence of strong feeling, that could not fail to leave upon any mind the most permanent impression. Wishing to testify on our side the sense of gratitude we entertained of their kind treatment of us during our stay amongst them, and desirous also to make known the generous hospitality we had experienced in the country, and at the same time to give notice as generally as possible of the loss of the *Friendship* to any Europeans, or others who might from a similar misfortune hereafter pass this way, we prepared and pasted up on the walls of our temple, a large sheet of paper, containing an account of all the circumstances, written in four European and five Asiatic languages, one of which was Chinese, which was perfectly understood by the Hainanese."

"The time of their departure at length arrived; they laid out their allowance of forty cash each mostly in salted duck's eggs, and packed up their baggage to leave for Hái-kau or Hoi-hau, where they were distributed into six different vessels. As they went aboard, their attention was "attracted by an old woman belonging to the temple where they had resided, who had followed them from Kiungshán, crying bitterly; in fact, a fond mother could scarcely manifest more affection or tenderness at a final separation from her children." At high water the morning of Jan. 15th, the "commodore" fired a gun, and in the course of half an hour, the whole fleet was in motion, and

when under sail afforded a pleasing sight, occupying in the outline a space of many miles in extent. All safely got across the shallow straits, and as the vessels neared the opposite coasts, the people came down to the beach in great numbers, expressing their joy to see them. The anchorage was at Hái-ngán so 海安所 or Hoi-on, the residence of a *tung-chi* or sub-prefect, an officer of the same rank as is stationed at Casa Branca, Amoy, and elsewhere along the coast.

From this place, the mariners and prisoners, were all taken to Sù-wan hien 徐聞縣, the chief town of the district which occupies the southern part of the peninsula.

"At a little after eight, our vessel reached the bay of Hái-ngán so, abreast of the city, at a distance of 60 or 70 yards off shore: the moment the anchor was down, numbers of flat-boats were dispatched for cargo, which, in general, consisted of sugar, betel-nuts, salt, and tanned-hides.

"The city of Hái-ngán so, where we landed about half-past eight, is situated on the south-westernmost extreme of the Chinese empire; here the crew joined us, and we found they had been previously provided with guns, besides a guard of soldiers for the Cochinchinese prisoners. These unfortunate men were chained and carried in bamboo cages by four men, but their wives and children were allowed wheel-barrows for their conveyance. After taking a little refreshment, we set out, 53 persons in number, and traveled in a northwest direction. The country was plain and level, the soil a reddish clay, highly cultivated in continued fields of sugar-canes. The roads were excellent, and shaded by a row of large trees on each side. At two p. m. we arrived at the town of Sù-wan hien, where we remained for the night. In the course of the day we passed through two towns of considerable size, and met on the way several carts and wheel-barrows laden with various sorts of merchandize.

"16th.—At nine a. m. we were sent for by the district magistrate, and being all mustered received each 32 cash. His excellency moreover presented us with four catties of fine black tea; which, as being highly acceptable, was received with becoming acknowledgments. We then took leave, and set out from Sù-wan, continuing our journey through a fine level country, the soil of which was mostly of a dark reddish color; the whole was divided into large fields of pasturage and plantations of sugar-cane, the plants in the latter appeared to be rich, and of a superior quality. In our progress this day we passed through two large towns, and several villages, and crossed many bridges. The roads in general were good, and we found the shade afforded by the trees highly agreeable and refreshing, particularly during the heat of the day, which from noon till nearly three o'clock was intense. We met several carts and wheel-barrows loaded with various articles moving to the northwest; also many foot-passengers traveling in the same direction. At half-past six p. m. we arrived at the village of Lock-on, where we remained for the night, having walked in the course of this day about 30 English miles.

"At four a. m., the moon shining brightly, we collected our people together by beat of drum, and marched out of the town, continuing our journey through a most beautiful country, of a light, reddish soil, laid out in general into very extensive fields of pasturage. In the latter part of the journey, which was towards the N. N. W. we crossed an immense paddy-field, perfectly level, and extending as far as the eye could reach, without the smallest shrub to intercept the view. The crop was about a foot high, of a deep green, which rendered the prospect truly pleasing. The road on this extensive plain was formed entirely of large cut stones, raised about four feet, and sufficiently broad for carts and other vehicles to pass.

"In the course of this day we passed through one large town, and several villages; also crossed four bridges and one large river. At five p. m., having

walked 32 miles, we reached Hái-káng hien, where we halted for the night; this is a populous town of the second class, and appears to be a rich and trading place, as we saw several vessels of some burden lying abreast the town. Some of the streets are upwards of a mile long; they are broad and clean, with large shops filled with various sorts of goods, among which we noticed soft sugar, tinsel, and artificial flowers. In the centre of the city, there stands a pagoda two hundred feet high. In the course of the day we observed several bales of cotton, which must no doubt have been imported into Canton from Bombay, whence it was probably re-shipped to this port to supply the wants of the interior.

"At 11 A. M. having procured four wheel-barrows to carry our baggage, we set out and traveled as yesterday, N. N. W., through a vast plain as even and level as a bowling-green, there not being even the smallest hillock to be seen during the whole of this day's journey. After sun-set, this plain had a curious appearance, resembling the sea in a calm night. In the course of this day's march passed through four small villages, and met, as usual, many loaded carts upon the road; also numbers of sedans, and swarms of pedestrians. At half-past 7 P. M. we arrived at the town of Hoi-hoon, where we remained for the night: our Cochinchinese companions were lodged in the same house; the men remained outside in their cages, but the women and children were allowed a room to sleep in.

"At half-past six A. M., we departed from Hoi-hoon in company with the Cochinchinese prisoners, being altogether sixty-nine in number; and marching through the town as usual with drum and fife, attracted multitudes of the inhabitants, who have, in fact, thus far manifested even a greater degree of curiosity, if possible, than the people of Hainan. On our landing at Hai-ngán so, it should have been observed, the people swarmed down to the sea-side, and followed us not only through the town, but a considerable way beyond it: when traveling through the country, laborers would leave their work, crowding down to the road-side to stare at us as we passed; even the Cochinchinese are to this people subjects of wonder and astonishment. As we approached any of the large towns, the inhabitants have regularly come a considerable distance to meet us, both men, women, and children; for they appear always to have been well apprised of the exact time of our arrival. We have hitherto, however, observed a striking difference between the Chinese and Hainanese; the former are neither so fair, handsome, nor, in general, so well dressed. After leaving Hái-káng, we continued our journey through the same great plain, in a north-by-east direction, for about twenty miles, when the country began to assume rather a different appearance, being diversified with hills of a gentle declivity, and laid out into small fields and gardens. The whole of the country thus far, may be considered as one undivided plain of not less than a hundred miles in length, two thirds of which appears to be used for pasturage, and the other appropriated to cultivating rice and sugar-cane. During the latter part of our journey, the soil was stony, and not so well cultivated as in other places before noticed."

We find some difficulty in following our author in his journey, partly from the incorrect manner in which the names of places are printed, such as *Hock-un* for Hái-káng (or Hoi-kong as it is perhaps pronounced on the spot), *Cow-the-ow* for Káuchau; but more from the inaccuracy and poverty of the Chinese maps, which being made for governmental use, contain nothing but the names of the chief towns of the departments and their subdivisions, the mountains, rivers, and islands, entirely omitting the numerous villages and towns which are here spoken of. Hái-káng hien is more frequently called Lui-chiu fú, and is the residence of the prefect of the department. The country here described as so remarkably level would be regarded as

rather hilly, judging from the map, and on this point we think the traveler's account should be taken with some regard to his opportunities for observation. Hai-káng hien stretches across the peninsula, its chief town lying on the river T'á-tú 大肚河, not far from the sea. Hoi-hoon is perhaps the same as Hái-tau ying 海頭營, east of Suikí, but neither this place nor Lock-oon are inserted in the native maps we possess.

"In the course of this day we passed through five small villages, and at three in the afternoon arrived at Suikí hien, where we rested for the night. This is a district town of the third class: the walls are built of brick, about fifteen feet high, with ramparts and parapets, through which are numerous embrasures very small and close, with loop-holes between, for matchlocks, arrows, and the like implements of war; we saw only two or three guns, four-pounders, badly mounted at each gateway. The houses are clean, and the markets well supplied with provisions. Within the walls are many tanks or ponds. The country around is laid out into fields, producing various sorts of vegetables and fruits, particularly peaches. In the middle of the town stands a lofty pagoda, which can be seen at a great distance when coming from the southward. Suiki is celebrated for a singular commerce in female beauties. They are brought hither from distant places when very young, to be instructed in all the accomplishments of the country. The place, in fact, is considered a grand dépôt for wives and concubines, and for which people send or come from remote parts.

"20th.—This morning, on beating the drum to collect the lascars, we found that several had not come up, and were informed that we could not leave the place until they had arrived. A little after nine the next day, the remainder having arrived, we waited on the governor, who called over our names, and ordered us to be paid twenty cash each, for two days, together with a fresh passport, and guides for the next district. While the former was making out, the ladies, as usual, made their appearance in the audience-hall, to the number of ten or a dozen, to gratify their curiosity in gazing at the fanquis, as they call us: none of them appeared to be more than nineteen or twenty, whereas his excellency must be upwards of sixty.

"At 10 A. M., we took leave, and pursued our march northeasterly, through a beautiful grassy plain of great extent, perfectly level, and appropriated, as we supposed, for feeding cattle, of which, however, we have not hitherto observed a number corresponding to the land in use for that purpose. Here and there were some patches of rice and vegetables. The roads that run through this plain are broad and excellent. During the latter part of our journey the land was hilly, and not so well cultivated, but towards evening the country resumed its former level and fertile appearance, being covered with rice-fields and other cultivated enclosures, interspersed with pine and peach trees. In the course of the day we passed through two villages, and one large town, as also some resting-houses, as they are termed, where we sometimes stopped to refresh ourselves and crew. These houses regularly occur along the main road, and are in general, commodious places, built and supported at the emperor's expense, being intended for the use of military officers and others in his service, who have occasion to travel from one place to another. Near by are three white pyramids erected in a conspicuous place, to point them out to travelers a good way off.

"Since our arrival on the continent, we have found the roads regularly marked in equal divisions; but instead of mile-stones as with us, strong posts, about seven feet high, are fixed in the ground, with a board having characters stating the distance from the principal towns and cities. There are, likewise, military stations placed at intervals of nine Chinese miles, calculated for a number of soldiers, and provided with a watch-tower and flag-staff, whereon they occasionally hoist signals, so that, being in sight of each other, they can collect together a considerable force, in case of invasion or disturbance, without much loss of time."

The town of Suikí 遂溪縣 lies on the Páng-t'ing shwui 傍塘水 a small stream near the northern part of the peninsula, having a post-house called Shih-mun sin 石門汛 at its mouth. The district of Suikí occupies the northern part of the department of Luichau, including all the islands on either shore, and affording its inhabitants great facilities for communicating with the adjoining districts. Shih-ching hien 石城縣 forms part of Káuchau fú 高州府 a large prefecture lying along the shores of the China sea, between St. John's I. and Luichau; and occupies the whole breadth of the department northeast from the sea to the frontiers of Kwángsí. Its chief town is situated at the foot of the Sán-tái shán 三台山, and near the Kiú-chau kiáng 九洲江 or Nine Island river, a principal branch of the Lingluh kiáng, 凌祿港 which empties into the sea at the northwest corner of the peninsula. The magistrates of the town of Shih-ching treated the foreigners with great kindness.

"At three in the afternoon we desecrated the pagodas of Shihching hien, which place we reached at half-past four, and were immediately conducted to the magistrate who, after asking some questions, ordered us to be taken to a temple for the night. The city of Shihching may contain about 70,000 inhabitants. It is situated at the foot of an extensive range of hills, on the summit of which its walls run for a considerable distance, and within them are several groves of pine-trees; copses of various other trees are seen within the walls, besides tanks and gardens for the cultivation of vegetables, an arrangement common to all the large towns and cities that we have yet seen.

"The streets of this town are rather narrow, but clean, and generally flagged, with an awning overhead, which renders them cool and pleasant. The markets appeared to be well supplied with provisions such as meat, fish, fruit, and vegetables; the latter are in great perfection, particularly cabbage, turnips, and lettuce, which are as large as those produced in England. This region is famous for its soft sugar, and a peculiar sort of oil expressed from a nut (ground-nut?), which serves the inhabitants for culinary and various other purposes: the nut itself, which in taste resembles the filbert of England, is put up in small papers, each containing about three dozen, and sold at the rate of one cash each. In the towns of China, people of the same trade live together, and in Shih-ching we saw whole streets inhabited by manufacturers and venders of fire-works, and others who sold and made tinsel: these two articles were exhibited in great quantity.

"Jan. 22d.—At eight this morning we received a visit from a deputy of the district magistrate, who inquired particularly respecting the loss of the *Friendship*, and seemed anxious to ascertain whether she had foundered at sea, or was stranded on the coast of Mwán-chau. He then asked several questions relative to the naval and military power of the English, inquiring into their laws, customs and manners, with singular minuteness. At nine o'clock we were sent for by the same officer, who, finding there were four of the people not yet come up, informed us we could not proceed until they arrived, and then gave us an invitation to dinner, which, of course, we gladly accepted, as it was the first mark of personal respect we had received from the authorities since our unfortunate shipwreck. We then took a walk on the ramparts of the town, and from that portion which has been mentioned as running over the hills, we had a prospect of a fine, level, well cultivated country. From this elevated situation we counted seven towns and villages, at a trifling distance from each other; in the southernmost we observed a pagoda nine stories high. At 2 p. m., having

taken such pains regarding our appearance as circumstances would permit, we waited on our host, and were received by him in a very polite manner. Before dinner he employed the time in asking various questions about Europe, and particularly in respect to British ships of war; such as their size, the number of men and guns they carried; if it was true they had copper bottoms; and how many *li* they could go in an hour with a fair wind? When he was told that they frequently sail at the rate of 30 and 36 Chinese miles per hour, he appeared much amazed, and thought it scarcely possible. During the conversation, his wives came out with great eagerness to hear the subject of our discourse: indeed, we have invariably found, that in China, as well as in Hainán, female curiosity far exceeds that passion in the other sex.

"At three o'clock, we sat down to an elegant dinner, consisting of beef, pork, fowls, and vegetables. During the repast, our host and his women were much amused at the awkward manner in which some of us used chop-sticks; at last, one of the ladies, feeling for their embarrassment, ordered spoons to be brought, which answered even better than knives and forks, as the meat was cut up into hashes and stews, the favorite dishes of the country. At four p. m. we took leave of his excellency, and returned to our temple, having enjoyed at least one hearty meal since our shipwreck: at the joss-house we received each ten cash, with some rice and fire-wood as an extra allowance. Shortly afterwards they sent to inquire if we or any of the crew had a sufficiency of the latter articles; adding, that if otherwise we should have a further supply.

"23d.—At nine this morning, the four lascars having come up, we waited on the governor; and having received twenty cash each, together with a fresh passport and guides, we set out from Shihching, and traveled northeast through a beautiful and richly cultivated valley, which lies between two chains of hills, distant from each other about two miles and a half. The scenery throughout this delightful region was interesting from its varying beauties, every new position exhibiting some fresh charms of cultivation or natural embellishments, that opened in pleasing succession upon the view. In the latter part of our journey, the country became rather barren, nor was the soil well improved; as if the Chinese, knowing the amazing resources of fertility with which their country abounds, will not put themselves to any unnecessary trouble. In the course of the day, we passed through nine villages and two towns, and crossed one large and handsome bridge. The roads in general were good, and the country more populous than we had hitherto observed."

The region through which the party went on its way to Canton is intersected with many small streams, which afford great facilities for the agriculturist in irrigating his fields. From Shih-ching, the road to the post-town or military station of Sin-ngín sin 新安汛 led through a valley parallel with the Kíú-chau river, and across the borders of the district into Hwá-chau 化州, or the inferior department of Hwá, a small division lying along the banks of the Lo shwui 羅水 or river Lo, which disembogues near the district town of Wú-chuen 吳川縣 south of Hwá-chau. This town is situated near the south of the department, and is of some political importance, but does not possess much trade. A stone monument, called *lih-shih* 立石, is placed near it on the map, but of its size, purpose, or age, we have no account. The country around Hwá-chau is hilly, and why the guides should have led their company such a circuitous route though a hilly country to Tienpeh, we can not imagine; the most expeditious course would have been along the coast through Wúchuen.

"At half-past four p. m. we arrived at the post of Sin-ngán sin where we rested for the night. This place, though unwalled, is of considerable size, and deemed of some importance as a town, compared with others which have fortifications. Here we saw a great number of travelers who had arrived a little before us, with carts and wheel-barrows laden with goods of various sorts to lodge in a public warehouse appropriated for that purpose, and guarded by soldiers during the night. At this town there is a constant concourse of strangers, being a sort of half-way house between Shihching and Hwa-chau. Here we remarked a greater number of taverns than usual, one of which attracted our attention: it was one story high, and at least three hundred feet long; in the middle of this vast apartment ran a range of tables with benches on each side; in the rear are cooking-places, and hot baths, for the use of foot travelers, who, after the fatigue of a long journey, find great relief by bathing the feet. For this purpose there are people constantly in attendance at the different taverns, whose sole business is to keep warm water ready for use, and by this they gain a livelihood. After washing the feet, they apply a little salt to the instep, where it is allowed to remain a few minutes, which has a very beneficial effect; the charge for all this trouble is from one to three cash. At these taverns, the traveler calls for what he pleases, but the waiters never give anything whole or in large quantity. If beef or pork be called for, it is brought in small pieces, on each of which is fixed a certain price that rarely varies: if ducks, fowls, or geese be required, they are brought in the same manner, each being cut into six pieces—wings, legs, breast, and back; the price of these cuts is generally from six to ten cash each. During the dinner, a boy keeps an account of what is eaten, and brings a bill afterwards for the same; this is usually very moderate, particularly in towns that are not situated near the large rivers. To-day we dined with a very large company at the beforementioned hotel, which was full of guests from top to bottom; it was somewhat curious to see so many chop-sticks in motion at once. The Chinese are famous for the excellence and variety of their soups, which are both highly prized and high priced. When our bill was brought, one of the people who sat near, observing that we were overcharged, reprimanded the attendant, and taking the money from us, paid him his due, and returned us the remainder.

"24th—At seven this morning we left Sin-ngán, and continued our journey through a country remarkably hilly and rugged: the roads, however, were pretty good, and the cultivated valleys mostly laid out into plats of mountain rice, which does not require a watery soil like the common kind. The hills in general were overgrown with fern and brushwood, which serve as retreats for the gold and silver pheasants, whose rich and brilliant plumage appears more remarkable in a wild than a domesticated state. We met numbers of barrows loaded with the goods that were imported in the fleet which brought us from Hainán, and were, as they informed us, going to Canton. In the course of the day's journey of only 18 miles, we passed through five villages and two large towns, and reached the city of Hwa-chau about one, when we were conducted to the governor, followed as usual by legions of Chinese, who, from their numbers and the heat of the day, caused us much inconvenience, though the dense crowd behaved in the most polite and orderly manner.

"At two p. m. we were conducted to a temple, which was appointed our residence for the night. This town is situated on the declivity of a hill, part of which is included within its walls, which are about four and a half, or five miles in circumference; they are in bad condition, which is the case with almost all the other cities that we had an opportunity of seeing on the continent of China. The streets here are clean, and flagged with red bricks, eighteen inches square, of a hardness and durability superior perhaps to what are manufactured in any other country; they are also covered with awnings of various colors, which have a pretty but tawdry effect. There are here many fish-ponds and large temples; provisions are both abundant and cheap as usual, and within the walls there is more cultivated ground, besides numerous gardens, than we have hitherto observed. In the afternoon, we saw several criminals chained in bamboo cages, on their way to Canton, there to receive their condemnation or acquittal, like our unfortunate fellow-travelers, the *Cochinchinese*."

From the city of Hwá-chau, the party was conducted by an easy stage into the district of Mau-ming hien 茂名縣, whose chief town is also the residence of the prefect of Káuchau fú 高州府, and usually called by that name. The place where the company first rested was the post-town of Nánshing sin 南盛汛, which, if the account here given of its size is correct, must be partly supported by the trade from Wúchuen to the interior. Proceeding on, the party reached Káuchau fú, which lies on the P áu kiáng 寶江, the name given to the river Lo above Hwá-chau; a branch called the Sin ho 新河 or New river, comes in just below the city, to which the tide reaches. There are five districts and one inferior department comprised within the prefecture of Káuchau.

"25th.—At nine A. M., having received 40 cash each, we set out from Hwá chau, and at noon in large flat bottomed boats crossed the river Lo, which is navigable a long way to the north-eastward. We continued our route northeasterly on good roads, through a picturesque country, in the finest state of cultivation, and intersected by many small streams. The scene was enlivened by numerous country-houses with large gardens attached, which were laid out with a rural taste peculiar to this people. Our steps frequently lingered amidst this delightful scenery, detained by the concerts of the warbling tribes, which, from the trembling echo in the valleys, produced a pleasing effect: the air around us was richly perfumed by a thousand grateful odors, exhaling from the most elegant variety of herbs and plants, whose beautiful tints rendered the face of the ground superior to the finest carpet. The whole frequently brought to my recollection many scenes in my native country, which would not lose by a comparison with that just described.

"In the course of this day we passed through two towns and five villages; we also saw a field of wheat, which we imagined had been transplanted, as the stalks were at nearly equal distances from each other. At two P. M. we arrived at the town of Nán-shing sin, where they gave us the use of a resting-house, such as have been mentioned before, and may be called imperial choultries. The house assigned us for accommodation was very spacious and convenient; the rooms were furnished with cots to sleep on, but there were no beds. The building was so extensive that in a few minutes after entering it we were lost, and I believe that if we had chosen, each of us might have occupied a separate apartment, although we amounted to 53 in number.

"The town of Nán-shing contains 75,000 inhabitants. The streets are pretty broad, and are in general flagged; the shops, being large, give them a handsome appearance. In the markets we observed a greater abundance of pork than usual, an article of which the Chinese are particularly fond.

"26th.—The roads in general were good to-day, and the country extremely well cultivated, being, for a distance of 19 miles N. E. by E. from the town last mentioned, a vast level plain, producing wheat, rice, tobacco, sweet potatoes, and turnips. In the afternoon, we saw a range of high mountains, whose peaked summits towered far above the clouds. In the course of the day, we passed through two large towns and six villages, and had several times a sight of the river Lo, the same we saw at Hwá-chau.

"At half-past four in the afternoon we arrived at Káuchau fú, and were conducted to an imperial choultry for the night. On entering this place we observed several Chinese characters over the arched gateway, and were informed that they were to show the distance from Peking and other cities in the empire, which we are told is common to all buildings of the same description. These imperial choultries, have, at a distance, the appearance of little walled towns, and with their numerous buildings, occupy a considerable extent of

ground. They are on the same plan as barracks, and are furnished with every convenience, such as baths, gardens, commodes, cooking-rooms, cooking utensils, and fuel.

"The city of Káuchau may contain about 80,000 inhabitants, including the suburbs. There are many shops filled with manufactures. The houses are regular; the streets flagged on each side, and paved in the middle. The town walls are built of brick, and about thirty feet high; the embrasures are more open than any we have yet seen, and somewhat more convenient for the use of cannon, but their construction for this purpose is somewhat doubtful, as nothing has yet presented itself to give an idea that the Chinese ever cannonade an enemy from such an elevation. Several pieces of ordnance, from four to eighteen pounders, were seen lying in the gates, which, as usual, are four in number, corresponding with the cardinal points. Some of these cannon were mounted, or rather placed on large logs of wood, others on stone, and some again on a pile of bricks and mortar, somewhat resembling a gun-carriage, but wanting the proper means of confining the gun when fired, or pointing it effectively. Káuchau is situated on the western bank of a large navigable river; on the opposite side stands a handsome pagoda, 200 feet high, ascended by spiral steps, from the top of which we had a gratifying view of the circumjacent country to a very wide extent."

Whether the writer of this itinerary derived his knowledge of the courses and distances the party traveled from his guides, or from his own observation and calculation, does not appear, but the position of the two resting-places mentioned after leaving Káuchau is southeasterly according to the maps. The first he calls Ti-see, which as he is on the road to Tienpeh, is probably Chih-shwui sz' 赤水司 or the township of Chih-shwui, or Red Water—a sz' being a subdivision of a *hien*. This place lies in the east of the district of Máu-ming, and near the market town of Mei-luh 梅麓 on or near the Sán-kíáu ho 三橋河 or Three Bridge river. The next place he calls Fui-ong, which is perhaps Shá-láng sz' 沙榔司, a township put down between Chih-shwui and Tienpeh; the hot springs spoken of in the narrative are inserted in the map; a salt lake also occurs near the town. One of the hills between these two towns is the Lo-fau shán 羅浮山, famous among the Cantonese for its beautiful scenery and its large butterflies, though we are not sure there may not be two hills of the same name in the province.

Tienpeh hien 電白縣 or Tinpák (i. e. White Lightning town), on the sea-coast, about 150 miles southwest from Canton, was formerly a place of foreign trade, frequented by the Portuguese when they first came to China, and is now the largest sea-port between Kiángmun and Kiungchau in Hainán. The marshes from which the government obtains the salt lie to the west of the town, and are protected, though not very effectually, from the clandestine manufacture and exportation of the commodity by natives, by forts on the shores and islands, and war-junks in the harbors. The concourse of government vessels and workmen connected with the salt department has done much to

increase the trade of the place; it has no water communication with the interior.

"27th.—At nine this morning we left Kaichau, and continued our journey northeasterly on good roads, and through a level, well-cultivated country. We passed some barren mountains of a hard, reddish, rocky soil; also passed through one town and four villages. At length, having walked 32 miles, we arrived about half-past six, weary and fatigued, at the town of Ti-see (Chih-shwui sz?), where we were conducted to an imperial choultry for the night. Several officers were tarrying in the same building, parties of whom amused themselves the whole night playing cards; and we could not but observe the good humor they exhibited whenever any of them lost their stakes.

"28th.—Early this morning we left Chih-shwui and pursued our march to the east and southward for 20 miles on good roads, and through a well cultivated country, with some hills in different places exhibiting a gentle declivity. In the latter part, we had a distant view of a lofty range of mountains to the north-east; and passed likewise some extensive forests of bamboo, a tree which serves the natives for numberless purposes, and may be considered, as well as the cocoa-nut tree, among the most useful gifts bestowed by kind Providence on the inhabitants of Asia. In the course of the day, we crossed two rivers, and passed through two towns and five villages. At a quarter after three in the evening we arrived at the town of Shá-láng sz'. In the latter part of our journey, we observed several water-wheels turned by the current, and emptying the water into aqueducts for irrigating the adjacent grounds. The wheels are made mostly of bamboo. Their diameter is about 14 feet; on the outer edge are boards fixed at a certain distance from each other, on which the water acts and sets them in motion. On the outside are attached two or three rows of buckets that empty themselves alternately, and keep up a constant stream in the aqueducts.

"29th.—This morning, at half-past six, we set out from Shá-láng, and traveled about eastward on sandy, indifferent roads. The country during the first part of our journey was hilly and poorly cultivated, producing chiefly sweet potatoes, with a sprinkling of other vegetables. A little after we halted at a clump of bamboos near the roadside, to enjoy a little rest and refreshment, when our guides happening to fall asleep, we seized the opportunity to repossess ourselves of our fowling-pieces, the want of which we had often regretted, as the country everywhere abounds with hares and game of almost every description.

"On our left lay a ridge of craggy mountains, from which descended several streams of limpid water: one of these rivulets meandered near us, crossing the road in its course, and we were surprised to find it so hot that a person could not bear his finger in it for more than ten or twelve minutes. This streamlet was ingeniously conducted through the middle of a neighboring rest-house, where were three commodious baths, with convenient and separate apartments for each; but we could not learn what medicinal qualities the water possessed. We saw several groves of very lofty bamboos of an uncommon size; and also overtook twelve criminals in bamboo cages about four feet square, on their road to Canton, to be tried for piracy. Several wheel-barrows and carts loaded with goods, also passed us on the road.

"At half-past one P. M., we arrived at Tien-peh hien, and were conducted to a temple for the night, which contained a greater number and variety of images than any other that we have yet seen. These idols might be about eighty in number, scarcely any two of them corresponding either in sex, size, form, or attitude, exhibiting altogether an appearance as fantastic and ludicrous as can well be imagined. Some of them seemed to shed tears of blood, which trickled down their cheeks; some were staggering drunk against the walls, and others lay in sprawling attitudes as if endeavoring to raise themselves after having fallen; many looked more sober as if enjoying the scene before them; some again were represented as carrying, or endeavoring to carry, away their intoxicated companions on their backs, while both tumbling together to the ground, in their fall threw down many of those around them. Some of the images had the heads of elephants, dogs, and monkeys; others without any

heads were seen in corners in the act of kindling large fires; whilst others were busily employed roasting other gods and goddesses at the same fire, having transixed them with long spears, which served as spits for that purpose. In the entrance of the building behind the door, stood a white horse as large as life, ready bridled and saddled; but the rider having seemingly taken a drop too much, in his attempt to mount had staggered back, and lay with both arms outstretched under the horse's belly. On the opposite side lay his companion, or perhaps servant, in a similar or rather worse situation; for having fallen flat on the ground, he lay between his horse's hind legs, his head immediately under the tail of the animal. What all this incongruous jumble was intended to represent, we could not exactly learn; perhaps it is a mode of recording the triumph of the Chinese supernaturals over their rival deities.

"Tienpeh is a place of great trade and commercial importance. It is situated on an arm or inlet of the sea, forming two good harbors, an inner and an outer; the former is rather shoal, and the vessels ground at low water, but being landlocked, and the bottom soft mud, they receive no injury. In both the harbors there were many junks of considerable burden. The walls of this city form an exact square, and may be about four miles each way; they are 35 feet high, with ramparts and parapets as usual, but no fosse. The houses here are not so good, nor are the streets so clean and regular as those in other places: the bazars, however, are abundantly supplied with all kinds of provisions, excellent fish of various sorts, also fine vegetables and fruits, such as oranges and peaches. A vast quantity of salt is imported into Macao and Canton from Tienpeh. Off the outer harbor are many small islands, which undoubtedly contribute to its shelter and general security.

"30th.—In the afternoon some of the lascars not having come up, I took a walk round the city walls, which are in excellent order. At each gateway the walls are double, and the gates strengthened with massy plates, or broad bars of iron."

Leaving Tienpeh, the party continued their journey not far from the seashore, and the town whose name is not mentioned, where the large rest-house is situated, is perhaps the deputy magistracy of Shwáng-yü so 雙魚所 lying on the east side of the Jü-tung shwui 儒峒水, the salt-water river spoken of, and not far from the sea-shore. From this place, the road turns northeast to Tái-ping sz' 太平司, one of the townships of Yángkiáng hien, and not far from it is Lohngán fei ching 樂安廢城, where the party embarked on boats lying in one of the branches of the To kiáng 龍江, a considerable stream which disembogues opposite the large island of Háiling 海陵, and affords water communication with the district. Yáng-kiáng hien 陽江縣 is the southwestern district of Cháuiking fú 肇慶府, but a place of no great consequence. The coast hereabouts is studded with islands, and the embouchure of the river divided into a large number of outlets, the whole forming a resort for fishermen and pirates, the same persons alternating these occupations as opportunity or necessity prompt. From Yángkiáng, the party proceeded up the river To, which seems from the account to have been a pleasant trip and an agreeable relief to the weariness of foot-traveling, to Yáng-chun hien 陽春縣, where all went ashore.

"31st.—At 11 A. M., having received 90 cash each, together with a new passport and guides, we set out from Tienpeh, and continued our journey about E. N. E. through a country partly hilly, and partly level, lying between two rocky mountains. In the course of the day we passed through three villages, and crossed one salt-water river, having had several times a view of the sea. At half-past three, having walked 22 miles, we arrived at a small town, and were conducted to the most extensive resting-place yet seen, having six separate cooking-houses, and everything else in proportion. The apartments were very numerous, which gave us reason to suppose that probably these buildings are intended also for the accommodation of troops; it may be safely said that this one could conveniently lodge eight hundred men with their officers.

"Feb. 1st.—At daylight we set out and continued our journey about E. N. E., the roads in some places being very good. The country is hilly, and of a hard, sandy soil, well cultivated, however, in the valleys. This part of China is badly supplied with firewood, and the people are obliged to substitute straw, hay, and cow-dung. In the course of this day's route we crossed two bridges and three rivers, in one of which we saw many junks lying at anchor abreast of a large and populous city; we also passed through two towns and seven villages. At half-past three in the afternoon, having traveled 27 miles, we arrived at the town of Táiping sz', where we halted for the night at an imperial resting-house, much smaller than the one we occupied yesterday.

"2d.—At a little after daylight we left Táiping, and at seven A. M. arrived at the town of Loh-ngán fei, a large commercial place, situate on the banks of a river, navigable for flat-bottomed boats. This town may be about two and a half or three miles in extent, but it has no walls. The streets are paved and clean; the bazars plentifully stocked; the shops large, numerous, and well stored with various articles of traffic. At three in the afternoon, the lascars in one boat, and ourselves and servants in another, were tracked down the river against the current; but at seven in the evening the boat stuck fast upon a quicksand, where she remained for the night. In the course of the day, we shot several large curlews and plovers, of beautiful plumage.

"3d.—At two in the morning we made sail, steering about east 20 miles, the water of the river for the greater part of that distance being very brackish. Here we saw myriads of wild ducks, of various species and sizes, of which we shot many, to the great astonishment of the boatmen; they did not express much surprise at seeing a single bird killed, as they supposed we used only a single ball; but when they saw ten or a dozen brought down together, they appeared quite amazed, for they had no idea whatever of small shot or its effects. At half-past seven in the morning, we landed and traveled N. N. E. The first part of our journey lay across a swamp, where walking was extremely tiresome for the distance of about three miles, sinking almost knee-deep in the mud. The country in the latter part was well cultivated, though hilly, with a few groves of small pines. In the course of the day we passed through one town and four villages, crossed moreover two fresh-water rivers, and at half-past three, having walked twenty miles, arrived weary and muddy at the city of Yángkiáng. Here we found ourselves annoyed by the curious disposition of the inhabitants, who thronged around us until quite dark, when we cut short their entertainment by retiring to rest. The little terrier even seemed to attract their attention as much as we ourselves; the words *fanqui* and *fancoo*, which signify foreign people and foreign dog, are commonly uttered as a previous notice to their countrymen, and are sure to bring crowds.

"4th.—This morning we sauntered over the city-walls, which appear very ancient; they are about thirty feet high and twenty in thickness. In each gateway lay a rusty gun, simply laid on the bare ground, so that they may well be considered quite harmless to all, except to those who may happen to use them. Yáng-kiáng is situated in a fertile plain, on the banks of a fine navigable river, along which it extends several miles. The streets in general are narrow and the houses low, though there are some large shops which have a handsome appearance. The markets are well supplied with provisions. At least one third of the space within the walls is appropriated for gardens, tanks,

and fish-ponds: the fish are always brought alive to market, let the distance be ever so great. At half-past ten we waited on the governor, but had not the pleasure of seeing his excellency; his women and children, however, came out to see the *funcoo*, which they expressed a wish to purchase, but could not think of giving more than one dollar. Having each received forty cash for two days' expenditure, we embarked in boats and went about three miles.

"5th.—At day-light we got under weigh, but were obliged to track the boat ourselves, the boat-people having refused their assistance. The country on each side of the river is well tilled, producing chiefly wheat, which was in ear, and laid out in extensive fields, some of them containing at least ninety acres. In the course of this day we passed several villages and lime-kilns.

"6th.—At day-light, we got under weigh, and proceeded about 15 miles N. E. to E., through a most delightful country, covered with fields of wheat as far as we could see on either side, and interspersed with several country seats, whose sites were peculiarly rural and pleasant. This agreeable prospect was bounded by a chain of mountains just rising in the horizon, both to the right and left of us. At five in the afternoon, we landed at the city of Yángchun hien, and waited on the governor, who ordered us to be conducted to a temple for the night, the priest of which had the politeness to give us his little apartment, with the use of its furniture; a favor that proved very convenient and comfortable. The chief duty of these ecclesiastics is to place lighted candles before each of the idols at sunset, and at daylight to strike a large bell, the sound of which may be heard at a great distance; and afterwards to offer up prayers and place oblations before these inanimate figures of clay and straw. The city of Yáng-chun is situated in a fine level plain, on the banks of a river which is neither very deep nor broad."

The river is called Moh-yáng kiáng 漠陽江 at Yángchun and for a good distance above it, the size of the tributaries not being so large as to lead to the adoption of a new name. The remarkable rocks spoken of in the following extract are inserted in the map, each one of them having its own name as Fish-gem, Stone-screen, &c. Much of the stone brought to Canton as material for the artificial rockwork constructed about fish-ponds, gardens, and summer-houses of the opulent, is obtained from this region, though probably not from this precise locality, as the land transportation across the country to Cháu-king fú would add greatly to the price. The calcination of lime-stone for the purpose of procuring quicklime, practiced on the banks of this river, and doubtless through the whole region, is, we believe, unknown in the neighborhood of Canton, where none of the rock occurs in place.

"7th.—Having received sixty cash each this morning, with passport and guards, we embarked at eleven A. M. in three separate boats, and steered from E. to N. E. through a charming level country, producing wheat and barley in great abundance, with here and there some fields of sugar-cane and sweet potatoes. The same range of mountains still in sight on both sides of us, but apparently nearer than yesterday. We amused ourselves with our guns as we walked along the river side, while our people relieved the poor boatmen in tracking the boat.

"In the course of the day we passed one town and three villages; likewise several remarkable rocks, nearly perpendicular on all sides, and about 200 feet high, perfectly isolated, and unconnected with any elevated ground whatsoever, the circumjacent country being low, level, alluvial soil. All these circumstances considered, it is rather difficult to account for the existence of

such a phenomenon as these solitary rocks, so remote too from any mountain; perhaps these prodigious masses have been at some remote period, each the nucleus of a hill, in which case they must have been below the surface, and the soil being gradually washed away by the floods, they were left exposed in their present situation. In the evening, we hauled the boat alongside one of these huge rocks, and made fast for the night.

"*Ká*—At daylight we hauled out of the cavern, and continued tracking about N. E. by N., the river growing narrower with a coarse gravelly bottom. The country each side of us was covered with beautiful, extensive fields of wheat and barley in the healthiest condition, also many groves of bamboo and fruit trees interspersed. The same chain of mountains still in sight, but nearer than before. In the course of the day, we passed three towns and five villages; also several lime-kilns, where we observed large quantities of coal, used for the calcination of the carbonate. Many of the same isolated rocks stood close to the river's side, and at a distance had the appearance of grand and magnificent castles, being destitute of every vestige of vegetation except lichens. These massive monuments are all composed of dense limestone, and numbers of people were employed in breaking off fragments intended for the kilns which are erected for that purpose. At four P. M., we came to anchor abreast a large town called Hwáng-ní-hwán sz'."

This town of Hwáng-ní-hwán sz' 黄坭灣司 at the head of navigation on the river Moh-yáng lies near the northern border of the district, and the road to the West River lies over the steep range of hills that divides the district of Yángchun from Sinhing, each peak of which has its own name. These mountains produce various sorts of wood suitable for cabinet-ware, such as rose wood and aigle wood; pheasants and pigeons are also found in their recesses. Sinhing hien 新興縣, at which the party arrived after crossing the hills, lies on the Sin kiáng 新江, a small branch of the West river, along which they journeyed after leaving that town, and which is deep enough for boats up to it. It is observable that the foreigners received poorer treatment as they approached Canton, and that the opprobrious term by which they are known in the provincial city has diffused itself through all those places to which its direct trade has extended: degrading associations can not but be necessarily connected in the minds of the people with the constant hearing of the term *fan-kwei* by which foreigners are designated. The resting-place between Sinhing and Cháuiking fú, called *Shake-cow* by our traveler, is not laid down in the maps; its position is somewhere on the Sin kiáng, and its true name is perhaps Shákí kau 沙溪口, though this a mere guess. Proceeding on from Hwáng-ní-hwán, the narrative mentions the terracing, as if it had not previously been of sufficient extent to notice.

"*Ká*.—At daylight we left the boat, and passing directly through the town, continued our journey about northeast on tolerably good roads, and through a country beautifully varied with hill and dale, all well cultivated, and producing wheat of two kinds; with barley, sweet potatoes, and tobacco; amidst this rich prospect the eye was relieved by luxuriant orchards of peach-trees; with several groves of pines interspersed at irregular intervals. The second part of our route lay across an extensive plain of paddy, and beyond it

we came to the most tiresome and fatiguing part of our journey hitherto, across a continued range of high mountains, over which, however, the cares of cultivation had spread the mantle of plenty from the base to the very summit, in a manner and with a decoration that seems peculiar to China. These elevated grounds are cut into stages or terraces, so as to allow the water to run from one to another in gradual succession from top to bottom, a mode of cultivation which must be attended with great labor, and may be fairly considered a striking proof of Chinese industry.

"In the course of this day, we passed through four large towns and seven villages. In one of the former we counted ninety fish-ponds, each about thirty feet square, surrounded by trees and a railing of bamboo. We likewise crossed three wooden bridges and three of stone, very handsomely arched. At half-past five in the evening, we halted at a resting-house, the situation of which was truly romantic, standing in a deep green valley, environed on all sides by high mountains. In the midst of this valley, runs a stream of pure water conducted by a curious contrivance of large bamboo tubes, in which plugs are fixed at intervals to guide the flow; in the different apartments through which these conduits pass, there are reservoirs in the floor to receive the water, which here serves the purposes of bathing, drinking, cooking, &c.

"10th.—At four this morning we set out by moonlight, and continued our harassing journey over lofty, craggy mountains, the road leading generally in a spiral direction over the declivities. At half-past nine we arrived at the city of Sinhing, where we were shown a very indifferent place to sleep in, which we instantly rejected, and took possession of a large house that happened to be empty, in which we remained about half an hour, when we were conducted to a commodious, two storied building, which they told us had formerly been a college. The walls of this city are in bad repair; their height may be about 20 feet, and their breadth between 12 and 14 feet. There are no embrasures, and the loop-holes are at least six feet above the ramparts.

"11th.—At ten this morning we waited on the magistrate, and were offered 28 cash for two days' supply, which we refused on account of its inadequacy; we were then presented with 40 each, and immediately after left Sinhing, and proceeded N. to N. E., through a large plain of rice ground, which lay between sterile mountains, on which groves of pine and bamboo were scattered. After passing the abovementioned plain, the country assumed a rugged, hilly appearance, but the valleys were well cultivated, producing chiefly sweet potatoes and mountain rice. In the course of the day we crossed two wooden bridges, one of them nearly half a mile in length; and passed through three towns and several villages. At five in the afternoon, having walked 20 miles, we arrived at the town of Shake-cow, situated on the banks of a river which empties into the Sí kiáng: here we saw many large junks taking in spars of various sizes.

"12th.—At eight this morning we set out from Shake-cow, and continued our progress to the N. E. on very indifferent roads, which were, in fact, nothing better than mere footways, the common mode of traveling hereabouts being by water. The country was beautifully diversified with plains, mountains, hills, and dales, all in general well cultivated, interspersed too with numerous hamlets and villas, in romantic situations; the gardens belonging to the latter appeared to be well stocked with roses, lilies, pinks, and various other ornamental flowers. At noon on halting at an eating-house to take some refreshment, we fell in with the Hainanese pugilist; the poor fellow was very glad to see us, and with perfect cordiality reminded us of his unfortunate experiment in his favorite science, and with much humor depicted his recollection of that occurrence. He informed us that he was on his way to Canton; and previous to parting, insisted on treating us to a cup of samshoo, and our acceptance of the compliment appeared to afford him much gratification."

The motley party of mariners, prisoners and pirates, had now arrived at its last stage. Cháu-king fú was the capital of the province for a long time, and still ranks next to Canton in importance; its position

near the confluence of three streams, and upon the banks of the West river, which brings all the traffic of Kwángsí going eastward past its port, combine to render it the *dépôt* for much of the trade of the western part of this province. Near the banks is a lofty building called Yueh-kiáng lau 閱江樓 erected to overlook the river, and announce the approach of official or other boats; the house itself is used as a lodging-place by officers passing up and down. On the north of the city is an extensive monastery of the Buddhists called Páu-yueh tái 寶月臺; and on its east, near the outlet of a small lake, is an immense reservoir called Yoh-lung tau 躍龍壩, used to retain the water at high tides for purposes of irrigation. East of this city the channel is compressed between a range of hills called Ling-yáng hiáh 羚羊峽, and the rapidity of the current at this point proves a formidable obstacle to boats ascending the river. The stay of the party was too short at this, or any of the places passed through, to allow more than a passing glance; we are therefore informed of little else than their personal adventures.

In the course of this day we passed through eight towns and villages, crossed three rivers and two bridges, and at five in the afternoon, after walking 25 miles, came to the city of Cháu-king, a place of considerable importance and extent, it requiring exactly an hour and fifteen minutes to traverse the suburbs only, during which time we never stopped. We waited on the governor, but were obliged to remain for an hour before we were admitted to an audience, and the interval was a scene of unceasing annoyance, the multitude surrounding us *en masse*, pestering our patience with their importunate curiosity, and incommoding us with their intrusive pressure; yet the panoramic effect was ludicrous in the extreme, and we were, on our side, as well entertained in surveying their sallow oval fronts, as they peered with half-closed eyes, in astonished gaze upon our motley group. At half-past six in the evening we were conducted to a large unoccupied house, which had been, as we supposed, at one time a printing-office, for there lay a vast quantity of wooden blocks, piled up in heaps in the different apartments. In the evening, the governor sent a quantity of rice *congee*, to the valuable amount of one Spanish dollar, which we were given to understand was to be divided without distinction between the whole of our party; but this want of personal respect appeared by no means a matter for censure, nor could we hope to receive at the hands of every person in office, such kindness as we had experienced at Shihching.

"The city of Cháu-king is very populous, and from the number of boats and vessels we saw on the river, must be a place of considerable trade. The walls were in good repair, about 30 feet thick and 35 high, built of brick and stone, but calculated, it would seem, for matchlocks and bows only, there being nothing but loop-holes in the parapet. There were also, as usual, one or two useless old guns in each gateway. At a distance of about three miles from this capital stand eight very lofty pagodas, erected in the most elevated situations, and about a quarter of a mile from each other: they can be seen a great way off in approaching from the westward. These edifices are usually met near large towns and cities, and we could somewhat calculate the proportionate size of each, by the number of pagodas in its vicinity. The houses of Cháu-king are, as usual, built of brick, and mostly two stories high. The bazars appeared abundantly supplied with all kinds of provisions, such as meat, fish, fruit, and vegetables.

"13th.—At one o'clock p. m. having received each 30 cash, we left Cháu-king, embarking in three boats, and steered east about 45 miles. The river appeared pretty deep and broad for this distance, and the country each side was much diversified, being partly high uncultivated mountains, and partly fine level plains, producing wheat and barley in abundance. We passed several large towns and villages, also several boats laden with various sorts of goods, and apparently bound to the eastward."

From Cháu-king, an easy sail carried the party to Sánshwui hien 三水縣, the western district of Kwángchau fú, whose chief town lies not far from the confluence of the Peh kiáng 北江 or North river with the West river. The márt of Sî-nán chin 西南鎮 or Sî-nán hū 西南墟 is the residence of a deputy of the district magistrate, and a town of some trade and manufactures; west of it on the river's bank is a stopping-place for the reception of officers coming to or from Canton, called Hing-tái 行臺 i. e. Traveling Tetrace. Passing on down the river the traveler comes to Kin-lí hū 金利墟, Shin-ngán sz' 神安司, and other market-towns, till he arrives at Tá-tsung 大涌, the western part of Fuhshán, from whence a short journey along the river, passing by Hiá-káu 夏浩, Hwángchuh-kí 黃竹岐 (the scene of the sad tragedy of Dec. 6th 1847), and lastly Tá-tung-káu 大通浩, near the Fá Tí, he reaches Canton.

"14th.—At a little after daylight we left the boats, and about eight the same morning arrived at the city of Sánshwui, where we remained for the night in very indifferent quarters. Here we waited on the governor, and in the hall of audience, as it is called, observed a plan of the city painted upon the walls in tolerable neatness of execution. This city appears to be of great antiquity, one-half of it at least, as we judged, being now in ruins, and the houses that remain standing in a very decayed state. The walls are in pretty good repair, about 20 feet high by 14 thick, with numerous embrasures and loopholes for small arms and bows. Here we saw a large magazine for grain: it was a quadrangular building about 350 feet each way, lined on the outside with plank, and on the whole appeared well adapted for the intended purpose. Such dépôts for corn, they now tell us, are common everywhere, yet except in this instance they have hitherto escaped our notice. In the course of this day we met several dignitaries traveling in handsome sedans made of bamboo, very light and extremely convenient; they were of various forms and sizes, and calculated for either hot or cold weather.

"15th.—At daylight this morning I observed one of the poor CochinChinese dead in his prison cage, though still chained as before; his body was quite contracted and bent almost double. 'Happy unfortunate!' thought I; 'he is relieved, poor wretch, from all his sufferings, which must have been severe, both from his apprehension of an ignominious death, and his confined situation ever since our departure from Kiungshán; for I do not believe that either he or any of the others have been once allowed to quit their bamboo prisons from that period upon any occasion whatever.' At one o'clock, p. m., having each received 30 cash we embarked in boats, and continued our course to the eastward; the river is here pretty broad, and the country on each side, level and extremely well cultivated, producing wheat, rice, and barley. In the course of this day we passed many large rafts of pine-spars, likewise num.

bers of boats of various forms and sizes, going both up and down the river. At half-past five we passed Sinán chin, a town on the bank of the river, containing, they say, 150,000 inhabitants; and from the number of vessels we saw here loading, it must be a place of great trade and consequence. Most of the houses in Sinán are two stories high, with small balconies painted green, which give them a neat and cheerful appearance.

"16th.—We continued steering this day from E. to N. N. E. The country each side was low, level, and in a high state of cultivation, studded, as far as the eye could reach, with towns, villages, and hamlets. The boats and rafts of pine-spars became more numerous every mile we advanced: some of the latter were several hundred yards in length, and frequently extended nearly quite across the river. Many of these spars were large enough for the lower masts of a ship of a thousand tons burden. At eight this morning, we entered the city of Fuhshán, which is a place of astonishing magnitude and population, and is said to contain a million of inhabitants, and this number, is not, in my opinion, exaggerated. It took us exactly eight hours and a half to pass through it from west to east. The houses are built of brick, and mostly two stories high, having neat little balconies, which being often filled with flower-pots and evergreens, formed a pleasing *coup d'œil*: many of the houses were furnished with glass windows, and in many other respects bore a strong resemblance to European dwellings.

"The streets resounded with the clatter and noise of numerous artificers and mechanics; indeed, the general bustle and activity that prevails in Fuhshan clearly denote its being a city of very great trade and commercial importance. Here the river, for many miles, was covered with boats of various descriptions, only a passage in the middle just sufficient for two boats to go abreast being left open. At half-past four we passed its easternmost skirts or suburbs, and at five in the evening had the pleasure to descry the British flag waving proudly over the English factory at Canton. The pleasing sight diffused a general joy and satisfaction through the party; we now consoled ourselves with the hopes of some peace and rest, of which we stood much in need, for latterly most of us had endured great pain and inconvenience from our limbs becoming stiff and sore.

"At a little before six we landed abreast of the French hong, and waited on Mr. Drummond, the chief supercargo of the East India Company, to report our arrival and loss of the vessel, and such circumstances of our unfortunate expedition as it was necessary he should be informed of. As for myself, I preferred living with my friend Mr. Berry, who had the goodness to offer me a room in his house, where every comfort of life was most generously provided.

"Since our departure from Mwan chau, it may be mentioned, by way of recapitulation, that we passed through two hundred and fifty-six towns and villages, and twenty walled cities.

"Canton, February 17th, 1820."

The journey of 32 days from Sui-wan hien to Canton described in the foregoing itinerary was taken through a very fertile and populous region, and the treatment received by the crew of the *Friendship* from the hands of officers and people during the route is creditable to their humanity. The crews of the *Bee*, captain Warden, lost in 1832; of the *Sunda* in 1839; and of other ships on this coast, including that of the war steamer *Madagascar* lost in time of hostilities, received kind treatment, and if they had enjoyed as good means of communication as were possessed in this case, their intercourse would probably have been equally frank.

ART. II. *Notice of the Chi-shing Pien Nien-shi Ki, or Annals and Genealogy of the Most Holy Sage, with a translation of the Preface of the editor K'ung Cháu-hwán, a member of the Confucian family.*

THE notices of Confucius, given in former volumes of the Repository,* may have created in the minds of others, as they have in our own, a strong desire to become more intimately acquainted with the history, the principles, and the actions of that man, who has been placed on a parity with heaven, who with heaven and earth forms a trinity, and to whom, as God, the emperor of China, with all his ministers and all the magistrates of this people, pay divine homage. For the study of the life and times of this deified mortal, we know of no work that affords us so good an introduction as this one. The whole title is *Chi-shing Pien Nien-shi Ki*, 至聖編年世紀, "Annals and Genealogy of the most Holy Sage," 12 vols., small octavo. It was first published about a century ago, in the early part of the reign of the emperor Kienlung. The editor, K'ung Cháu-hwán 孔昭煥, was a descendant of the sage in the seventy-first generation, and bore the hereditary title of Grand Duke. Its authors were Messrs. Lí Sungting 李松亭 and Hwáng Hiáfung 黃曉峯, both men of talents and erudition. Each of these individuals prepared a preface, in which they have given us, in detail, an account of the means they enjoyed and their advantages for performing their task; and they have doubtless brought together, in their Annals, all the important facts that bear on the subject. The editor makes honorable mention of the authors in his Preface, which we here introduce.

Preface to the Annals by K'ung Cháu-hwán.

"To adore heaven and reverence his ancestors is man's chief end: hence every one, from the son of heaven to the common people, must be careful always to observe this, and unceasingly offer the appropriate sacrifices; especially must this be done by us whose Ancestor and Heaven are one.

"Endowed by heaven with virtue and holiness, from his birth he received the doctrines of the ancient sages, and transmitted them to the ten thousand generations of those who were to follow him; so that emperors, kings, ministers, magistrates, scholars, and people, by employing these doctrines in the government of the empire, can govern it perfectly; by employing them in the regulation of families, can regulate them completely; and by employing them in the cultivation of personal virtue, can carry it to perfection.

* Notices of Confucius are to be found in the former volumes of the Repository: see Vol. I. pp. 262, 438, 502; Vol. III. p. 99; Vol. VI. p. 445; Vol. X. pp. 614, 646; and Vol. XI. p. 411.

"Accordingly, from the glorious Hân dynasty downwards, the emperors and kings have never ceased to increase their reverence and homage: some have offered to him the highest sacrifices, and granted hereditary titles to his descendants; some have established schools, and appointed officers for the instruction of his family; some have gathered its members, and entertained them with feasts; others of the emperors have condescended to come in person to our villa; and others have prepared ceremonial utensils to adorn the tomb and the temples of our ancestor. As to posthumous titles, royal robes and diadems, armorial ensigns, music and dances, sceptres and embroidered vestments, &c., the more remote the period, the more abundant these; so that now, in the present dynasty, the imperial ordinances, decreed for the purpose of paying reverence and homage to our ancestor, far exceed those of all former dynasties, and are such as never existed in all antiquity. The high ministers of state and the men of distinguished learning, who have done him reverence and homage, have likewise become more and more numerous in each succeeding generation.

"One of the sage's own pupils, Tsai Yü, used to say, The excellent qualities (the talents and virtues) of his master far exceeded those of the ancient sovereigns Yau and Shun. Another of his disciples, Tsz' Kung, used to remark, Of human beings born, there never was his like. Yüjoh also used to say, His master surpassed all of his kind, and was the chiefest of his race. After the death of our ancestor, this disciple Yüjoh collected the "Conversations" of his master regarding the kingdoms of Lü and Tsai, and also his "Family Sayings." Another disciple, the philosopher Tsang, compiled (or wrote from what his master had taught him) the "Treatise on Filial Duty" and the "Superior Lessons."

"By recording his sayings in this way, his disciples manifested their profound reverence for their master. After this Tsz'sz', of the third generation of our ancestors, compiled [in like manner] the "Due Medium." Tsz' Yü, of the ninth generation, compiled the "Confucian Assemblies." Tsz' Kwoh of the eleventh generation, wrote a commentary on the "Dialogues" of the sage, and also "Memoirs on the Book of Records," and on the "Treatise about Filial Duty." Wankü, of the twentieth generation, wrote five and twenty books [on various subjects]. Chungtah, of the thirty-second generation, compiled and edited the work called "The True Meaning of the Five Classics."

"Besides these, our ancestor Tingkwáng wrote the "Genealogy of the Civic King," "Miscellaneous Records of our Eastern House," "Important Selections from the Confucian Hall," "Confucian Annals," "True Record of the Sage," &c. These works have all been prepared by us, his descendants, in order to pay reverence and homage to our holy ancestor, and to reveal and make manifest the great doctrines which he taught.

"Since the time when Ngái, the duke of Lü, wrote his "Eulogy," in praise of the sage, and Lungmun edited his "History," a part of the Records of Illustrious Families, all the philosophers and authors, who have risen in successive generations, have done him reverence, and very many have

written commentaries on, and edited his works. Among this great number of editors and authors, there must have been a diversity in the traditions and reports which they obtained in their researches, and consequently a diversity in their records. Each, entertaining his own views and opinions, it were to be expected that there would be some, who, by yielding too easily to false reports, would misrepresent or malign his character. From all such our holy ancestor could receive no harm. Even while the sage was alive, an instance of this malignity occurred in the person of one Shuh-suen Wú-shuh; but Twán-muh, a disciple of our ancestor, deemed him unworthy of notice, confident that his hatred would recoil upon himself and prove his utter ruin. How much more hopeless is the case of those maligners who have risen up in later times. The more modern commentators and authors who have made our ancestor the subject of their discourses, are very numerous; but having exhibited a great diversity of sentiment and method in this writing, they need not here be brought into notice, nor their works enumerated in detail.

"Suffice it to say, the Genealogy of our family, written by Sz'má T'ien, that by Wángsuh, and that by Hung Hingtai, all closed with the sage, and contained no notices of the generations that came after him. The Memoir written by Hwáng Kungchi brought down the history to the forty-second generation. A supplementary work, giving the Genealogies of K'uehli, continued them on to the forty-ninth generation. The Memoirs of his disciples contained in the Historical Records, and the list of pupils given by Ching Yuen, are limited to those who attended on the instructions of the sage, and do not embrace notices of any others.

In the work called The Annals and Genealogy of the Most Holy Sage, extending from his birth to his death, and from one generation to another, even till the present time, everything is duly recorded. There is no other work like it. In this are contained also notices of all his disciples. Its authors were Messrs. Li and Hwáng. The first was also called Chieh, and styled Sungting, a native of Wú-liú in Kiáng-tsú. Having been an assistant editor in preparing a large collection of books, maps, and drawings, both ancient and modern, and having extensively read works on history, he was well fitted for this task. The second was otherwise called Ching, and styled Hiaufung. He was a fellow-student of Li's, from his youth devoted to books, and was early distinguished for his learning. Both occupied many tens of years in diligent research, examined tens of thousands of volumes, and accomplished their task with indefatigable and long continued zeal and efforts, sparing neither time nor strength.

"It was in a certain year, denoted yin-suk in the cycle of sixty, while my father was yet alive, that these gentlemen, Messrs. Li and Hwáng, sent him several volumes of their new work, to prepare for it a preface. On the perusal thereof he was exceedingly delighted with the work, and wished to have it published, but in consequence of its being unfinished, this was not done. Six years afterwards, one of the gentlemen, Mr. Li, brought me a complete copy at K'uehli. On looking it over, I was exceedingly taken with it:

and though but a youth, and fearful lest I might not be able to perform my task, yet I dared not leave unessayed the work which my father wished to accomplish. And not I alone was pleased; but of the descendants of the sage there was not one in our whole family, who after having seen the work, did not leap for joy, and desire that it might be completed and published. Nor do our own family, the descendants of the sage, alone desire the completion of this work; I know that all the men in the empire, who have read the writings of the most holy Sage, will, on beholding this new work, inexpressibly rejoice. And why? Because in all the empire there is not one who does not reverence the most holy Sage. For from remote antiquity to the present time, although the emperors and kings in offering their praises and homage, and the scholars and common people in expressing their profound adoration, have paid homage to the most holy Sage in a diversity of ways, yet they have all done it with one heart. How then can it be said that the homage and adoration paid by authors proceeds from a heart differing from that of all other people in the empire?

Tsz'kung of old said, It were as impossible to equal my master, as it is to scale the heavens with a ladder. In the *Due Medium* it is said, The doctrines of the sage, in sublimity tower aloft to the heavens. Among the expressions of praise and reverence, uttered by men of more modern times, are these, "He is equal to heaven" (on parity with heaven); "He is triune with heaven" (i. e. heaven, earth, and Confucius form a trinity); "He is the same as heaven;" thus, according to these expressions, our holy ancestor was Heaven. Hence I said, "He and heaven are one;" and "To reverence our ancestor is to adore heaven." If, then, in all the empire, there be none who do not reverence their own ancestors and adore heaven: how much more should this be done by us who are the descendants of the sage! Thus far is my preface."

The Confucian editor, in the foregoing preface, has claimed for his great ancestor, honors supreme and divine;—with what justice need not be said to a Christian reader, for our present purpose is only to note what are the views entertained, and actions exhibited, by the Chinese. The editor is very explicit in his statements, laying it down as a fundamental principle—one to which the whole Confucian school, nay, all China will heartily subscribe—that *it is man's chief end to adore heaven and reverence his ancestors*. It has been remarked, as a religious dogma of the Chinese, that "like must worship like." How far practice accords with this theory we are not able to say. By law and immemorial usage, the "son of heaven," the emperor, must worship heaven; the same honor and the same reverence which he pays to heaven he must pay to his ancestors. More than this is required: according to the Ritual adopted by the monarchs of the ruling dynasty, heaven, earth, and ancestors, are placed on a parity, as those to whom equal and the highest religious worship are due. Our editor

K'ung Ch'üehwán adopts this as a general principle; and then, assuming that his great ancestor, Confucius, *yü tien wei yih* 與天爲一, "is one with heaven," claims for him the highest religious worship; placing the sage on an equality with Heaven and Earth, he claims and urges, in behalf of the deified man, the same reverence and homage that the monarchs pay to heaven and earth.

Every member of the Confucian school—and we ought to say, perhaps, every child in China,—excepting the few whose parents have embraced Christianity, is taught to worship his *own* ancestors. "Like must worship like." But to the deified philosopher, not only must all his descendants pay religious worship; but this must also be done—and is done — by the emperor, his ministers, and all his deputies. In every one of the 1500 districts in the empire, there is a temple dedicated to Confucius, in each of which in spring and autumn, the local magistrates must offer prayers and sacrifices, such as are offered to heaven and earth. On these occasions, we have seen a bullock, with goats, pigs, &c., &c., duly prepared, laid before the altars; the magistrates then, with great formality, performed their devotions, kneeling, bowing, and rehearsing their prayers; these ended, they retired, and "the great sacrifices," the bullock, &c., were removed and cut to pieces and distributed for the benefit of those who live in or about the temple. Thus annually, on these two state occasions, the "shepherds of the people" go forth and lead on the devotions; and in their official capacities, offer to a deified mortal that worship which is due only to Jehovah. They honor the man, not as mere man, but they honor him as a god; as they honor Heaven, so they honor Confucius—worshiping them both as divine beings.

Throughout all this land, the members of every clan and of every family, so far as they are able, perform in a similar manner their devotions, offering at the tombs and in the temples of their ancestors religious worship. *Like must worship like.* No matter how poor, all must perform this divine service; in the language of our Confucian editor, "every one, from the son of heaven to the common people, must be careful always to observe this, and unceasingly [offer to their deified ancestors] the appropriate sacrifices."

One fact more must be noticed here. Children are trained up in China to worship this deified mortal. It is not merely his manes, or the dust of his mortal body that they worship, nor is it merely his ghost or his spirit; but it is *Confucius himself*, as they fancy, that person who once lived and taught and wrote, and who is now elevated *pei tien* 配天 "to pair with heaven;" it is that deified mortal the

children are here trained up to reverence and adore. When they repair to school to study the writings of the sage, they are there required to pay him religious homage. Men may call it what they please—*sage-worship*, *hero-worship*, *demonolatry*, *pneumatolatry*, or aught else; the thing itself remains. That thing is the *offering of religious homage* to a deified mortal, which we believe to be IDOLATRY, than which no sin can be more heinous in the sight of a jealous God, and in China none is more common, more universal.

This is Confucianism; and in thus elevating men to the rank of gods, and worshipping them as gods—even as they worship heaven, their *Shángti*, their high ruler—the literati of China and all the people glory. The emperors, it is true, have tried to monopolize the worship of heaven, and have declared it treason for the people to perform this high service. Still they sometimes do it; and, like their rulers, pray to heaven and to earth. And they glory in this. They glory in multiplying their prayers and their sacrifices, and in their encroachment on the imperial prerogative.

In this they do not, indeed, differ very greatly from other idolatrous nations, for it is characteristic of human nature, when it has placed other gods before the True One, first to deify his works in the firmament above, and the earth beneath; and then, falling a step lower, to impersonate its own lusts and appetites in setting up for gods men and women of like passions with itself, whom it trusts to and petitions for favors; but the Chinese exhibit their idolatry divested of all the imaginative, artistic, and poetical, embellishments which rendered it so bewitching to the minds and senses of the old Greeks, Egyptians, and other pagan nations of the West, and reduced to the cold formality, heartless observances, and jejune nonsense, well befitting such vacuities. If it had not been for the natural feeling infused into the public faith by the ancestral worship, we sometimes think the Chinese character and nation would long ago have sunk to a level with the savages of Siberia; if it had not been for the consonance of the teachings of the school of Confucius, with this powerful impulse of human nature, we dare say his name would never have been exalted in the Chinese pantheon to an equality with heaven. For investigating this influence in connection with his writings, the work here briefly noticed is well adapted.

ART. III *Memoir of the Rev. David Abeel, D. D., late missionary to China. By his nephew, Rev. G. R. Williamson. New York, R. Carter, 1845. Pp. 315.*

THE best records of a good man's life are not usually written in his memoir, nor the list of his worthy acts recited in his epitaph; the former are oftenest inscribed in the cherished recollections of his friends, and the latter made known most satisfactorily by those who rise up and call him blessed for the good deeds or kind feeling they knew of him. To such persons a biography can not be too minute, for they love to dwell upon every trait of character, hear of every act performed, and learn all the particulars of one whom they would gladly live with over again; while to those who read the pages with no such halo cast around them, they frequently appear rather dry and uninteresting. It is no easy art, therefore, to write a good biography, even if the subject be worthy of one: for the first class of readers prefer the minuter traits of the character and the private actions of their friend to be depicted in all the warmth and vividness of their own pleasing associations; while these possess less interest to general readers who look for notices, facts, or descriptions of men, characters, or scenes, that will repay them for perusal. The peculiar department of the biographer is not unlike that of the portrait painter, and his performance pleases most when it depicts the lineaments of the mind of his subject most accurately, and leads every reader who knew the original to say, "That is a good portraiture of the man; we almost see him living before us."

Amidst the scores of biographies which yearly issue from the press, few come up to the highest style of such works, and among them we think the present volume must be reckoned, for it makes us but partially acquainted with the mind and heart of Dr. Abeel, nor contains much information respecting the varied scenes of labor where he spent most of his days. In a Prefatory Note, Mr. Williamson tells us that his labors were confined chiefly to arranging the Journal, Diary, and Correspondence of his uncle, and that he could not collect his letters spread over most parts of the globe, nor did he know "those little facts and incidents of life which often develop the character in its most delightful aspects, and which can only be known by constant personal intercourse." In this case, therefore, we think it would have been desirable to have waited until he could collect part of his

correspondence, and supplied his lack of acquaintance with the "little facts and incidents" from the knowledge of Dr. Abeel's associates. We are not complaining because he did not know these things, but the memoir would have been far more valuable if he had collected them as far as he could do, and inserted some portions of a correspondence which was so widely scattered, and which we doubt not would have been cheerfully contributed for the purpose. Yet however much we should have rejoiced at seeing a full delineation of Dr. Abeel's heart and intellect—his whole inner man—and an account of his services in the cause of missions, a brief notice of the leading events in his life is all that we can give in the limits of an article.

DAVID ABEEL was born June 12th, 1804, in the city of New Brunswick, New Jersey. His family was originally from Amsterdam, Holland, and its members are now widely scattered over the Union. His father was an officer in the navy during the Revolution, and was so distinguished for his bravery in several actions as to receive the special thanks of Congress. His mother, Jane Hassert, was a lady "possessed of deep piety, great benevolence of character, and gentleness of spirit." Their son was in his youth, "characterized by great vivacity of spirit, a depth of generous feeling, a high sense of worldly honor, and a remarkable devotion to friends and friendships." At the age of fifteen, he sought admission into the Military Academy at West Point, but withdrew his application on account of the large number who had previously applied, and turned his attention to the study of medicine for about a year.

At this time, when about seventeen years of age, his attention was seriously arrested by religious truth. In those hours of anxious inquiry, he resorted for instruction to the venerable Dr. Livingston, and after a long season of distress and darkness, hope dawned upon his soul; and those traits of Christian character began to be developed which marked his whole subsequent life. He took a high position in regard to duty and self-consecration to God and the welfare of man, which he well maintained to the end; and after due consideration devoted himself to the work of the ministry. Accordingly, in 1823 he entered the Theological Seminary at New Brunswick, and completed his course there in April, 1826. On the 20th of the same month he was licensed to preach, and during the next month, received his commission as a pastor in Athens, Greene Co., New York, where he continued two years and a half, laboring in season and out of season, with considerable success.

One extract given from a journal kept during this period refers to

the case of an old man nearly seventy years of age, who had given up all hope of eternal happiness, and who fully believed and expected to experience the bitter pangs of eternal death, but who was utterly insensible to the dreadful prospect, and would make no effort to escape the consequences of his sin. This man's remarks greatly affected Mr. Abeel, and we have heard him relate the conversation with a vividness and particularity, corresponding to the impression it was calculated to produce—a far greater one than his own record at the time would indicate. Other extracts are given by his biographer, showing how abundant were his labors in preaching, visiting, and praying with the people of his flock, so great that we are not surprised to learn, that at the conclusion of the first two years, he was obliged to leave them, and seek health and relief for body and mind in a change of air and scene.

In Nov. 1828, he sailed for St. John's, one of the Danish West Indian islands, to recruit his energies, and with the expectation of preaching as he found opportunity. The inhabitants had had no regular preaching for thirty-six years, but the government prohibited him exercising his spiritual calling, and after holding services for two months he was forbid to continue the meetings, though his hearers were more anxious than ever to hear him. He therefore returned to New York in Aug. 1829, and soon after a proposition was made to him to go to China as chaplain to the seamen frequenting the port of Canton, under the patronage of the American Seamen's Friend Society, with the understanding that he was to leave their service in a year to enter that of the American Board for the purpose of exploring the islands and countries in Eastern Asia, to ascertain the best positions for establishing missionary stations. Less than a month was allowed him to decide on the proposition and prepare for the voyage, but this, in his state of mind and previous consideration of the subject of missions in relation to personal service, was quite long enough, and he was soon ready. He sailed for Canton, Oct. 14th, 1829, in the ship *Roman*, in company with Rev. E. C. Bridgman and others, and reached his field of labor Feb. 25th, 1830, where he and his associate were cordially welcomed by Dr. Morrison; they were the first fellow-laborers in the cause of missions in China he had seen since Dr. Milne's departure in 1814. The impressions made upon Mr. Abeel on landing are such as often arise to the reflective mind under such circumstances.

"Pitiable, miserable beings! I can scarcely reconcile the idea to my mind that the persons whom I daily see are the pagans of whom I have thought and read and heard so much, and for whom I have joined God's people in so

many petitions. Bone of our bone and flesh of our flesh, with features, actions, intellect, feelings, like our own—so similar that they remind me of Christian friends whom they resemble—and yet in gross darkness; having no God, and without a knowledge of the blessed Redeemer, though under the same necessity of knowledge with Christians; bound to the same eternal destiny, with no other season of preparation than the present; withering under the same infirmities, and daily dropping into the grave: my heart melts with tenderness at the thought of them.”

Such feelings towards the Chinese led him to devote his powers entirely to his chaplaincy, and though the novelty of the undertaking led some shipmasters to look upon it as a useless work to preach to sailors, there were many encouragements, and when he closed his term of service in December, 1830, he felt the attempt had not been wholly in vain. Some years afterward he had a gratifying reward of his faithfulness in the declaration made by a sailor at a public meeting in the United States that he was recalled to a sense of sin while at Whampoa, and led to reform from hearing the pointed admonitions of Mr. Abeel. Such tokens of the Divine approbation were his highest pleasures, and to obtain them, his supreme desire.

A free passage having been offered him to Angier by Capt. Drummond of the H. C. S. Castle Huntly, he sailed for Java, from whence he intended to proceed on his tour of exploration. His services as chaplain on board this fine ship were favored by “the advice, the cooperation, and the prayers of the commander,” and a part of every day was spent among the crew. He reached Batavia from Angier, Jan. 20th, 1831, and found a home in the family of Rev. Mr. Medhurst, who also greatly aided him in his inquiries into the spiritual condition and wants of the Chinese and Malays. They took short excursions into the country, as well as made constant visits to the bazaars of the town itself, everywhere ascertaining the deplorable bigotry, ignorance, and wickedness of the natives, all which were so many strong arguments in Mr. Abeel’s mind for greater efforts in their behalf. Much of his time was spent in studying the Amoy dialect of the Chinese language, without a knowledge of which he could not expect to exert a lasting influence over the colonists who resort to the Archipelago, most of whom come from Fuhkien.

He proceeded from Java to Singapore in June, 1831, where he found the Rev. Jacob Tomlin about proceeding to Siam to rejoin Mr. Gutzlaff, and immediately determined to accompany him in an Arab vessel soon to sail; they reached Bangkok, July 2d, and found that Mr. G. had left for China. They labored with much encouragement, both among the Chinese and Siamese until January, 1832, when

ill health and other considerations compelled them both to leave the country. During their residence, they distributed tracts and medicines to a large extent, and met with little or no opposition from either ruler, priest or people. The Portuguese consul in Siam at that time, Sr. Carlos de Silveira, though a Romanist, exerted a powerful influence with the government in favor of the mission until his departure in 1834, and declared his determination to uphold these efforts to diffuse Christianity with all the powers at his command: this decided stand at that early day had much to do with even the existence of the mission, and consequently with its subsequent encouraging growth. How much the favor with which the efforts to disseminate Christianity in that country have been regarded by its rulers, may be owing to Mr. Abeel's personal labors, can not be said, for no appropriation of work and rewards can be made; but the opinion of Dr. Anderson given on page 288, that the impression he made was singularly happy, is very just. "It was hard even for prejudiced and bigoted pagans to resist the impression, notwithstanding his imperfect use of their language, that his aim was to do them good; and the grace of God had taught him that the secret of missionary success is in preaching Christ."

On returning to the Straits, Mr. Abeel resumed his labors as his strength and health were restored, recruiting his energies by a trip to Malacca in February. Feeling the necessity of reoccupying the station at Bangkok until some assistance should arrive, he returned there in May, and felt himself amply rewarded by the encouragement he met with in affording relief to the diseased, and instruction to the ignorant. He had access to the leading men of the nation, one of whom, Prince Chow Fah, made an engagement to receive his instruction in English every other day, and to furnish him with a teacher in Siamese the alternate day. This nobleman has since become better known for his enterprising efforts to benefit and elevate his people in Western arts and knowledge, but he is still halting between idolatry and Christianity. After prosecuting these labors for nearly six months, Mr. Abeel felt they must be suspended, or he be laid in the grave, and he accordingly made arrangements for committing the care of the few persons who regularly attended Christian services to a native until some missionary arrived. His words in view of separation express the feelings of his heart:—

"Oct. 14th. Since the commencement of our Sabbath service, I have not seen such thoughtful attention as was apparent towards the close of this morning's exhortation. The Spirit of the living Savior

was doubtless with us, and the hearts of many, I sincerely believe, felt his sacred presence. Again the sadness of separation came over my spirit, and again I commended this little band to the Shepherd and Bishop of souls. The more we labor with the heathen, the more we see the necessity of laboring with our own hearts. It is difficult to say which is the most painful, to toil on with no encouragement, or to leave unaccomplished the most encouraging labors. To labor with persevering patience, expectation, and prayers, is not sufficient, at least for the comfort of the instrument; he must learn to have his spirit so attuned that the animating strain, 'I can do all things through Christ which strengtheneth me,' may allow of the interlude, 'Not my will, but Thine be done.'

A short account of the position and prospects of the mission at Siam at this time is given by Mr. Abeel himself in Vol. I. of the *Repository*, page 466, to which we refer. On his return to Singapore in November, he was immediately called upon to assist and supply the place of the Rev. Mr. Burn, the chaplain, who was then ill, and who died Jan. 17th, 1833; and finding that the exertion did not tax his powers too much he continued his ministrations, preaching twice on the Sabbath and once a week, besides attending to the study of the Chinese and Malay languages, and distributing books to those speaking them. Some of his communications during this period are given in the *Memoir* for the purpose of showing his growth in grace, his increasing acquaintance with his own heart, and his strengthening purpose to do all he could to "be the instrument of placing one of the many crowns upon the brow of his glorified Redeemer Christ." Possessing such a spirit (for the desire for it evidently showed the possession), we are prepared to learn that his preaching after the death of Mr. Burn was blessed to the conversion of several persons in Singapore. He occupied the pulpit there for five months, when a recurrence of the same symptoms of mental and bodily weakness, resulting from chronic dyspepsia, compelled him to seek another change of air and scene. One extract from his diary made during this period contains a train of thought well fitted to encourage the minister of Christ when laboring without seeing any success.

"Have enjoyed some impression of my relation to the Savior, and dependence upon him as a co-worker, 'a star in his right hand.' With what encouraging perseverance we can preach, when we remember what we are, *instruments in Christ's hand*—what our object is, *His glory*—how that object can be promoted, *by His power*—who is principally concerned in its promotion, *Himself*—what he has promised in regard to our labors, 'My word shall not

return unto me void,'—and in what light God in mercy regards us, if faithful, 'We are unto God a sweet savor of Christ, in them that are saved and in them *that perish*.' Such views compose and sustain the mind, when our work appears to be hindered by those events which are beyond our control. With such things our instrumentality has nothing to do, and in regard to them we have nothing to say or think. Whatever may be effected through effort or prayer, it is our duty to attempt; but when our vigorous efforts and most importunate prayers are unsuccessful, it would be sinful to despond or imagine we may not be acceptable, though Israel be not gathered, as though every purpose of Infinity was found to square with our views and wishes."

Feeling that his mission was to all, Mr. Abeel published an address while in the East, entitled *To the Bachelors of India*, By a Bachelor, in which he endeavored, with his accustomed earnestness and plainness to show the dreadful consequences both in time and eternity, of the illicit connections so common between foreigners and the native females; reviewing the arguments put forward in their favor, and showing their weakness and sinfulness, concluding his remarks by urging every one implicated in such habits, immediately to abandon the degrading connection. We have room for only one extract, showing the general character of the pamphlet.

"We know the assimilation of mind to the objects of its daily contemplation, and especially when these objects are regarded with the least complacency. When passion gains a triumphant ascendancy over the dictates of reason, the influence of refinement, the restraints of relationship, and the voice of conscience; farewell to all that ennobles and moralizes the soul. Its effects are well described by an approved writer: 'However it be accounted for, the criminal commerce of the sexes corrupts and depraves the mind and moral character, more than any single species of vice whatever. That ready perception of guilt, that prompt and decisive resolution against it which constitutes a virtuous character, is seldom found in persons addicted to these indulgences. They prepare an easy admission for every sin that seeks it. They are in low life, usually the first stage in men's progress to the most desperate villainies; and in high life, to that lamentable dissoluteness of principle, which manifests itself in a profligacy of public conduct, and a contempt of the obligations of religion. To this must be added the putrefactive influence of impurity itself; which as a pestilence through the body, diffuses mortification and rottenness throughout the soul, and converts it into a mere *mass of death and corruption*.' That this is true, who can deny. If not, whence that aversion to mingling with virtuous society? Whence that dread of confronting respectable and refined females? Whence that fatal abandonment of all the restraints of education and conscience? How many have landed on these shores, with principles of honor and purity, which spurned the thought of such a base and immoral alliance. How soon, alas! have these very persons become familiarized with every cause of previous disgust, and

so completely infatuated and lost to virtue, as to smile at the delicacy of the conscientious new-comer, and even condemn his *ultra* scrupulousity. But this is not all. The gangrene has infected the whole soul, and everything that can arrest its progress is carefully avoided. The very crime becomes an argument for a separation from every scene and object designed to benefit the heart. Some, who once appeared to the world to run well in the Christian race, have halted in their course. Others whose consciences were formerly faithful to their charge, have dismissed their *groundless fears*. Many who were once regular in their attendance upon public worship, are seldom seen where their peace might be disturbed. The society of the good becomes irksome, and is gradually and at last totally avoided. Retirement is supportable only when the mind is diverted from acting upon itself. The companionship of those who are living the same life furnishes a draft the most lethean, for the time, and as might be expected is frequently sought. Oh! it is a downward course, and the heart of many a fond parent would bleed, if they could follow the object of their hopes and prayers to this demoralizing region. Though they may have sighed at the cause of the evil, they little suspect its deplorable influence upon the heart and life."

He left Singapore May 25th, 1833, in the ship *Cambridge* (the same vessel, then called the *Chesapeake*, that was afterwards purchased by the Chinese), and reached England Oct. 21st, with health much strengthened by the voyage, and mind refreshed by the rest of shipboard. One of his fellow-passengers, Mr. Loch, since deceased at Singapore, was led to examine his hopes for heaven by the remarks and conduct of Mr. Abeel, and ever afterwards showed by his life the reality of the change in his soul. On arriving in London, Mr. A. found a home in the family of Rev. Dr. A. Reed of Hackney, through whose kindness he became acquainted with a large number of Christian friends, among whom he endeavored to diffuse more information and excite a greater zeal for missions. By the advice of the Committee of the Society in America, he visited the Continent for the same purpose, and especially Holland, where he hoped to form some kind of connection with the churches to coöperate with the Reformed Dutch Church in America in regard to foreign missions in the Archipelago, but his efforts did not result to his satisfaction. While in England he made an address at the anniversary of the Bible Society, in which he gave some notices of his life in Asia. In this speech, under the similitude of a companion, he spoke of the Bible, how it had gone before him and prepared the way for his reception, how it went with him to guide, to cheer, to reprove, and to strengthen him in his labors at home and abroad, and how he thought this companion would be willing to accompany others too if they would take him. The allegory was well sustained, and gave much pleasure.

The pleasures of these trips were increased by meeting Mr. C. W. King in England, with whom he had passed many agreeable hours in China, and with whom he now visited many places and persons. In September, 1834, Mr. Abeel reached New York, and enjoyed the happiness of a reunion with his friends, all thankful too, that his health had been improved since leaving Singapore.

He remained in the United States upwards of four years, during which time he exerted a greater influence in behalf of missions in this part of the world, and diffused more information respecting them in the United States than had before been done by any individual. In 1834, he published a duodecimo volume of 378 pages in furtherance of the same object, called "Journal of a Residence in China and the Neighboring Countries," which contained the outlines of his labors during his absence of five years, and notices of the populous regions of Chin-India, through which the triumphs of the Gospel were yet to be extended. The work was reprinted in England, and reached a second edition in 1836; it served to embody the principal facts he wished to communicate on the subject, and was found eminently useful as an accompaniment to his addresses. It has since been superseded by more complete works, and is now mainly interesting for the spirit of religious feeling which glows on every page, and which compels the reader to regard the spiritual interests of the nations it describes as of paramount importance. Just before his departure from New York in 1838, he published another small volume, called *The Missionary Convention at Jerusalem*, in which the leading objections urged against foreign missions are answered, and the chief arguments in their favor are brought forward, by various persons of different nations and professions supposed to be present at a General Convention on Mt. Zion. No one was better fitted for showing the unsoundness of every reason that can be urged for not fulfilling the Savior's last command, than its author, and the *candid inquirer* will find his doubts dispelled by a perusal of its pages. A volume of sermons on the subject of missions was contemplated by him, but only two or three detached ones were printed. From one of these, entitled *The Missionary Fortified against Trials*, preached Nov. 23d, 1834, to a company about leaving for Africa, we extract a few sentences.

"I know of no life more desirable than that of a devoted missionary. Take from him the world, with all its fascinations and cares, and you have deprived him of nothing, you have done him a favor, you have placed him in a condition somewhat similar to that of the glorified spirits. Just so far as every thing earthly is removed from his heart, so far is the channel of his warm

affections to God cleared of its obstructions, and widened and deepened, while the tide of his love flows freely forth, and the river of God's pleasure rolls back, in its fullness, on his delighted soul.

"Fix your eye upon that gracious Redeemer, and never turn it away. Remember you go on his errand; he has sent you. Animating truth! the enterprise is not ours. Let those who denominate a world's conversion a wild scheme, remember who devised it. Let those who look upon missionaries as enthusiasts, reflect whose command has made them such. Let those who believe the nations can never be evangelized, consider whose power and veracity their incredulity sets at defiance. While Jesus has died to redeem the world—while the sceptre of the universe, and the throne of all hearts are in his hands—while the angels are his servants, and the devils are beneath his feet—while all power in heaven and earth are his, and his for this express purpose—'for he must reign until all enemies are put under his feet'—then who has the privilege of prosecuting his work with assurance and delight, if the missionary of Christ have not?"

During the period of his sojourn in America, he twice made arrangements for sailing, but a sudden access of sickness prevented, and he was obliged to remain longer to recruit; on one occasion going to St. Thomas in the West Indies, and on another to Charleston, S. C. Even when he finally left his friends, it was against the advice of his physicians. He sailed Oct. 17th, 1838, in the ship *Morrison*, in company with Rev. S. R. Brown and Mr. B. P. Keasberry and their wives, a free passage being given the whole company by her owners, Messrs. Olyphant & Co.; this was also done when he first sailed; they reached Macao, Feb. 20th, 1839. Soon after his arrival in Canton, he was seized with one of those attacks of extreme prostration and violent action of the heart, to which he had long been subject. On this occasion he observed to a Christian brother, "That the certain knowledge that in fifteen minutes he should pass into eternity would not agitate him in the least." To one unacquainted with the character of Mr. Abeel, such an assertion might seem presumptuous. But no self-confidence, no inconsiderateness, mingled with his feelings. He had long lived with the eternal world in immediate prospect, and shaped his course in this in reference to it. He knew in whom he had believed, and everything concerning his exit from this life of labor and self denial in the service of Christ, to that of reward and full fruition in the future, had been committed to Him who doeth all things well.

During the next two years, most of which he spent at Macao in comparative health he was enabled to attend to the Fuhkien dialect of the Chinese language with more regularity than at any previous time, while

awaiting the result of the war with England. The Memoir contains many pages of extracts from his journal kept during the war, the progress of which he watched with great attention, believing that it was to be the means in the hands of God for opening China. He thus speaks of his health and studies under date of Nov. 20th, 1839.

"O how time flies! Summer gone, autumn gone, the greater part, and probably by far the best part of life gone. Greatly blessed in health; all would be well, morally and physically, were it not for the heart. Its thumping, and aching, and sinning, will soon be over, which ought to satisfy me. Lately I have been able to sympathize more with the feelings I have heard you express. The farther I advance in the language, the more desirous do I become to live that I may employ it. And yet when I think of Morrison, and Stevens, and others, who with all their qualifications were called away in the midst of life, I perceive that the Lord's work does not require such a tool as I am. Well, his perfect will be done. Heaven is full of attractions. Jesus is there. Our Father is there. What is not there which the sanctified soul desires?"

In April, 1841, he made a trip to Singapore, where he remained until October, supplying the vacant pulpit at the request of the residents, greatly to their satisfaction. In October, according to a plan spoken of before he left America, he visited the mission stations at Sambas and Pontianak in Borneo, in company with Rev. Mr. McBryde, and returned to Singapore in December. The change in the missions in Siam and the Archipelago during the five years he had been absent were great, the number of laborers alone having multiplied tenfold.

Soon after reaching Macao, he understood that the island of Kí-láng sù near Amoy, then occupied by British troops, was accessible as a missionary station, and a plan was formed by Rev. Mr. Boone and himself (though with some misgivings on his part), to proceed there to survey the place; this they did, leaving Hongkong Feb. 7th, 1842, and reaching Kúláng sù about the end of the month. Respecting the new station thus found, Mr. Abeel writes, "I have reason to thank God for bringing me to this place. It appears like an excellent opening for missionary labor. It is the very sphere I have desired and prayed for many years. This appears more like the beginning of missionary work in China, than anything I have yet seen." In this opinion he may be regarded, indeed, as correct, and this as the real commencement of Protestant missions in China, for during the thirty-four years which had elapsed since Morrison landed at Canton, all labors of this sort had been performed so at arms-reach, that they had made little or no impression upon the mass of people. The circumstances under which our friend and his associate commenced their

labors at Amoy were eminently favorable. The English troops had taken possession of the houses in one of the villages on Kûláng sū, and the commanding officer had deemed it necessary to forbid the people coming over from Amoy in great numbers. The inhabitants of these villages and others from Amoy often had business with the military and naval commanders, but they found the utmost difficulty in communicating with them, and no little dissatisfaction had arisen on account of the supposed injustice done them, and from petty, overbearing acts committed by the sipahis. Capt. Smith of the frigate *Druid* had done all in his power to remove these impediments, and Major Cowper was desirous of allaying the irritation as far as he could: without being implicated with either party, both the missionaries, already acquainted with the local dialect, thus became the mediums of communication between both on all important occasions, while in pursuance of their own objects, they also found abundant opportunities of removing the ignorance, allaying the suspicion, and explaining the misapprehensions of the natives whom they met, while their explanation of the truths of revelation were respectfully listened to.

Few missionaries have commenced their labors anywhere under more favorable auspices, and when their company was reinforced in the summer by four others, one of them a physician, who opened a hospital for the gratuitous distribution of medicines and relief, both the people and their officers looked upon the missionaries as their friends. In all labors Mr. Abeel was abundant, acting as chaplain to the troops stationed on Kûláng sū, holding services at the hospital on the Sabbath, and conversing with the patients every day. Some communications respecting his trip to Tung-ngán hien, his visit to Formosa in H. M. S. *Serpent* to bring back the crews of the *Nerbudda* and *Ann*, his investigations respecting infanticide, and some detail of his labors, are given in volumes XII. and XIII. of the *Repository*. Although his knowledge of the language and its intonations was not so perfect as to assure his being always understood, yet his earnest sincerity carried conviction to the hearts of his hearers; two old men who have since endured much contumely and trouble on account of their profession of Christianity, now ascribe their first impressions to his preaching. The existence of the hospital drew large audiences, and those who composed them were moreover by their desire to receive relief already inclined to hear and attend to whatever was said, so that the fitness of the practice of medicine as an assistant to the missionary was here admirably illustrated. Those who came to be healed remained to be taught, those who came once from curiosity

returned again from interest; so that Mr. Abeel remarks, "I can scarcely conceive how any place could furnish greater facilities for spreading far and wide the truths of Christianity. There is no necessity of leaving the house; they come in successive companies, keeping us busy for several hours of each day until we are often exhausted. After living years in China, fettered and tongue-tied, to enjoy such perfect liberty, and so many advantages as we now have, is most delightful." His letters at this time abound with expressions of gratitude that he was at last able to preach to the Chinese the things of the kingdom of heaven.

In 1842, he received the tidings of the death of his aged mother, his father having deceased about a year before; these breaches in his family circle here below, "formed new ties to draw his soul from earth to that heaven of rest to which he was hastening." During the year 1843 he was able to remain at Amoy, finding great pleasure in his work and with his associates Drs. Cumming and Hepburn, who attended to the hospital. In June, 1844, Messrs. Doty, Pohlman, and Young with their wives, arrived, and the plan of operations was soon extended, as all these brethren had long been studying the dialect. Increasing weakness, and the heat of summer compelled Mr. Abeel to take a trip to Macao, from whence he returned to Amoy in September, refreshed by the change, though his symptoms were not much relieved. During this summer he received the degree of Doctor of Divinity from Rutgers college in New Jersey, but he wrote to the Faculty of that institution stating his reasons for declining the honor. It was a favorite motto with him, "We are what we are in the sight of God;" for, said he, "Men may estimate us too high, men may value us too low, but God according to our real character."

The good effects of the summer trip passed away towards winter, and in November he was compelled to stop preaching and retire from the field, feeling that while he remained there, he would be a burden upon the time and care of others who were already fully engaged. He left Amoy Dec. 19th, remained at Hongkong and Canton a short time, and then embarked in the ship *Natchez*, Jan. 14th, 1845, and reached New York April 3d, so exhausted that he was carried from the ship to his friends,—his arrival having taken them all by surprise. His life was however prolonged beyond their expectation, and though he suffered great pain, he was able to travel from one part of the country to another, visiting his numerous friends, who delighted to minister to his wants, and allow him to spend his time just as he wished. On the first of January, 1846, he made the following entry in his journal.

"I have probably enjoyed more of the Divine presence and favor the last year, than in any preceding one. Very ill, much of the time expecting to die. Blessed be God, I have no fear of death. This has come through confidence in the power and faithfulness of my Redeemer. Floods of light seem sometimes to have poured into my soul. God has made his goodness to pass before me: he has disclosed to me the love and tenderness of his past dealings with me—how He led me out to the heathen—sustained me all the way,—and brought me back to die among the dearest friends, and in the most meliorating circumstances. All, all is of grace, and my heart often swells with gratitude. Oh! who has ever been more tenderly and delicately provided for in all things. I have eternal life in bright and animating prospect, through Jesus Christ my all—and besides, I have 'the world, and things present, and things to come.' Oh, for more resemblance to Jesus! With so little, I wonder at such manifestations."

The time of his departure was at hand. He returned from Georgia in April, and made a visit to Rhode Island, and to the house of his cousin in Geneva, New York. While at this latter place he was cherished with the utmost care, and this soothing kindness tended greatly to assuage his sufferings, which at this period arose chiefly from a nervous irritability more harassing than actual pain. The last entry in his journal shows that he was ready for the change.

"*August 20th, 1846.*—Wonderfully preserved! With a kind and degree of disease which generally has a speedy issue, I live on. All things are mine. God sustains me through wearisome days, and tedious, painful nights. Simple faith in his word keeps my mind in peace, but he generously adds strong consolation. When I embarked for home, the latter part of the 5th chapter of Hebrews was blessed to the production of the assurance of hope, or something akin to it. I have not lost it. *Death has no sting. Oh, may the Conqueror continue with me till the close, and then!!!*——"

He had reached Albany on his return south, when he could proceed no further. The most unfavorable symptoms appeared. We give the closing scene of his life in his biographer's words.

"For months previous, and in fact, from the time of his return, he always spoke of death as an event which might occur at any time; and when his attached friends—who could hardly enter into his feelings, and feared that a constant contemplation of the great change might affect his remaining strength—chided him for speaking of it with such familiarity, his countenance would light up with a smile of holy confidence, and he would assure them, that he had meditated on the subject so long, and realized the blessedness connected with the change so fully, that he was no more disturbed by referring to it, than by mentioning any circumstance that might occur in his life. This was also manifest from the fact, that he made every minute arrangement in reference to the disposition of his affairs with perfect composure; and directed where his body should be laid to rest, when his spirit was released from

the earthly tabernacle. Still, it may be said in one sense, that death came upon him suddenly, and in a measure unexpectedly. He had before rallied under like symptoms : and he was under the impression, when they first appeared, that he had sufficient physical stamina to resist their power. But he soon saw that nature could not endure the shock, and that the last struggle had arrived. And *physically* speaking, it was a struggle ; for his frame had not lost all its energy, and it resisted the inroads of the great destroyer. Nervous relaxation and the intense heat of the weather combined to render his sufferings most acute. So great was his agony, that he would permit no one to be present in his room but the physician, who watched over him with the greatest solicitude. Through the grace of God, he was able to maintain his patience and composure, when he found that death was at hand. He used his remaining strength in communion with God, and a calm contemplation of his approaching end. There was no sound heard in that chamber of death ; for the sufferer chose rather to collect all his energies and employ them in viewing eternal realities. There was no shout of triumph heard, for the sting of death had long since passed away. As the prophet of old awaited in silence the still small voice, so now he remained calm, resigned and silent, awaiting the call of his Master. It was not the silence of fear, but of composure, and peace which flowed like a river in his soul. His last wish was to be left undisturbed : and in the stillness of that chamber he communed with his Master, till the summons came, and he saw him face to face. Before his death his pains and sufferings ceased ; and he lay as if in a gentle slumber, when he died. No groan or sigh was heard. He fell asleep in Jesus, September 4th, 1846, aged forty-two years."

His remains were interred on Ocean Hill in Greenwood cemetery near New York, where a monument has been erected to his memory, part of the cost of which was borne by the children of Sabbath-schools.

The perusal of this memoir has revived the recollection of many pleasant hours spent with its subject. We love to dwell upon them, to recall Dr. Abiel's appearance, to contemplate his character, and reinvigorate our own desires and purposes for the good of China by seeing his energetic action in behalf of her people, and unfaltering love for their souls, notwithstanding their manifold ignorance, mendacity, and pollution. His character was one of great loveliness, fitted to win and keep friends, its lights and shades happily blended ; but when all its features are told, we feel they are but little more than the skeleton—the flesh, the life, the soul, the *man*, are all wanting. So it must be with biographies. Man can not enter into the inner chambers of his fellow-man, and peruse the handwriting on their walls, mark their furniture, inspect the tablets there, and bring forth for our inspection whatever he pleases. No one has the key to those adyta but He who made them, and his Spirit as with a candle searches the

thoughts and intents of the heart. Yet it is the glory and the result of religion, that as it makes one more acquainted with his own heart, so it exhibits more completely its inmost springs of actions to others; and those who have drank deepest of the waters of the well of life pour them out most freely for the benefit of others, and declare by every word and action the Source of their zeal. We close this brief notice by a summary of the traits in Mr. Abeel's life given by some one who knew him well, persuaded that every one who was conversant with the original will acknowledge the portrait.

"Intellectually, he was clear and discriminating, with great readiness and appropriateness of thought. Resolute of purpose, and energetic in act, he could accomplish a large amount of labor. He was a man of unvarying prudence, and the most considerate kindness. The sincerity and warmth of his goodwill, written on his face, embodied in words of affectionate earnestness, and breathed in tones of the gentlest persuasion, possessed a logic and eloquence that seldom failed to reach the heart. He was distinguished, not so much by any one outshining quality, as by the balanced harmony of all his powers. His was that excellent and rare gift of Heaven, *good sense*. All the sweet urbanities of life he knew and practised; and the high virtues of the Christian missionary certainly lose none of their lustre by being associated, as in his case, with those of the gentleman and the scholar.

"It must be manifest, that a character and life such as we have depicted, could have been inspired and sustained only by a deep-seated and healthy piety. It was this which nerved a sensitive invalid to those circumnavigations of charity,—which sustained him under the depressing fervors of a tropical sun,—which encouraged him along the toilsome task of learning the language,—and which, when friends, and physician, and fainting nature herself, counselled retirement and repose, carried him again and again from the bed to the field. And what but this, amid the disappointments of long-cherished hopes, and wearisome infirmities of the flesh, could impart that meek resignation and cheerful trust which made his last hours a scene of perfect peace?

"To human view a death like this seems at first thought, disastrous and premature. It is however, only the close of a life which should be measured by its intensity, rather than duration. And if

"To live in hearts we leave behind,
Is not to die,"

then Abeel still lives :—lives in those words of his which yet survive in memory ;—lives in his great example of self-denial and love,—in the very mound that swells above his ashes,—and in each memorial that bears his name."

—"Greenwood," page 78.

ART. IV. *Journal of Occurrences : Question of entry into Canton, and remarks upon it : rewards conferred by the emperor ; new hoppo ; disturbances in Tsingyuen.*

DURING the present month the city of Canton has been unusually quiet, and never did a people use their victory with more moderation than have the citizens of this metropolis their fancied triumph over the foreigners. Their congratulations among themselves could not have been more general if they had driven away every barbarian from their shores. On what ground the question of entering this city is viewed by its inhabitants as a matter of such moment does not very clearly appear. The records of the first travelers to the city do not intimate, among all the supercilious treatment they received, any difficulty on this score. Osbeck says foreigners could go into the city in 1760 by "leave of people of note," but they were shut up in a sedan, and thus saw nothing to repay their trouble; yet even this drawback did not exist in 1700, as Capt. Hamilton speaks of going about, and visiting the local rulers at their offices to complain of the exactions of their satellites. The custom seems rather to have grown up gradually, first by putting impediments in the way of entering the gates, and then prohibiting it altogether—the foreign merchants not deeming it worth while to stickle for the right of entrance when they had it, and not possessing the power to enforce it when they had it not.

A century can not have elapsed since the entrance was forbidden, and it is easy to see that strangers, or even residents ignorant of the language, when they had nominal permission would care very little about exposing themselves to the insults of the populace in the intricate alleys of the city when there was nothing to repay the trouble; much less would they demand a privilege of so little real value if trade was perilled. Time has added strength to the prohibition, and perhaps there is no one thing which has operated more to nurse the pride of the Cantonese through successive generations than the sanctity of their city against the storilegious foot of the foreigner. It has been only recently, however, when the matter has been taken up seriously, that the strength of the popular will has been developed; and we think that if Captain Elliot had demanded free ingress as one of the terms of sparing the city in May, 1841, it would have been granted by the authorities, and been given up by the people as one of the old restrictions which could no longer be upheld. That he did not do it, and did not go to the governor's palace with a body of his countrymen, as a preliminary to all negotiations about sparing a city then completely at his mercy, is much to be regretted. The question was one which did not interest the Court the least, and the citizens of other places would rather have rejoiced to see the pride of the Cantonese brought down; Yihahán and his colleagues with all their pride, would hardly have thought the matter worth a moment's delay.

It was so local, that the Chinese commissioners at Nanking, having never been at Canton, seem not to have given it a thought,—at least they did not agree in plain terms that foreigners should enter its gates, or that of any other of the five ports, and nothing in that treaty, nor in those of the Bogue, Wang-hia, or Whampoa, can be construed as promising it even by implication. The idea which a native would derive from reading these four treaties is that foreigners have permission to reside at the five ports, in the places where trade is carried on, the term *kiáng kau*, or river's mouth, referring to the location on shore where traders collect from their ships to barter and exchange their goods. Such places are not necessarily walled in, nor are they ever called *ching*, i. e. citadels or walled cities, and resort to the former has no reference,—certainly does not include ingress into—the latter. The phrase is varied in the treaty of Whampoa to *kau shí-fau t'í-fáng*, i. e. seaport market-places, so as to restrict the residence of French citizens where trade is carried on. To a Chinese, the terms *kiáng kau* and *ching* involve a distinction which they do not at first sight to a European, and before the Chinese government is taken to task for breaking the treaty, it is well to ascertain what they understand by it. On his arrival here from the north, Kiying probably supposed it would be easy enough to carry out the reasonable proposition of Sir Henry Pottinger to allow British subjects the same liberty here that they had at the other ports. But he found an unexpected opposition from the people as soon as he moved in the matter, and was obliged to confess to the British plenipotentiary in July, 1843, that he must defer any efforts to carry out the matter until the port was opened according to the new regulations.

The question was next mooted by the Americans (for in *M. Lagrené's* treaty, signed sixteen months after the letter of Kíying to Sir Henry, there is no reference to it, and perhaps the commissioner suggested the different phraseology above quoted to render the place of residence more precise), by the consul transmitting a communication he had received upon the subject, to which Kíying sent the following reply, which has been kindly furnished us.

Kíying governor-general, &c. &c., and Hwáng the ítyuen, &c. make, this reply. Whereas the said Consul has communicated that inasmuch as R—— a citizen of his country had addressed him a communication earnestly requesting to know whether it might be permitted him at his option to go into the city, he forwarded to us a copy of the original address (of Mr. R——) and prayed we would in a just and equitable manner decide the matter. These having come before us the minister and lieutenant-governor, we have perused and fully understand them; we have investigated the propriety of permitting the merchants and citizens of different nations who have hitherto come to China to trade at the several ports to enter the [provincial] cities. Originally this subject was not contained in the articles of Treaty negotiated and settled. Therefore at Fuhchau, Ningpo, and Shághai, it happening that foreigners enter those cities and walk about for recreation without impediment—while at Canton entering the city is still prohibited foreigners, there is some propriety in that for which R—— earnestly petitions. But the circumstances of the different places are not the same, so that we can not apply the same rule of reasoning to all. At Kíngnan, Chehkiang and the other provinces, the people have been [distinguished] hitherto for their gentleness and compliant dispositions and good breeding, and the local officers once having ordered them, there is no disobedience to their authority, therefore foreigners desire to enter the city, and the local officers having allowed it, the people say naught to the contrary. But the people of Canton are of ferocious disposition, and the good and evil are not alike, and if the laws are contrary to their inclination, then they do not regard them. Now hitherto they have not wished foreigners to be permitted to enter the city, and the officers of government can not force them!—thus we have shown the disposition of the people is not the same. In Kíngnan and other provinces they are just commencing trade, and therefore foreigners are now beginning to go there, and to enter the city is not regarded strange to the people; at Canton, trade has been carried on for more than three centuries, and there has never been the business of foreigners entering the city, and now if it be permitted of a sudden to enter the city, the stupid people seeing it for the first time, there must be surprise among them—and not only the insurrection that may spring up can not be fathomed, but still more do we apprehend the arising of an occasion of dispute, the consequences of which are not trifling; thus we see that the circumstances of [the different provinces] are not the same. Consequently from late years and onward, Cushing, the ambassador of the United States, the English envoys, Foutinger and Davis, and the French ambassador Lagrené, who were all intelligent men, and saw through matters, and thoroughly understood the reason of things, whose talents and abilities distinguished them from the multitude, have superintended judiciously, and harmoniously disposed of the great subjects which concerned the two nations, and have never as yet entered the city of Canton. We, the minister and lieutenant-governor, have never let go our careful grasp and watchfulness over the public business of the different nations, having a desire for justice and peace.

That it is only at Canton we dare not precipitately permit foreigners to enter the city, has not escaped our view, and we have endeavored to consider, while it will answer to permit going into the cities in Kíngnan, Chehkiang, and the other provinces, and not that of Canton, how can there be distinction of light and heavy, thick and thin (how can there be impartiality) in this? It is right that we must see it by the circumstances of the case. Canton has some dissimilarity to the other provinces. In those the merchants reside together like the radii of a circle, the greater part in the city, and therefore the suburbs do not equal the wealth of the city. At Canton the shops and markets are comparable to the teeth of a comb, the many residing in the suburbs, therefore those in the city on the contrary, do not equal the trustworthy mass without its walls. If the Chinese people who reside in the city desire to trade to advantage, they must also necessarily go out of the city to do their business, and this they can do, and still be able to add something to their capital. From the petitions of R—— it appears he has not yet been able fully to understand the state of things in the provincial city of Canton. As to going into the city to visit friends, the idea is very well in itself, but this forming friendships between people who reside in the city, and the citizens of the United States, belongs to private interviews. Moreover, the number of such men being exceedingly small, how can they wish, for the sake of private intercourse, to go in opposition to public sentiment, causing themselves to be a subject of conversation and ridicule to the thousands and myriads of the flowery people?

We, the minister and lieutenant-governor, have spoken out of our hearts without a syllable of ephitetry, and as is proper, we reply and make it known to the Consul, that he transmit the edict to the said merchant R—— that he accordingly conform thereto, and quietly attend to his own duty, carrying on trade, when he must certainly obtain a threefold profit. Special reply.

The foregoing reply is sent to Forbes the United States consul for his approval.

Tsukwáng, 25th year, 3d moon, 14th day, (31st March, 1849)

A second reply was received, April 13th, in which their excellencies go into an argument upon the question, showing that they regarded the right of entrance hardly worth the trouble of obtaining with so much difficulty, and proving to their own satisfaction that it would bring with it no substantial benefits.

Kíying, governor-general, &c., and Hwáng, lieutenant-governor, herewith reply concerning business. It appears that the said Consul has a laid statement before us, requesting that people of the outside nations may be allowed to enter the city at will, in order to the maintenance of mutual goodwill, and hoping that matters relating thereto might, at an early day, be arranged. We have examined into this matter, and accordingly, on a former occasion, laid our statements in order

before the said consul, and have already given the reasons for not permitting entrance into the city, clearly noting the same in our reply. We, the high minister and lieutenant-governor, have now on consecutive days, held interviews with the gentry and scholars and closely examined into the disposition of the people concerning the question of people of other nations entering the city, and find it would be impossible to permit it, and therefore are unable to go in direct opposition to the deliberations of the multitude by crookedly complying with that which the said consul solicits. The merchants of the United States coming to Canton to trade have in the highest degree been faithful and correct, never interfering with the happiness of the people, nor causing their gold and precious things to leak out, nor forcibly laying hold of the people's supplies. How can we, the governor and lieutenant-governor but fully appreciate this?

But for these several hundreds of years at Canton no foreigner has ever entered the city. And moreover we have settled a Treaty of commerce with the envoy Cushing, in the seventeenth Article of which it is definitely stipulated where the merchants of the United States are to cast anchor, and to find dwellings, only allowing them to remain, and to walk about at places near at hand not permitting them to go at will and without business, far away into the interior: if therefore they be allowed to enter into the city when they please, how can this be but a violation of this seventeenth Article? Still further, it is clearly noted in the fourth Article that the consuls and other officers cannot follow the bent of their own wishes, leading to excitement and much bickering between the officers and people of the Middle Kingdom, and words to this effect—all of which is in the highest degree clear and equitable. Upon examination it is found that the old regulations and the terms of the Treaty harmonize [in preventing entrance into the city] and it is moreover contrary to the will of the people. The said consul's wishes not having been met, he again vigorously takes hold of the matter, which is violating the meaning and design of the [4th] Article. He states it as exceedingly desirable that at Canton there be the same usages observed as at the other open ports:—this too we ourselves verily desire, but in each province the manners and customs of the people, both good and bad, widely differ; it is difficult to make completeness out of the unspotted and the particolored, and it is more difficult to change the existing state of things. We regard the Canton people as a combative, kidnapping, thieving set, there being none like them in Kiangnan, Chehkiang and the other provinces; and such practices being more detestable than all insults and deceptions combined, and for which the government has inflicted rigorous punishment, and in the severest terms forbidden for these several hundred years. We also are constantly seizing and condemning the vicious, and in this way we, the governor, &c., have dealt with well nigh one thousand in number, but all as formerly fail to change the wickedness of the obstinate people and make them good. How then can this single matter of foreigners entering the city by order from the authorities, be able to effect the change of the customs here, and cause them to run in the same channel as at the other ports?

It is also stated by the consul that one cause of the Canton people disliking foreigners is their not being allowed to enter the city, and words to this effect. This too is not the case. True, many offices of the authorities are within the city, but those also which are outside are by no means few—inside the city there are residences of the gentry and the rich, and outside are the same. By no means can it be said that the dwellers within the city are honorable, and those outside ignoble. Rich men and honorable are in various places, in crowded marts and quiet villages, although they may not enter the city in all their lives, yet the people do not regard them lightly on that account. Poor and also low class people, with street sellers bearing their burdens, daily enter the city, yet they are not on that account respected. Certainly there is no honor connected with entering the city, and not entering the city brings no disgrace. The people of the United States come to Canton only for purposes of trade, and the landing-place and marts for mutual buying and selling are all outside, not within the city. Public documents pass to and from the consuls and the local authorities, and no impediments exist in consequence of the former being outside the city; and when public business is to be transacted face to face, the local authorities find no difficulty in going forth beyond the gates to an immediate interview. In going into the city there is no advantage, in not going in there is no injury—not an item of importance whether of injury or advantage, honor or disgrace is connected with the matter. The Treaty does not grant it, and moreover the disposition of the people render it impracticable. The said consul should turn off his wishes, and change his designs on the subject, and not simply comply with the ideas of his mercantile countrymen, following their desires, and giving rise to broils—then will he comprehend the fundamental principle of the matter. Let there be no opposition. Special reply. Taikwang, 35th year, 3d moon, 7th day. (13th April, 1845).

Five days after, the same officials addressed a note to Sir J. Davis, in which they speak of going into the city "for holding a consultation by joint consent;" and Sir John tells his countrymen "he is determined (with the approval and support of H. M.'s government) to place Canton in this respect on a footing with the other four ports:" but neither of them refer to the privilege as having been promised by the Treaty of Nanking or the Bogue. The question remained in abeyance until Jan. 1846, when the restoration of Chusan was demanded by the Chinese, in consequence of their having paid up the twenty-one millions of dollars. In a note to Kiyang, Jan. 22d (see Vol. XV, p. 63), Sir John Davis says, "in Art. XII. of the treaty of Nanking, it is expressly provided that the islands of Kúlángsá and Chusan will continue to be held by H. M.'s force, until the money payments, and the arrangements for opening the ports to British merchants, be completed." We think, as Kiyang understood Article XII., he must have read this sentence as having reference only to the money payments just completed, for in his view, all the ports (the *kióng kau*) had already been opened to British merchants. Five days before this note, Sir John officially

proclaimed that Kiyng had recognized the right of entry into Canton, "according to the Treaty, and the pledge given by him in July, 1843;" but if either of those documents as published contain such a recognition in the original, they should have been differently translated; this proclamation is given in Vol. XV. page 61, and an edict addressed by Kiyng to the citizens of Canton and their reception of it described, and some remarks upon the wording of the treaty. May 18th, 1846, it was announced that "the autograph assent of the Emperor of China having been obtained to a public instrument executed between H. M.'s Plenipotentiary and the Chinese Minister, subject to the final approbation of the Queen, in which, among other stipulations, the previously questioned right of entry to Canton city is conceded, and established under the Emperor's own hand, and the exercise of that right is agreed to be postponed only until the population of Canton shall be more under the control of the local government,—this is to make known, that the island of Chusan will be immediately made over to the Chinese officers appointed to receive it, and Her Majesty's forces will be withdrawn from that post with all practicable speed."—*China Mail*.

This document was referred to the home government by Sir J. Davis, and in April of the next year, decided measures were undertaken by the Hongkong civil and military authorities to "place Canton on a footing with the other four ports," the progress and result of which are given in Vol. XVI. pages 182—203, and 247—256, to which our readers should refer in this connection. The feelings of the Cantonese became greatly interested in the question, and the whole population more determined to guard what seemed to be an object of such estimation in the eyes of the English. The engagement entered into between Kiyng and Sir John Davis was never ratified by the emperor, so far as we have been able to learn; the only allusion to it by his majesty is given in the above reference. *On this we think the question turns, so far as the charge against the Chinese government of violating Treaty engagements can be maintained, for the proviso in the compact of May 1846, nullifies it until the population of Canton are more under control.* Kiyng made an arrangement, some of whose stipulations were to be carried into effect immediately, some of them indefinitely, and one of them in two years; but no ratification of it was made by his master. Of its seven articles, the 1st and 4th have not been fulfilled, the 2d and 7th partially, and the other three fully. Perhaps the home government had a reference to this non-ratification in its late instructions not to force an entrance into Canton.

When the paragraph on page 112 of the present volume was penned, we supposed a ratification had been received from Peking, which does not seem to have been the case; and further investigation has convinced us that the right of entrance into the *ching*, or walled cities, is not given to foreigners in any of the treaties. The *grant* of entrance at four ports is no ground for forcibly asserting the *right* at the fifth. We think the letter and the spirit of the treaties of Nanking, Wanghia, &c., have been fulfilled better than was expected at the time they were made, considering this people and the circumstances under which they were signed; and we should be very sorry to see the peace now existing jeopardized for a question like that of entrance into Canton. We would not, however, have it rest where it now does (even if that was likely), for considerable evidence could be adduced to show that the Cantonese are persuaded that the conquest of the city is the real object of these efforts to enter it, and this misapprehension should be removed; but we should be glad to see Her Majesty's plenipotentiary go to Tientsin with a few steamers, and make a full representation of the case, and bring it to an issue with the supreme government; and if the envoys of other nations would join in such a move, so much the better, for the oftener the Court is brought into contact with foreign powers the better for all parties. It is more desirable to put the rulers of this land at issue with their own people, than to have altercation with the latter. If the central government could be convinced by these troubles of the desirableness of having foreign ministers reside at Peking, and sending its representatives to the great Western powers, the question of entry into Canton will have worked out a national good.

The rewards conferred by his majesty upon the local officers have been received at Canton, and the following rescript circulated in handbills through the city.

On the 7th inst. the Privy Council received the Imperial rescript, as follows: "Since the commencement of the foreign affair about ten years ago, there has been constant trouble along our maritime borders, with diminution of revenue, and annoyance to the troops; and though latterly there has been a little more quiet, the mingling of severity and gentleness in the mode of ruling them has not kept the foreigners contented, and they have every now and then broke forth with their petty discontents. We have deeply felt for the afflictions and oppressions of our subjects along the coasts, and have patiently forbore towards them, knowing from the character of human nature that a trifling exaction now would produce a great reaction. Recently, the governor Sū and his colleague have several time memorialised Us relating to the repeated request of the English to enter the city of Canton, and stating that he would manage the matter with a due regard to justice and expediency; now, a flying dispatch has reached Us, stating that the merchants of the place, fully understanding the demands of patriotism, have subscribed funds to protect the city from injury, and that the gentry have lent their best assistance in the emergency, and that the question of entering the city is now laid at rest. The said foreigners now carry on their business as usual, and both natives and foreigners are at peace, without our losing a soldier, or brandishing a spear. The said governor and fuyuen have quieted the people and soothed the foreigners, everywhere maintaining and establishing the dignity of their rule, causing these foreigners to become obedient without exerting the least severity or constraint, so that there will now henceforth be mutual harmony.

"The congratulations and joy of our heart can hardly be expressed, and as is right we confer proportionate rewards to recompense such extraordinary merit. In order to show our great regard, let Sū Kwángtsin receive the title of Viscount, transmissible to his heirs, and a two-eyed peacock's feather be given him; and the reward of the title of Baron be conferred upon Yeh Mingchin, transmissible to his heirs, and the decoration of a peacock's feather. Let these two officers also examine into the cases of their coadjutors, Mutiyan, the commandant, Urantai and Toyantungak, the lieut.-generals of the troops, Hung Ming-hiáng and Siáng Lin, generals, who with united zeal and energy well fulfilled their official duties, that their merits be properly rewarded according to military regulations, and let the Board of War deliberate upon and report it for Our approval. As a special mark of favor, let Hu Siángkwang be appointed to the first vacancy of intendant that occurs, whether it be one of great responsibility or not. Let Wú Tsungyáu (Howqua) be appointed to the first vacancy of *láng-chung* or gentleman usher, and let his name be handed in to the Board of Civil Office as a candidate for the first vacant intendency, to be chosen either in an odd or even month; and let both these persons receive a button and girdle of the third rank. Let Sū and his colleague also select those among the civil or military officers in Canton who have exerted themselves most, and report thereon according to their merits, when they will wait until We confer favors upon them.

"As to our people of Canton, whom every one knows to be so brave, and who have lately showed so much intelligence and patriotism, and such courage and knowledge in their precautionary measures, mainly because of the more than martial guidance and influence of their rulers joined to their own heaven-directed spirit; not a fear is felt that, among their myriads, any will be found whom gain can corrupt or power can alienate. Can We ever call to mind such meritorious devotion and cooperation with out our heart being sensibly pained with the obligation? Let Sū and Yeh proclaim our words till every house and family shall fully know them, and this will still further encourage a spirit of zeal and loyalty for the public weal, and cause all to enjoy the blessings of prosperity and peace; let them also make a graduated report of the efforts put forth, so that we may know how to give our thanks, and in what places to confer a meritorious tablet, that they may derive great glory therefrom, and not the least favor be withheld from the deserving; thus will the desires of our heart be quieted. Let all these things be attended to as here directed by the proper Board (*viz.* of Civil Office). By his Majesty's command."

The governor has also received from his majesty, one archer's ring with the word *ki* (joy) marked on it four times, a white gem snuff-bottle, a large and a small pair of purses. The people have been consulting about the propriety of erecting a tablet to him and the fuyuen, placing it up in one of the public offices; the inscription has been drawn up and hawked about town.

A new *koppo*, named Sohmingshen, has arrived to take the place of Kípú.

The disturbances in Tsingyuen hien have been brought to a close by the governor, and scores of deluded or exasperated men have expiated their crimes or their follies under the executioner's sword. The executions during the past month have amounted to thirty-one, seventeen of the criminals were from Tsingyuen.

THE
CHINESE REPOSITORY.

VOL. XVIII.—JUNE, 1849.—No. 6.

ART. I. *Oath taken by members of the Triad Society, and notices of its origin.*

THE article of Dr. Milne in the February No. of Vol. XIV, contains the chief amount of the information possessed by the uninitiated respecting the objects and formation of the Triad Society. It is known that the Society includes among its members persons in almost every rank of official and private life throughout the provinces, and that its avowed object is to subvert the present dynasty and place a native prince on the throne; but by what specific means this object is to be attained, what control the members have over each other, what is their bond of union, and how great are their numbers, are points involved in mystery. The Society is held in much dread by the people generally, and hundreds of them are induced or compelled to join it from fear of its vengeance if offended, or in hopes to secure its aid in their distresses, rather than from any wish to carry out its designs, or intention to oppose the exactions of government, by presenting a decided stand in behalf of popular liberty. Whether the Association ever relieves its indigent members, rescues them from the oppression of official myrmidons when innocent of crime, or does deeds of charity in other ways to the deserving of its body, we do not know; it is to be hoped there are acts of this nature done, which may serve in some degree to offset the multitude of odious and unjust deeds laid at its door by the public voice, and we have been told such do exist, though it is to be feared, judging from Chinese character, that they are comparatively rare.

We have been favored by a friend with a variety of documents and banners relating to the Triad Society, which afford internal evidence of authenticity, judging from their conformity with, and explanation of many things in the paper of Dr. Milne already referred to, but yet can not be altogether understood without the assistance of a member of the Association himself. We have looked over them carefully, and extracted some notices from a manuscript history of the origin of the Brotherhood contained in the collection, which we give according to to the best of our understanding of them. We first give a translation of the oath taken by members at their entrance, which has thirty-six articles as Dr. Milne says (Vol. XIV. p. 62), and consists of separate heads with an imprecation annexed to each. The idol's name is not mentioned, so far as we have discovered, but from some allusions in one of the papers, we infer that the Brotherhood worship Kwántí, or the god of War, though we are inclined to think the same idol is not everywhere adored. The oath administered to the neophytes is as follows, with the preamble.

"Whereas, on account of humanity, justice, propriety, wisdom, and faithfulness, of benignity, gentleness, respect, politeness, and condescension, of whatever is low, and whatever is great, in heaven or earth, we combine everywhere to recall the Ming and exterminate the barbarians, cut off the 'Tsing, and await the right prince. We humbly beseech Imperial heaven and Queenly earth, the *lares rustici* of the mountains and streams, the true spirit of the six rivers, the dragon god who rules the afflatus of our region in all its bounds and parts, the six spirits of fire and wood ruling over this day, who report on affairs to Kung-tsiu, the holy and honorable spirits who move to and fro through the expanse,—we beseech all these to descend together. Heaven and earth are spread out, and everything is happy and prosperous: what our founders have transmitted, we will teach to others, and now reassembled before our Incense Lord, we humbly pray to Imperial Heaven, and swear to live and die together.

"We now bring the crowd of neophytes to join the association of Heaven and Earth; they take for their surname *Hung* (Great), for their country *Kin-lán* (Golden Orchis, *Qu.* the Brotherhood?), and for their hall, *Hung-shun* (Obedient to Hung). As in ancient days, when [Liú Pí, Kwán Yü, and Cháng Fí] pledged each other in the Peach garden,* making loyalty and faithfulness the foundation, humani-

* The engagement here referred to is well known among the Chinese, and the covenant of these three men may have suggested the oath taken by members of the Triad Society, ostensibly for a similar patriotic purpose. The *Sán Kwoh Chi* thus describes the persons, and the oath they took in the Peach garden.

"This man did not love study very much; he was a man of few words, liberal and kind disposition, not showing his feelings in his countenance, and keeping to his purpose of uniting all the heroes in the country. He was eight *chih* tall, had pendent ears which he could see himself, his hands hung below his

ty and justice the head, and filial piety and obedience foremost; so now, the whole body of neophytes make these same six virtues the foundation of their oath. From the time of entering the Great Brotherhood,* we will help and care for each other as brothers, we will

knees, his face was pale and lips red. His name was Liú Fí, and his title Hiuenteh (i. e. Dark Virtue); his father Liú Hung died when he was young, and he dutifully served his mother, living near a mulberry grove, the trees of which were over fifty feet in height, and their tops hung down like a canopy. A geomancer looking at the situation said, This family will certainly produce an honorable man; and Hiuenteh himself was once playing with his mates under the trees, when he said, When I am emperor, I'll ride this canopy. His uncle marked these sayings, and because the family was poor, often gave them money, so that his mother sent him off to school when he was fifteen years old, where he made many friends.

"When 23 years old he one day read a proclamation of Liú Yen inviting recruits for the army, and groaned aloud. A man behind him cried out, Why do you groan, great Sir, and not go to the help of the country? Hiuenteh turned, and seeing a man about eight cubits high, with a round head and goggle eyes, a bull neck, tiger's whiskers, a voice like thunder, and the strength of a wild horse, altogether a strange object, inquired his name. I am Cháng Fí, styled Yihteh (i. e. Winged Virtue); I live in Tioh-kiun, where I have a farmhouse, and sell spirits and pork; my great desire is to band all our heroes together, and seeing you, Sir, look at the proclamation and groan, I wished to know the reason. Hiuenteh told him he was a relative of the emperor's, and desired to put down the Yellow Cap rebels, and restore peace to the state, but sighed because his strength was unequal to the task; upon which Cháng Fí proposed they should unite their fortunes and call some retainers to their standard for the purpose of assisting the emperor against his enemies. Hiuenteh agreed, and they went into a pot-house to talk it over.

"While drinking there, they saw a man push a cart up to the door, and stop it, to come in and rest; he hastily called for a cup, saying he was going into the city to join the army. He was nine *chih* high, his beard two *chih* long, dark complexion, red lips, narrow eyes, and his whole appearance dignified and imposing. Hiuenteh invited him to join them, and learned that his name was Kwán Yü, and his title Yuncháng; that five or six years before he had unluckily killed a braggart for insulting a man, and left his home in consequence; and that, hearing of the proclamation for recruits, he had now come to join the army. The two friends were pleased to hear his account, and told him their plans, when the three repaired to the farmhouse. Cháng Fí said 'I have a peach-garden back of my house now in full bloom; let us all meet there to-morrow, and sacrifice to heaven and earth, when we three will adopt each other as brothers with all our heart and strength; after this ceremony, we will plan our arrangements.' They agreed to the proposal, and a black ox, a white horse, and other sacrificial things, were duly made ready. On the morrow, the three men worshiped and burned incense there, and took an oath saying, 'We, Liú, Kwán and Cháng, although our surnames are unlike, do adopt each other as brothers, that with united heart and strength we may save our country from its dangers, and raise it from its distress, at once requiting his majesty and restoring peace to the blackhaired people. We were not born on the same day, but we wish to die together. O Imperial Heaven! O Queenly Earth! Look down into our hearts! If we abjure right and forget kindness, may heaven and men destroy us!' The oath having been taken, Hiuenteh was acknowledged as the elder brother, Kwán Yü as next to him, and Cháng Fí as the youngest; and after the sacrifices to heaven and earth were finished, they killed oxen and spread out a feast in the peach-garden, to which they invited the literary and able-bodied men of the village to the number of three hundred men, who drank themselves quite tipsy."

* It is not very clear, whether by the term *Hung mun*, or *Hung kiú*, is meant the Great Brotherhood, or the Hung Brotherhood, for the word *hung* may in-

defend and care for each other, and with full strength and firm purpose will support each other to the utmost, as would brothers by the same mother, never caring whether it is our private concern or not.

"1. We reverence heaven as our father; 2. earth as our mother; 3. the sun as our brother; 4. and the moon as our sister-in-law; 5. we worship before the altar of the five ancestors; 6. we worship Wán Yun-lung as the founder of our brotherhood; 7. the whole associated body as our righteous brethren; 8. and the whole family of Hung as honored relatives of the same blood. Kneeling before the white silver tripod, with a pure heart we take the oath;—each one pricking his finger and drinking the blood, we swear that we will live and die together, and pledge ourselves for the good of the Kinlán country. On the 25th day of the 5th month in the year *kiák-yen* (1674?), at a lucky hour, was the birthday of the brethren. We [swear we] will not disclose our connection with them by any words, nor indicate our knowledge of the Triad by any motions of the hand; we will rejoice when they are happy, and be as persons riding one horse (will assist them in everything). Our purpose will never alter, and our faithful and patriotic spirit will diffuse pleasure among the whole. Seeing that, in the revolution of heaven (or affairs), there is now a prince in the court who is no prince, and ministers who are no ministers, there must be a determination to restore the Ming. Having received the special commands of our "incense lord" Chin Kinnán, we have set up the Red-flower pavilion, raised the bridge, opened the market, and performed plays at a propitious hour. We who have the will, together enter the Muh-yáng city, and take an oath, like the seas and mountains for unchangeableness, that we will act in obedience to Heaven, each one performing his own part; as the Ode says, 'He who obeys heaven prospers, he who opposes it perishes.' In the first place, we will restore the ancient dominion, and thus revenge the wrongs received when of old they burned the priests in the monastery of Sháulin; and in the second place, we will avenge the defeat of our forefathers on the field of battle, and in restoring the Ming dynasty, the whole country will revert to the Great Brotherhood.

[The heads of the oath given to each member are as follows.]

"1. After entering the Great Brotherhood, you swear not to oppose the heavenly relations, nor alter your mind by violating this oath, nor plan any injury against a brother: if you do, may the god of Thunder utterly destroy and exterminate you.

"2. After entering, you swear not to clandestinely give, or initiate by, or sell the girdle, or coats of the Hung family: if you do, may you vomit blood and die.

"3. After entering, you swear not to conduct a spy whereby any brother will be apprehended, having in so doing, a covetous desire to obtain the reward offered [by government]: if you do, may you die by the wound of a snake, or the bite of a tiger.

directly refer to Hungwú, the founder of the Ming dynasty, and be used as a technical name. Dr. Milne renders it *Flood family*, but this is doubtless incorrect.

"4. After entering, you swear not to debauch a brother's wife, daughter, or sister: if you do, may you perish under the knife.

"5. After entering, you swear not to vilify the laws or acts of the Association, nor introduce into the company of the Brotherhood, those who are not members, nor secretly disclose its principles: if you do, may your body be cut in pieces.

"6. After entering, you swear, if you are a father, not to reveal the laws of the Brotherhood to your son, if an elder brother not to tell them to your younger brother, nor to disclose them to your relations or friends: if you do, may you die under the sword.

"7. After entering, you swear you will not oppress the weak by employing the strong, nor the poor by means of the rich, nor the few by the many: if you do, may you die by myriads of knives.

"8. After entering, you swear that wherever in the two capitals (Peking and Nanking) and the thirteen provinces, a brother, whom you know to be such, shall arrive, you will lodge and feed him, receive him and see him on his journey: if you do not, may you die under the sword.

"9. After entering, you swear that whoever of your brethren meets with pressing difficulties, you will faithfully and disinterestedly rescue him: if you do not, may you be cut into myriads of pieces by thousands of swords.

"10. After entering, you swear to regard the parents of a brother as your own father or mother, and if a brother place his wife, or deliver his son into your charge, you will regard them as your own sister-in-law or your own nephew: if you do not, may Heaven destroy you.

"11. After entering, you swear to make no new enemies, nor remember the old ones: if you do, may you vomit blood and die.

"12. After entering, you swear that whenever a brother shall trust you with money or clothes to take to any place for him, you will carry them for him, and not appropriate them to yourself: if you do not, may the god of Thunder utterly destroy and exterminate you.

"13. After entering, you swear that whenever you commit any transgression, your own body will endure its retribution, your own life will suffer its penalty, and you will not implicate a brother, nor extort his money: if you do not, may you vomit blood and die.

"14. After entering, you swear you will devise no scheme to injure a brother, or benefit yourself at his expense: if you do, may you be killed with the sword.

"15. After entering, you swear that if you fill the situation of writer or policeman in the government offices, you will faithfully and diligently assist a brother in trouble: if you concoct any artful plans in this position, may the god of Thunder utterly destroy and exterminate you.

"16. After entering, you swear not to compel a brother to sell you on credit, or force him to lend you, or rob him on the road; if you do, may you vomit blood and die.

"17. After entering, you swear that if you become an officer of government, you will not injure a brother in order to obtain promotion: if you do, may you die by the wound of a snake or the bite of a tiger.

"18. After entering, you swear that should a brother become pros-

perous, you will not stop him in his path to extort from him: if you do, may you die by the sword.

"19. After entering, you swear you will not irregularly take a sister-in-law in the Brotherhood, to wife, contracting the marriage by a go-between, nor have any illicit intercourse: if you do, may you die under the sword.

"20. After entering, you swear you will not, when the brethren become numerous, secretly get them into a gambling-house in order to cheat a brother out of his property: if you do, may the god of Thunder destroy you.

"21. After entering, you swear that should you by mistake ignorantly rob a brother of his property, you will restore it to him as soon as you find out that he is a brother: if you do not, may you vomit blood and die.

"22. After entering, you swear that if you meet a brother fighting with another man, you shall inquire, and if he is in the right, you shall help him; but if he is not, you shall dissuade him; you will not assist another man and insult a brother: if you do, may the god of Thunder destroy you.

"23. After entering, you swear not to avenge your private animosity under pretence of a public wrong, thus covertly scheming to injure a brother: if you do, may you be bitten by a tiger when you ascend a hill, may you drown when you go into the water.

"24. After entering, you swear never to requite the favors you receive from a brother by evil acts, nor injure him in your lust of gain and pursuit of wealth: if you do, may the thunder kill or fire destroy you.

"25. After entering, you swear that whenever a subscription is raised to relieve a brother who has met with distress, you will not appropriate that money to your own use: if you do, may you be cut in pieces.

"26. After entering, you swear that, as each brother has his own share, whenever you borrow of a brother you will repay him, and not avail of a false pretext to cheat him: if you do, may you vomit blood and die.

"27. After entering, you swear that you will not give ear to slanderous reports tending to interrupt brotherly feeling: if you do, may you die by the sword.

"28. After entering, you swear that if your own brother be fighting with a brother of the Association, you will exhort them to stop, but will not secretly assist your own brother: if you do, may you vomit blood and die.

"29. After entering, you swear that whenever you see a brother oppressed or insulted by a person not a member, you will go forward to assist him, and not keep back from fear: if you do not, may the thunder kill, or the fire destroy you.

"30. After entering, you swear you will not conduct a diabolical man into a brother's house, or concoct his injury with persons not members: if you do, may you perish by the sword.

"31. After entering, you swear that whatever you receive in charge from a brother, you will faithfully and diligently attend to it, and not defraud or deceive him: if you do, may you perish by the sword.

"32. After entering, you swear that, in your intercourse with your brethren, you will not appear to agree with them while you are secretly opposing them: if you do, may you vomit blood and die.

"33. After entering, you swear you will not, on returning home, secretly discard your oath: if you thus privately release yourself from it, may you be struck down to Tartarus, and never undergo any transmigration.

"34. After entering, you swear to live in harmony with your brethren, mutually receiving and giving assistance: if you do not, may the god of Thunder strike you dead.

"35. After entering, you swear to wear mourning three years [for a brother?]; and if one is publicly nominated, and the documents and the dresses are delivered to him, then you will acknowledge him as 'Incense Lord:' if you deceive your brethren, may the god of Thunder destroy you.

"36. All you neophytes who have sworn this evening must remain united from first to last, and your faithful and righteous adherence to this oath without reservation will diffuse happiness among the brethren."*

The ode says,

Bring the embroidered silken palampore to cover the sons of Hung;
Who knows who it was that sewed in its gay colors?
The Great Extreme and Two Powers spread out the heavens and the earth;
Enter the Brotherhood, and learn to obey its requirements;
Let every one obey and remember them, preserving them even to the end,
Retaining every particular in his mind, for they are vastly important.
One spirit pervades all the brave hearts, separate them not!
Everywhere restore the Ming; now concoct your plans!
Their oath is firm like the seas and hills, they carefully remember it;
The gods protect them if they raise their heads even a little.

Dr. Milne observes that nothing of the Society's regulations are printed, and the documents sent us are in manuscript, some on cloth,

* Some features of this oath resemble that taken by the members of the Vehme-gericht, as given by Scott, in *Anne of Geierstein*. "I swear by the Holy Trinity, to aid and co-operate without relaxation, in the things belonging to the Holy Vehme, to defend its doctrines and institutions against father and mother, brother and sister, wife and children; against fire, water, earth, and air; against all that the sun enlightens; against all that the dew moistens; against all created things of heaven and earth, or the waters under the earth; and I swear to give information to this holy judicature, of all that I know to be true, or hear repeated by credible testimony, which by the rules of the Holy Vehme, is deserving of animadversion or punishment; and that I will not cloak, cover, or conceal, such my knowledge, neither for love, friendship, or family affection, nor for gold, silver, or precious stones; neither will I associate with such as are under the sentence of this sacred tribunal, by hinting to a culprit his danger, or advising him to escape, or aiding and supplying him with counsel, or means to that effect; neither will I relieve such culprit with fire, clothes, food, or shelter, though my father should require from me a cup of water in the heat of summer noon, or my brother should request to sit by my fire in the bitterest cold night of winter: And further, I vow and promise to honor this holy association, and do its behests speedily, faithfully, and firmly, in preference to those of any other tribunal whatsoever.—So help me God, and his holy Evangelists."

others in small paper books, much thumbed, with a number of little flags, such as are stuck through the ears of criminals. One of the books contains, apparently, an account of the origin of the Association, the chief contents of which we give under that impression; though some parts of it may be misinterpreted from a lack of acquaintance with the secrets of the Confederation.

This account will explain many of the allusions in the preamble of the oath, but some of them are dark. The "Incense Lord" seems to be the title for the Grand Master of the lodge, which under the similitude of an encampment is called the Muhyáng city, said to be the name of a city in the Ming dynasty. Whether the term *Kinlân* denotes the associated body, or is another name for the lodge, is doubtful. The Red flower pavilion is the innermost part of the lodge, and the neophyte enters it by passing over the bridge, which Milne describes. "Opening the market" is probably a slang phrase for constituting a lodge, and the plays are performed in honor of the patron deity, and belike too to conceal the proceedings of the Brotherhood. Whether the imprecation attached to each clause of the oath alludes to the means which will be taken to punish an offending brother, or is a mere malediction invoked to terrify and insure secrecy, can hardly be ascertained; it is more than probable that the Fraternity often visit deadly retribution upon its recreant brothers.

"In the year 1674, Kánghí, having met many disasters in his wars in the Si-lú country, and his general Koh Tinghwui having sent for succors, held a cabinet council, and resolved to issue a proclamation, inviting any and all of his subjects to come forward and assist him in obtaining the victory, promising them high honors and rewards if they succeeded. The priests of the Sháulin monastery on the Ki-lí-líen hills in the department of Fuhchau in Fuhkien, 128 in number, seeing the proclamation, took it down and informed the magistrates, that without employing any of the national squadrons, they would make peace with the Si-lú country. Their offer was accepted, and they were taken to the capital with the troops, where they had an audience with his majesty, who conferred the title of major-general on their abbot, giving him a sword, and a seal, bearing the inscription of *Kiá hau jh shán*, or Enlarger of the Country. They immediately started with troops, having an imperial order to draw for supplies on the army commissary Ching Kiuntáh; on the very day they left with troops they had an engagement, and in the course of three months subjugated the Si-lú country. They were received with great éclat on their return, and honored with an audience."

Subsequent to this, the priests were persecuted by the rulers of the province, and seem to have determined to assert their rights. They opposed them, and the account says their advice was, "Let us, bre-

thren, first act, for he is not a match for us;" they then killed Kien Tsiú. Instantly, the flames burst out on every side of the monastery, late in the night while the priests were asleep, and when no helping hand could reach them, by which most of the brethren perished, only 18 men being scarcely saved. These, taking the seal and sword, repaired to a back pavilion, and knelt before the altar of Budha, begging him to rescue them. He straightway ordered Chü-kái to descend and transform himself into two roads, whereby he could save these men. They thus went out of the monastery, and saw one *Má Urhshuk* standing amongst the troops, and said, "This is the man who served as guide to the troops to come and set fire to our monastery. He has this day revenged his hatred by acting as guide." They then struck him dead, on which the troops became furious; but the priests being few, they were no match, though they fought till dawn; they however escaped to Chángshá mart in Húkwáng, where thirteen of them afterwards died by reason of hunger and the hardships of the season. The other five, named Tsái, Fáng, Má, Hú, and Lí, were happily saved by two men Sié and Wú in a vessel, in which they abode many days. They heard that Chin Hiung had come to Húkwáng with a body of soldiers, and that Ching Kiuntáh had gone to meet him with an escort. They met in the way, and Chin Hiung opening his majesty's decree, read that 'Kiuntáh is very intimate with the priests of the Shátulin monastery, and has been plotting sedition; he has permission to strangle himself.' Chin Hiung took his corpse and threw it into a stream in Húkwáng, and then returned to Peking, while the troop went and informed his family, which on hearing of his death went to seek and bury it; his son Táuteh and his nephew Táufáng were of the number.

"The five priests took leave of their hosts Sié and Wú, and went to the Káu-kí temple 高溪廟 to seek a lodging, where they were received; and told all their wrongs to Hwáng and his wife Chung living there. They tarried a fortnight, when they heard the troops had learned their retreat, and fled to the Lingwáng temple. One day while here, they rambled along the river, and saw a white silver tripod censer on the bank, and afterwards a green gem; on the bottom they read this sentence, 'Overthrow the Tsing, restore the Ming;' they also found two porcelain vessels used to cast lots by, and threw them to the ground thrice without breaking, whereupon they said, 'The day of our revenge will come.' A troop of horse pursued them here, but though unarmed they escaped with their lives, and fled to a hill, where they met the family of Kiuntáh, and saw a peach-wood sword coming out of the ground, on which were two dragons fighting for a pearl, and the same four characters as above engraved on its hilt. The troop still pursuing them they reached the tomb, when the two women taking this sword went out against them, and compelled the soldiers to retreat. The women then told the fugitives that they were of the family of Ching Kiuntáh, whose corpse had been buried in that place and invited them to repair to their dwelling to lodge for the night, which they did, and the next morning went back to the monastery of Lingwáng.

"At this time, five persons, Wú, Hung, Lí, Táu, and Lin, who traded in horses for a livelihood, came to the Lingwáng monastery in the course of their journeyings, and there made an engagement with these five priests, the parties taking a mutual oath to hold fast in good faith with each other in life or death. There was also one Chin Kinnán of the White Stork hill, who used to go up and down through the country pretending to speak upon reason, but really in search of honest men, who was talking upon a variety of matters with Tólung, Tófáng, Hokái, and Chinpiáu, and repaired with them to the monastery. The five priests, pursued again by the soldiers, fled to the Lungfú hill, where they were rescued by five robbers, who cried out to them to come up the hill. After learning their history, the robbers told them they had better stay there privately two or three months, and then go to the Red Flower pavilion to raise troops and purchase horses. Soon after this Chin Kinnán came there, and informed the priests that he had been an officer in the Board of War and a member of the Hánlin, but having been driven from his post by the machinations of his enemies, he had retired to the White Stork hill, but had now come to join their company and avenge his wrongs. They were all much pleased to hear this, exclaiming, 'Happy are we in getting your aid; now we shall succeed.' They accordingly divined a lucky time, viz., high noon of the 25th day of the 7th month, when they drank their blood and took the oath of brotherhood, promising also to draw out their forces on the 15th day of the next month. Suddenly there was a shaking in the southern sky, and these four characters appeared, *Tien ting kwok shih*, i. e. 'Heaven's court is the pattern for the state,' which they took as the inscription on their banner; they had 170 men in their service at this time.

"Chú Hungchuh, a descendant of the house of Ming, also came to them at this juncture, unarmed, saying that he was the grandson of Tsungching and his empress Li; he was immediately acknowledged as their head, Kinnán as their general, and the other members of the company were appointed to various posts as ministers, generals, &c., all taking the bloody oath of brotherhood. A man named Hwáng Ching-ngan, 黃成恩 also joined himself to them at this time, whom Kinnán, seeing his bravery, appointed Head Lance of the Van. The brotherhood took the surname of *Hung* at this time (from Hungwú, founder of the Ming?), and 義 *patriotism* as their watchword; Hwáng also changed his name to *Tien Yuhung* 天祐洪 i. e. Heaven protects the Hung. They then consecrated their standards, raised troops, and went to Chehkiáng. On their journey they passed a monastery, from whence a priest named Wán Yunlung came out to inquire what priests they were who carried banners, and asked them to enter his dwelling. This man had formerly unluckily killed a man, and fled to a monastery; he was ten cubits high, his head as large as a peck-measure, his hair red, and his arms like two beams. They told him, 'The officers of this dynasty are unreasonable, and we are going to revenge the burning of the Sháulin monastery, and murder of our brethren.' He was filled with anger at their recital, and they to

induce him to join them, saluted him as their *tá ko*, or great elder-brother, and made him generalissimo, whereupon he took the oath. The troop had several skirmishes at the Five Phoenix hill, in which this Yunlung lost his life on the 9th of the 9th month by his horse falling upon a rocky ledge; on this Kinnán said, 'It was not the will of heaven that he died, his number was not yet fulfilled.' His corpse was burned, and the ashes buried near the Tingshán hill, in the luckiest spot possible, and a tombstone erected there. Kinnán also told the brethren they had better distribute themselves over all the provinces, concealing their names as members of the Association, until heaven gave them the signal when they ought to act. 'Let us establish the Heaven and Earth Association, adopting a five-colored banner as the evidence, whose meaning we are on no account to divulge, but which will serve as a recognition for ourselves when we meet.' They were accordingly arranged into divisions according to the provinces: the five priests from the Sháulin monastery, Tsai, Fáng, Má, Hú and Lí were made heads of the five senior lodges, and respectively sent to Fuhkien, Kwángtung, Kwángsí, Húkwáng and Chehkiáng, to raise troops. The five dealers in horses, Wú, Hung, Táu, Lí and Lin, were made heads of the five junior lodges, and sent to Sz'chuen, Kweichau, Kiángnán, Yunnán, and Honán, provinces, to carry out the same designs. Kinnán returned into privacy to the White Stork hill, where he made a purse, a toga, and tunic of which he gave a suit to each division."

In one of the books, the portraits of many of the persons spoken of in this account are drawn, commencing with Chú Hungchuh. This manuscript also contains a hundred or more stanzas relating to almost every act performed in the lodge, and to the utensils and articles constituting its furniture, written in the simplest doggerel, of which a specimen or two will suffice.

Stanzas on the Muhyáng city.

The divisions of Muhyáng town are five;
Its jars and its stones all bear a priceless cost;
The heroes are there in untold array,
In bands of martial and civil sway,
Ready their master's behests to obey.

Stanzas on five men bringing a cannon.

Five men bring in a gun to fight the troops of Taing,
But not to hurt the patriot hearts in Hung-hwá ting,
They'll fight the *fú* and *chau*, they'll conquer all the *hsien*,
And rout the court of Tsing to call back the Great Ming.

Among the documents are several diagrams on cloth, which appear like plans of an encampment, but we can not decipher them in all their parts without assistance from the initiated. There are also small paper tablets, about 6 in. by 3 in., like those sometimes used in ancestral worship, dedicated to various persons and powers, as "Chú Hungchuh, emperor of the Great Ming, may he live for ever," to the

wife and sister of Kiuntáh, to Yunlung; &c., which are placed upon altars to receive the adoration of the members. The forty-five little triangular paper banners bear inscriptions and markings in different colors, like those drawn in the compartments of the encampments; in the centre are the names of the five planets, five elements, five ranks of nobility, five virtues, &c., one banner to each, with inscriptions on the sides; but both banners and plans require to be engraved in order to illustrate their description. They are probably placed in different parts of the lodge to serve to mark the divisions of the encampment. The following is an official insignia to hang at the outer gate of the magistracy.

How large the Middle Kingdom,
How spacious had its sway become !
A thousand climes its lord confessed ;
The northern men this realm did wrest,
For which our hate is still repressed.
Enlist your troops ! Buy up the steeds !
Raise high the flowery bridge !
The conclave meets to lay its plans,
And sweep clean off the Tartar bands.

Opposite to it hangs an edict from the Grand Master of this province.

Fáng, the second in degree of Great Ancestors, in the province of Kwáng-tung, hereby issues a proclamation respecting upholding the Ming and rooting out the Tsing. *Wuankas*, seeing that in the year 1674, the company of priests of the Sháulin monastery obtained great honor by the manner in which they entered the Si-ló country and exerted their prowess, and conquered a peace, yet did the emperor Kángshí, a monarch of Tsing without any honor, disregarding his word and violating his faith, reward kindness with revenge; and suddenly on the festival of the 15th of the 1st month, falsely calling it conferring a reward, secretly plan to attack the monastery with fire, by which the whole establishment suffered damage, though, supported by divine power the Five Ancestors found a way to be saved; this injury is not yet revenged. Having now received the orders of our Incense Lord, Chin Kinnán, to go into every province and set up the Great family, 'raising the bridge and opening the market' every 3d, 8th, 13th, 18th, 23d and 28th day of the month, and calling the worthy and learned brethren together to salute each other and make a covenant like that in the Peach garden: let there be, therefore by this means, a mutual response when called upon, and mutual assistance in difficulty: let us wait until the patriot banner be raised, when we will assist in restoring the Ming dynasty, and revenge the bitter wrongs of the Five Ancestors.

Therefore, wherever the young, the poor, or the rich are found, and on the above 'market' days, the brethren bring them forward as neophytes to join the brotherhood, all shall come to the *tai ping* *ti*, or great peaceful land (the lodge-room?); they must not retract their oath, nor draw back from their connection, nor are small parties of three or five to be allowed to put their heads together and inflame the minds of their fellows by foolish talk, nor to make a disturbance and loud talking, nor open a room to collect gamblers; all which you, who act as wardens and officers in the 'city' should most sternly prohibit; much more ought you, when neophytes 'enter the city,' to closely examine into their character and parentage, and learn fully what report says of them. If the wardens, &c., omit to investigate one of these particulars, let them be sternly examined according to the laws, and punished without leniency. Let every one tremblingly obey, without opposition, these special commands. To be hung up on the outer door.

The same book which contains the historical account also furnishes some detached notices of the manner in which new members are taken into the Fraternity, but we hardly think all the steps of their initiation are given, but rather that the following sentences are the fragments of a fuller account which the writer was copying.

The novices are brought up to the outer door by the *Sien Fung* 先鋒 or Head Lance, who presents them to the warden, and says, "I hear that to-night the Five Ancestors are going to open a meeting of the Hung family, having a great concourse in the city of Muhyáng; raising the bridge, and opening the market: Now Tien Yú-hung of Káu-í has brought some neophytes to enter the army and draw rations, and here is a card to show to the Five Ancestors (viz. the five priests who escaped from the burning monastery), which I beg your excellency to take in for me."

The warden says, "I will." He then goes in up to the head teacher, saying, "There is one Tien Yú-hung at the outer door, who has brought some novices to enter the army and draw rations, and here is his card."

The head teacher replies, "From Pwánkú to the present day no one ever had the surname *Jin* (Man); how is it there is a man whose surname is *Tien* (i. e. Heaven)? Tell him to give in his true name and surname, for if there be the least duplicity, he shall be turned out of the office gate, and his head cut off without reprieve."

The warden then returns and reports, upon which the Head Lance says, "I am no other than Hwáng Ching-ngan, once in the service of his majesty Tsungching. By means of the revolt of a traitorous crew which wished to deprive him of his fair and fertile fields, my master and his minister were driven out of the imperial city, and in a battle with them were defeated; his late majesty fled to the Plum hill, where seeing retreat and escape from his pursuers alike impossible, he strangled himself; I also came to the same spot, and seeing the corpse of my lord, and that his dominions were irrecoverably seized by the barbarians, I hung myself with my own girdle, and died at his feet, and my loyal spirit followed my master to the great national temple, hoping and seeking a place of rest. Who would have supposed my master there would say, 'Hwáng Ching-ngan is a recreant minister; he hung himself at his master's corpse, and it is right to punish him.' When the ministers heard this, they drove Hwáng out of the temple, and this loyal spirit has never been at rest, but ever wandering up and down in mid-heaven. One day, a red vapor appeared in the sky, and the sage Táhmo stood on the top of a cloud, holding a

pair of ashy sandals; Hwáng went up and besought him for aid; he inquired into all the particulars of his history, and took his loyal spirit, and carefully put it into a gourd jar. He then counted his fingers, and said, 'I know the revenge to be taken for the burning of the Shaiulin monastery; you must act in accordance with the will of heaven in overthrowing the Tsing and restoring the Ming.'

"Now on the 25th day of the 7th month in the year *kiákyun* (1674?) at noon, the two brothers Táutih and Táufing (son and nephew of Ching Kiuntáih), also called Kieh and Wán, had a consultation in the Káu-ki temple. The loyal spirit of Hwáng Ching-ngan entered into the body of Sú Hungkwáng in the Lingwáng temple, giving him an iron-soled pair of grass sandals; he went to the Káu-ki temple, where the two brothers Kieh and Wán conferred upon him the title of *Tsien pá Sien-fung* 前部先鋒 or Head Lance of the Van. He has come now to bring in his card to the Great Brotherhood. With this, he points to the word *Tien* as his real surname, and *Hung* as his real name, and says to the warden, 'I will trouble you to inform the head teacher of this for me.'

The head teacher says, "This then is the true Tien Yúhung; please direct him to bind his head and take off his mail, and then come up into the door."

Stanzas on the Head Lance entering the city with his card.

They now marshal the brave spears at Káu-ki,
The Head Lance Tien Yúhung arranges the rules of war;
I hear that at Muhyáng a large assembly is convened,
For the sons of Hung to be brought into the castle.
He stops his car, wishing to enter the office gate:
It is guarded so strict that the wind can not leak in;
He quickly comes to the warden and sends up his card,
Begging him to pass on his memorial to the true prince.

The warden then announces, "The guardian of the heir-apparent, president of the Board of War, dressed partly as a civilian, and partly as an officer, raised three steps and recorded ten times, Head Lance of the body-guard of the emperor, Tien Yúhung."

Stanzas on entering.

I now enter the Great Brotherhood to band with the two brothers,
Before heaven I swear these are my real ideas;
At the port of Chángshá they joined heaven and earth,
Passing over the Black Dragon ford to make peace.
With brass and steel they form the bridge for brothers to pass.
On the bridge they see in the city of Muhyáng,
A fir and cedar standing on the right and left.
A Red Flower pavilion for binding patriotism,
The fraternity sit before the Loyal Righteous hall;
In the city myriads of troops stand in marshal array.
In the Happy Virtuous temple they are laying their plans,
To exterminate the Tsing and restore the great Ming.

He asks, "When you have passed the great door what do you come to?"—"To the *Chung I Tung*, or Loyal Righteous hall."—"Who are the wardens?"—"Two generals, Chin and Ching, are the wardens."

Thousands of troops pass before the Loyal Righteous Hall,
The generals in ward sitting opposite each other.
If there be a traitorous heart, let his head be cut off at the gate,
We want loyal and patriot hearts to help our prince and lord.

The other books consist principally of stanzas of poetry relating to the same subjects, which probably belonged to different persons, members of the fraternity, who wrote them out in such a manner as pleased them; a translation of some of their contents would show the feelings and objects of the Association and its members, but would throw little light upon the manner in which the lodges are organized throughout the provinces, nor how they are conducted in relation to the civil government, and in avoiding its vigilant search.

It may be well here to refer to two points in Dr. Milne's paper in Vol. XIV., in order to make them clearer. On page 65, he gives two lines of poetry taken from the seal,

"The hero band in full assembly meet,
Each man a verse to make the ode complete."

This is probably only half of the stanzas, thus given with a little alteration in one of the books:

五人分開一首詩
身上洪英無人知
此事傳得衆兄弟
後來相會團圓時

Five men a verse, to make the ode complete;
The braves of Hung no one doth lisp a breath,
But all the brethren learn the full secret,
And then in mutual pact they pledge their wealth.

This stanza is used as an acrostic for a longer ode of twenty-eight lines, the general purport of which is to uphold and encourage each other in gratifying their revenge against the dynasty. On the 66th page, the words *Káu ki*, translated *ancient brook*, refer to the temple of *Káu-ki*, where the priests fled; the meaning being that from thence the Fraternity diffused itself abroad.

ART. II. *Tables of the Foreign Trade with China at the Five Ports during the years 1847 and 1848. Compiled from the British Consular returns and other sources.*

I—IMPORTS AT CANTON in British vessels, and at SHANGHAI and AMOY in all vessels,
during the years 1847 and 1848.

ARTICLES.	Canton.			Shanghai.			Amoy.		
	1847.	1848.		1847.	1848.		1847.	1848.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	
chang	369,166	\$ 491,225	256,892	\$ 394,614	81,793	£ 99,147	13,240	\$ 3,200	
Long Ells	140,323	774,468	271,997	1,359,985	161,497	132,186	72,410	64,696	
Broadcloth, Sp. Stripes, &c.					99,852	30,099	35,155	13,031	
Camlets	135,534	236,176	53,658	72,827	1,544	666	6,276	3,017	
Dutch									
Bombazettes	19,348	30,254	16,717	19,004					
pieces	1,034	3,316	2,132	5,330	1,000	416			
chang	3,614	4,605	10,416	13,540					
Buntings	40,782	54,742	1,344	1,680					
Narrow Woolens	32,006	32,560			130	400			
Unenumerated Woolens	125,477	375,467	57,664	177,460	227,122	127,366	296,977	198,686	
Longcloths, white	440,871	1,210,250	247,560	656,034	963,158	521,681	518,754	297,331	
grey and twilled									
colored,					3,893		6,100	114	
Drills					89,829	45,671	91,478	15,356	
pieces	124	392	170	510	3,922	2,466	96,354	15,407	
Cambrics, Muslins, and jeans	9,414	23,853	5,482	14,702	24,345	15,708	13,847	46,748	
Chintzes and prints	14,248	35,226	504	908	24,345	15,708	110,804	20,000	
Handkerchiefs					52,258	10,855	32,350	79,700	
Velvets						13,703	2,127	15,902	
Woolen mixture and fancy fabrics						6,025	3,988		
Cotton yarn	25,118		41,290			1,079	6,400	840	
peculis	27,745	830,756	12,440	323,440			12,045	4,350	
iron, nail, bar, and rod	6,008	26,624	8,169	37,578	2,659	2,190	141,505	1,635	
Lead, pig					85	115	6,002	140,816	
Tin plates	601	4,582					475	3,798	
peculis	39	692							
Copper			500	10,000	87	254	1,696	33,570	
Zinc									
value		5,580		3,000		111	150	63	
Glassware									
peculis	3,992	1,622			450	5,022	1,094	1,050	
value						93		1,060	

II.—EXPORTS FROM CANTON in British vessels, and from SHANGHAI and AMOY in all vessels,
during the years 1847 and 1848.

N. B. The Imports and Exports from Amoy in the year 1847 are in British vessels only.

ARTICLES.	Canton.				Shanghai.				Amoy.			
	1847.		1848.		1847.		1848.		1847.		1848.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
Alum.....	10,390	\$ 19,768	1,634	\$ 2,900	408	£ 85	2,200	£ 494	5	\$ 5	5	\$ 5
Aniseed star.....	366	3,574	241	2,249	..	..	..	..	..	..	..	..
Anise oil.....	12	1,710	81	8,910	..	..	..	..	..	..	..	..
Arsenic.....	459	5,496	157	1,844	..	..	..	..	..	..	..	..
Bangles.....	194	11,782	155	10,500	..	..	..	..	..	..	..	..
Bamboo ware.....	62	1,010	63	1,100	..	..	..	..	..	..	..	..
Building materials.....	..	..	..	..	..	..	..	..	..	..	..	726
Brass leaf.....	590	28,560	238	12,304	..	..	..	..	..	..	..	..
Bone ware.....	576	654	200	300	..	..	..	..	..	..	..	..
Canes.....	225,000	2,645	91,000	1,000	..	..	..	..	..	..	..	..
Capoor cutchery.....	315	65,432	34	314	..	..	..	..	..	..	..	..
Cassia.....	5,920	2,506	8,606	90,363	..	..	..	..	..	..	..	..
Cassia oil.....	13	3,127	27	3,240	..	..	..	..	..	..	..	..
China root.....	328	964	551	1,653	..	..	..	..	..	..	..	..
Cotton, raw.....	..	..	..	..	1,330	2,874	..	3,119	..	..	..	..
China ware.....	1,362	34,050	1,340	33,020	213	2,734	value	1,653	2,226	1,500	3,350	20
Copper, tin, and pewter ware.....	430	21,506	140	10,000	..	..	..	..	..	..	..	..
Fireworks.....	1,240	6,454	124	620	..	..	..	..	..	..	..	..
Fans.....	4,662	6,942	1,945	2,918	..	..	..	..	..	..	..	..
Furniture.....	12	321	..	..	..	..	..	..	..	..	..	..
Glassware.....	359	7,082	122	2,440	..	..	..	..	..	..	..	..
Glassbeads.....	1,754	35,436	1,948	31,100	..	..	..	..	..	..	..	..
Glue.....	..	..	..	..	..	..	..	..	..	..	..	..
Grasscloth.....	2,769	8,507	7,501	22,503	..	..	..	..	..	..	..	63

The consular returns contain no statement respecting the trade at Fuhchau; and that at Ningpo only for the year 1847; at this last port, the Import trade in 1847 in four vessels was \$54,396, consisting of longcloths, woollens, rattans, and sandalwood. The Exports consisted of alum alone, to the extent of \$2,875.

III. STATEMENT of the principal IMPORTS into Canton in 1847 and 1848, compiled from the Custom-house records.

ARTICLES.	1847	1848	ARTICLES.	1847	1848
Broadcloth,.... pcs.	22,497	9,725	Cudbear..... pcl.	80	35
Camlets, English "	3,713	1,280	Cornelians..... "	2	3
Do Dutch "	20	..	Coral..... "	40	22
Bombazetts..... "	2,515	3,300	Cow bezoar..... cat.	40	..
Lastings..... "	300	..	Cowhides..... pcl.	635	738
Bunting..... "	80	1,000	Cowhorns..... "	194	92
Long Ellis..... "	44,130	34,140	Elephant's teeth "	41	45
Blankets..... "	2,340	2,132	Flints..... "	2,579	870
Longcloths, white "	105,556	59,033	Fishmaws..... "	1,454	1,152
Do gray "	451,729	346,795	Glue..... "	80	..
Drills and twills "	235,175	204,145	Gambier..... "	..	127
Shirtings, fancy "	200	..	Ginseng..... "	393	268
Chintzes..... "	5,785	6,329	Gypsum..... "	1,540	1,262
Handkerchiefs, .. "	123,260	..	Glassware..... "	998	166
Cottons, colored. "	5,562	9,038	Glass, window.. "	..	1,224
Linen, Irish..... "	144	..	" broken..... "	..	43
Nankeens..... "	..	4,500	Gum Olibanum. "	1,947	1,496
Hemp cloth..... "	..	3,400	Ice..... "	..	2,000
Velvets..... "	40	1,790	M. o' pearl shells. "	141	185
Cotton Bombay, bales	139,766	147,449	Nutmegs..... "	..	41
" Bengal..... "	25,803	11,981	Oil paints..... "	8	..
" Madras..... "	26,448	14,525	Peas, green..... "	16	17
" American..... "	1,412	627	Putchuck..... "	586	345
" Shanghai..... "	4,081	1,430	Pepper..... "	1,463	612
Cotton yarn, .. "	13,676	5,570	Pumice-stone... "	9,650	7,995
" " half..... "	..	2,372	Rose maloes..... "	..	126
Iron..... pcl.	8,422	14,269	Rattans..... "	4,472	4,820
Steel..... "	..	932	Rice..... "	101	..
Lead..... "	6,648	9,777	Raisins..... "	4,012	2,930
Spelter..... "	672	1,694	Sharkfins..... "	2,000	3,860
Tin, block..... "	38	240	Skins, beaver... no	590	..
Copper filings... "	..	82	" sea otter..... "	9,373	9,766
Quicksilver..... cat.	..	126	" land otter..... "	3,057	13,111
Tin plates..... bxs	609	122	" rabbit..... "	29	..
Amber..... pcl.	36	35	" fox..... "	5,635	5,620
Alum..... "	..	600	Smalts..... pcl.	35	..
Borax..... "	129	..	Sago..... "	..	81
Betelnut..... "	17,545	23,768	Soap..... "	..	19
Bicho de mar..... "	974	483	Tinder..... "	46	20
Birdsnests..... "	..	2	Tortoise-shell... "	3	..
Cloves..... "	736	423	Wood, sandal... "	18,129	23,715
Cochineal..... "	184	97	" " oil..... "	7	..
Clocks, wooden. no	..	240	" Sapan..... "	..	1,825
Cutch..... pcl.	..	301	" Ebony..... "	..	345

No. V.—British Manufactures re-exported from Canton to other Chinese ports in the years 1847 and 1848.

ARTICLES.	SHANGHAI.		AMOY.		NING-FO.	TOTAL.	
	1847.	1848.	1847.	1848.	1847.	1847.	1848.
Broadcloth and Sp. stripes chang	1,680	19,505	....	....	....	1,680	19,505
Long-ells	14,449	2,538	1,593	....	665	16,597	2,538
Camlets	3,807	....	....	....	....	3,807	....
Longcloths, gray	42,418	36,604	21,320	11,580	3,430	67,218	48,184
" white	13,626	1,800	1,344	11,770	500	16,470	13,570
" twilled	1,380	....	....	....	....	1,380	....
Chintzes	2,565	....	....	....	....	2,565	....
Handkerchiefs	68,613	....	....	....	....	68,613	....
Dyed Cottons	935	....	....	....	....	935	....
Cotton yarn	....	2,040	5,107	1,423	....	5,107	3,465
" velvet	....	2,040	....	....	....	....	2,040
Bicho-de-mar	24	39	....	....	....	24	39
Clocks, hardware, &c.	1,480	....	300	....	....	1,680	....
Cotton	....	....	3,429	6,639	....	3,429	6,639
Gum olibanum	364	425	....	....	....	364	425
Cloves	....	64	....	....	....	....	64
Pepper	189	....	....	....	....	189	....
Patchuck	375	364	....	....	....	375	364
Rattans	1,632	300	....	....	2,504	4,136	300
Sandal wood	451	1,108	....	....	....	451	1,108

No. VI.—VALUATION of the Principal IMPORTS and EXPORTS in British Vessels at the Ports of CANTON, SHANGHAI, and AMOY, during the Years 1843-4, 1845, 1846, and 1847, taken from the Official Returns.

DESCRIPTION OF GOODS.	1843-4.	1845.	1846.	1847.
<i>Imports.</i>				
Manufactures of Cotton, ..	4,039,182	2,450,482	2,755,223	1,470,296
Manufactures of Wool, ..	2,896,866	1,875,042	1,386,534	1,027,346
Raw Cotton, ..	683,654	313,836	792,876	830,756
Miscellaneous, ..	7,884,538	5,753,575	5,062,950	6,297,303
Canton, ..	15,506,240	10,392,934	9,997,583	9,625,760
Shanghai, ..	2,521,506	5,104,593	3,888,960	4,311,494
Amoy, ..	372,272	680,741	775,085	829,652
Grand Total,	18,400,018	16,268,268	14,661,628	14,766,906
<i>Exports.</i>				
Tea, ..	13,432,958	15,825,954	11,112,627	11,844,232
Silk, ..	2,172,263	2,424,897	1,344,286	2,007,770
Miscellaneous, ..	2,390,139	2,483,167	2,921,647	1,969,938
Canton, ..	17,925,360	20,734,018	15,378,560	15,721,940
Shanghai, ..	2,360,134	6,043,636	6,492,144	6,725,731
Amoy, ..	58,909	71,439	38,938	32,948
Grand Total,	20,343,703	26,849,093	21,909,642	22,480,619

No. VII.—Schedule of the shipping at Canton, Shanghai, and Amoy, during the years 1847 and 1848.

ARRIVALS.

Nation.	CANTON.				SHANGHAI.				AMOY.			
	1847.	1848.	1847.	1848.	1847.	1848.	1847.	1848.	1847.	1848.	1847.	1848.
	Ships.	Tonnage.	Ships.	Tonnage.	Ships.	Tonnage.	Ships.	Tonnage.	Ships.	Tonnage.	Ships.	Tonnage.
British.	221	88,876	171	72,345	76	19,361	76	22,966	39	7,619	24	6,599
American.	60	27,621	67	30,943	20	5,454	17	6,592	5	1,586	8	2,376
French.	7	2,018	1	237	..	..	..	..	1	145	1	304
Spanish.	2	580	1	350	2	671	4	1,265	14	2,641	9	1,510
Swedish.	..	..	..	..	..	..	..	..	..	..	1	350
Portuguese.	..	..	3	357	..	..	..	..	44	2,544	30	2,236
Prussian.	2	405	..	..	1	330	..	..	..	..	..	..
Dutch.	7	2,548	5	1,662	2	569	1	365	4	823	5	1,185
Bremen.	2	469	..	..	..	..	3	850	..	..	1	170
Hamburg.	3	870	7	1,693	1	330	..	..	..	..	..	..
Sardinian.	..	..	..	..	..	..	1	420	..	..	..	..
Belgian.	..	..	1	375	..	..	1	340	..	..	1	310
Danish.	1	302	..	..	..	..	..	..	1	103	2	275
Miscellaneous.	7	2,237	5	2,280	..	..	1	280	1	206	..	..

DEPARTURES.

Nation.	CANTON.				SHANGHAI.				AMOY.			
	1847.	1848.	1847.	1848.	1847.	1848.	1847.	1848.	1847.	1848.	1847.	1848.
	Ships.	Tonnage.	Ships.	Tonnage.	Ships.	Tonnage.	Ships.	Tonnage.	Ships.	Tonnage.	Ships.	Tonnage.
British.	213	84,737	176	73,975	75	18,914	67	18,916	9	2,244	20	1,724
American.	66	28,990	60	27,847	20	5,454	17	6,592	1	84	5	1,546
French.	7	2,018	1	237	..	..	..	..	1	145	1	304
Spanish.	2	580	1	350	2	671	4	1,265	11	1,796	8	1,371
Portuguese.	..	..	3	357	..	..	..	..	14	877	13	931
Prussian.	1	230	..	..	1	330	..	..	..	..	..	..
Dutch.	7	2,404	7	2,492	2	569	1	365	2	494	5	1,185
Bremen.	3	621	..	..	..	..	3	850	..	..	1	170
Hamburg.	2	630	4	833	1	330	..	..	..	..	..	..
Sardinian.	..	..	..	..	..	..	1	420	..	..	..	..
Belgian.	..	..	1	375	..	..	1	340	..	..	..	..
Danish.	1	302	..	..	..	..	..	..	..	..	2	275
Swedish.	1	206	..	..	..	..	..	..	..	..	1	350
Miscellaneous.	7	2,237	4	1,935	..	..	1	280	1	206	..	..

Most of the Portuguese vessels at Amoy were lorchas. The miscellaneous vessels consisted of Chilean, Peruvian, Malay, Hawaiian, and Siamese crafts.

ART. III. Cultivation of the mulberry, and rearing the Silkworms.

Translated from the Tsán Säng Hoh-pien 蠶桑合編 By :.

THE following instructions for cultivating the mulberry, and rearing silkworms, were issued by Wan Chü 文柱 the treasurer of Kiángsú in order to revive the silk manufacture in all its branches throughout the province under his jurisdiction; and it is altogether likely that the foreign demand for raw silk at Shánghái has suggested the present publication. It places the worthy magistrate in a pleasing light, one in which foreigners are not much in the habit of regarding the officers of China, that of an instructor and counsellor of the people under him, one desirous of carrying out in a measure the character of a "shepherd," or as the rulers here sometimes call themselves, of a "father and mother," of the blackhaired race. Seeing his work contains only twenty-four leaves, filled mostly with directions for

of mulberries, they will have, after paying their public dues and supplying their own family wants, a clear surplus of one half; besides which, a wine can be made from the berries, the twigs will furnish faggots, and the refuse of the worms can fatten pigs or manure the land; the borders of the plats supply room to grow melons, beans, vegetables, or other plants, so that eight *mau* planted with the mulberry will bring in as much as a hundred in the common mode of farming. Let the poor consider these things, and those who are straitened for room in this populous region, reflect; for what plan promises better than this? The proverb is, 'For three years spent in planting a mulberry, you have leaves from it for an age;' and Kwánts' says,

一年之計樹穀
十年之計樹木
百年之計樹人

Grain is sown, and its harvest yearly mown;
Trees are set, and their fruit through ten we get;
[Man is born, for a century he's formed.]

"Do not regard these things as belonging to people afar off, nor this as empty talk; even if there be no rules, there are men fit for rulers, and such clever men are fit to exercise power, such are they who rule!"

"Táukwáng, 24th year (1844). The preface of Wan Chú of Sui-ching in Kiángsí, the Treasurer of Kiángsú."

The worthy Treasurer has endeavored to strengthen his arguments by adding a second preface, the production of one Shá Shih-ngán, who goes into some exhortations upon the desirableness of the silk husbandry, but as his remarks are of little worth to us, we omit them, and proceed to the main body of the book, which we divide in the same manner as the original.

Selecting the mulberry. There are two kinds of mulberry, the *king* 荆 [from Húkwáng], and the *lú* 魯 [from Shántung]; the former has large leaves and few berries, with firm roots; the latter has small leaves, abundance of fruit, and tough branches. It is the best way to engraft the *lú* upon the *king* plant, by which the roots will be firm and the plants luxuriant.

Upon grafting. Select a branch of the *lú* sort, about three *tsun* long, cut it slanting from end to end, like a horse's ear, and then insert it under the bark of the *king*; bind them together with hemp and a thin coating of mud. When the moisture has exuded, try its firmness with the hands, rubbing it well on all sides. In the spring the buds will sprout, when only one shoot is to be kept, and by autumn the plant will be formed.

On transplanting and pruning. Each sapling should be at least five *chih* high, and they should be set out in a quincunx form; in the mild spring weather of the following year, cut them down to two *chih*, and clip off the top stem to force out the suckers, of which only two should be left to grow. In the third spring, the branches are again to be clipped, leaving only the upper to divide; and thus operate on the plant every spring, cutting away all the suckers except the upper fork; in the fifth or sixth year, the shoots will produce leaves for the silkworm, and the tree is sturdy and full-grown; every May the tree can be pruned at the knobbed ends of the branches, and the leaves collected with the twigs for the worms. If wet from rain, hang the branches in a draft of wind to dry before feeding them to the worms.

On pruning the mulberry. Cut away the central stock, and retain the four outer branches. The branches which hang down and shed water, those which incline inwards, all except one of the shoots growing from the same part, and the branches which grow too close, must be cut away. Next hoe the ground about the roots, and put in a basin full of manure made of the refuse oil cake, to force out the suckers, which in autumn will be about nine feet high. In the winter they must be covered thickly with manure and rich soil to insure a luxuriant crop of leaves in the spring.

Habits of the silkworm. It belongs to fire and dislikes water, therefore it eats, but does not drink; it is injured by noise and by dampness. The eggs should be kept where the temperature is low, and hatched where it is warm; it should be moderately warm to rouse them from their lethargy, and cool after they are awaked; as they grow old, the heat should be increased, and when they *juh tsau* 入簇 spin their cocoons, they should be very warm. The eggs, the small worms, and the spinning-worm should all be laid, be hatched, and work together. When rearing the silkworm, the place where they repose must be dark and dry, but made light when they awake; when feeding, supply them constantly with fresh leaves, but do not expose them to the wind on awaking, nor give them too many leaves at first. Smoke, and the smell of spirits, vinegar, and all sour things; as also the odor of musk and oil, the stench of mouldy clothes, should all be removed; in feeding, the worms dislike leaves that are damp or hot; and harsh noises, such as pounding rice. The eggs are hatched about the end of April, and in 27 days the worm attains full growth; if these things are attended to, the worms will be seldom ill, eat few leaves, and furnish much silk.

Cleansing the eggs, and rearing the young. About the middle of April, the eggs laid the previous year are to be put in pure, cold water, and after a quarter of an hour to be taken out; this is called *yuh tsán* 浴蠶 bathing the worms. Next spread them in an airy place, and when dry fold them first in paper, and then in cotton, and put them away in a clean and quiet spot, for a week. When they change to a light green color, examine them daily, and should a few worms prematurely make their appearance, brush them away. When two or three tenths of the whole batch of eggs are hatched, then, as before, wrap them in paper and cotton, for to keep them a day without food will do them no harm. On the following day spread them out in a warm place; and as the proper time for their coming forth is between 9 and 12 o'clock A. M., the whole batch is probably by this time hatched.

Directions for taking out the newly hatched worms. When the worms are all hatched, scatter mulberry leaves shred very fine over the eggs; and wait till the young worms creep upon them, when they are to be taken up with a pair of *tsán chú* 蠶箸 or silkworm tweezers, and gently removed to another place; a goose feather should not be used to do this. If the worms are not all hatched at once, wrap the eggs in paper as before, and open them on the morrow; lay the young that are hatched by themselves, and do not mix them with those that were first produced. Lay them evenly and rather near to each other, but at equal distances. After the second removal, if any eggs still remain unhatched, throw them away. Now weigh the whole lot of young worms with the empty shells, and afterwards weigh the shells to ascertain the exact weight of the worms. One tael's weight of worms generally produces from 150 to 160 taels' weight of silk, and will require twenty *shik* of mulberry leaves; and this proportion of leaves should be maintained in feeding them to the worms.

Directions for feeding the silkworms. Cut the leaves fine with a knife, and then wash your hands clean; the worms require feeding five or six times in one day and night. Before giving them fresh food, wait till the old is quite consumed, and give only a little at once. After feeding, place them where they will be protected by a curtain from the wind and cold. Put the worms on the trays, and place these horizontally on the drying frame, and do not place them on top of each other to gather dampness and become sickly.

Particular attention must be paid to the temperature, for if too cold, the worms grow slowly; if too hot, they shrivel. The proper heat should be applied gradually, otherwise the worms will become yellow

and soft; when cooling them, admit the wind slowly and gradually through the windows, otherwise they will blanch, or become rigid; when suddenly chilled, and they refuse to eat, a little fire should be lighted, as it should be if the weather be wet and cold, before feeding them. The leaves should be gathered early in the morning, or after sunset; for by eating damp leaves the worms are purged and turn white, while hot leaves produce costiveness, and swelled heads; in either case they produce no cocoons, nor come to maturity.

Diminishing the food and sleeping. If the worms are indisposed to sleep, they ought to be put to sleep as soon as possible. If from one third to a half of them are of a yellow color, or have glistening skins, then diminish the leaves three to five tenths, and cut them much finer and feed them oftener; if three fourths be of this color, diminish the leaves in the same proportion, chopping them very fine and feeding the worms more frequently. If there be a few light green or white worms which do not sleep, throw them away, and remove the remainder to a quiet place when they will stop feeding. When the whole are awake, feed them, but if only eight or nine tenths are awake, wait a while before feeding, for a little hunger will not hurt them. On awaking, do not jostle them, for their skins are easily injured. Care must also be taken that the wind does not reach them, and that they be constantly furnished with leaves.

Feeding the worms, and removing the refuse. Soon after the worms issue forth, scatter finely cut fresh leaves over them, and they will crawl up to eat, when both worm and leaf can be gently taken up with the worm tweezers, and placed on the tray above. Now examine carefully for the worms still curled under the leaves and then throw the refuse away. After the second sleep, again gently raise the worms and leaves with the hand, to the next layer, the leaves not being cut too fine. After the third sleep, if the weather is mild, they may be taken out of the house, being carefully protected from the wind. After the next sleep, put a silkworm's net over the worms, and scatter the leaves upon it, when the worms will crawl up to eat them; feed them twice this way, and then let two men place both net and worms on an empty basket. Next brush off the leaf stalks and refuse, so that the worms shall not be injured by the steam or dampness. Whilst the worms are asleep, put them on a broad tray; to every three catties of worms furnish a hundred of leaves, and the yield will be 5 catties of cocoons, the silk from which will amount to 8 or 9 taels. If after this, the leaves be reduced one tenth, the produce of silk will be reduced in like proportion. After the fourth or longest sleep, if the

weather be very warm, the worms will require feeding only five days before arriving at maturity; but seven days if it be moderately cool. First place the mature worms on the straw whisk, feeding them there once more with leaves; and in about half a day, they arrive at maturity. Whether the worms sleep three or four times, the rules for feeding are the same.

Directions for putting the worms upon the bush. Take stalks of the late glutinous rice, make them smooth, and bind them about the middle, and then cut the whole off even about two feet long. Next take a bamboo bench and lay a coarse matting over it that will bear these whisks of straw set up on their ends. Now put the old worms inside a wide varnished tray, and with very clean hands take out the worms, and spread them evenly over the matting not too close, nor too far apart. Should it be rainy or cold, place a hot fire under the bench to warm them, whereby the cocoons will be sooner formed, and ready for unwinding. If fire is used, the cocoons will be easier unwound. In five days, select the cocoons, taking off the matted cover, and unwinding the silk; take great care not to let the worms become damp, for this will hinder their spinning. When the worms are sleeping, honor the patroness of silkworms by burning incense, and at the last sleep worship her with spirits, incense, candles, vegetables, and rice flour balls made into the shape of cocoons.

Rules regarding the yuen tsán 原蠶 or second brood of worms. This brood of worms is not always reared, partly because the leaves are few so late in the season, and to strip the trees a second time will injure them and lessen the next year's crop; and partly because of the many occupations of the season; but if the first brood fails, and there are leaves, this can be reared. Still more care and diligence in feeding and cleaning is to be pursued with these; they come to maturity in 21 or 22 days; exercise great caution against the blue-bottle flies and excessive heat. The first brood in spring need heat, but those reared during summer require to be kept cool.

Directions respecting the eggs. When rearing worms, carefully select healthy young ones, and having properly fed them to maturity, choose out those which are the strongest, healthiest and best, when they are just ready to spin. Five days after the cocoons are formed, the thickest ones on the tops of the whisks of straw are to be taken, and the wooly covering peeled off. Equal numbers of males and females must be taken; the former are small, sharp pointed, and a little contracted; the latter are round, full, and large. Place them apart on flat baskets, till they turn into moths. Those with round wings, bald

eyebrows, the tail yellow, and the belly reddish and bare of hair, throw away as worthless, together with those which first take wing, and the very last ones produced; keeping only the perfect and good to lay eggs. The moths appear early in the morning, and they are left to pair for six or seven hours, when the males are thrown away, and the females carefully cleaned and laid on thick sheets of paper previously prepared, and hung upon a board; the female moths are arranged evenly upon it, and remain until their eggs are laid. Those laid before six o'clock are strong, but those laid after that hour are not worth much. The moths are now taken away, and the paper holding the *tsán-lien* 蠶連 or eggs, hung up in an airy place until they change color. Now wash them in pure water, and dry them, and then gently roll the eggs in papers of ashes to imbibe any moisture, and hang the parcels in a high place where they will not gather dampness, nor be exposed to smoke. In the middle of autumn take away the ashes, and in the early part of January make a decoction of mulberry leaves, and when cooled soak the eggs in it for about a quarter of an hour; after this, dry and hang them up as before in papers of ashes.

Twelve directions for reeling silk.—First. Fill an earthen jar with river water, about half a month before you wish to use it, and let it settle. Spring or stagnant water is said not to be so good as river and running water; but if it is needed immediately, fill the jar and put in a pint of limpets to clear it; but do not use alum for this purpose.

Second. The furnace is prepared by plastering the bottom and sides of an old pan with clay, making it four fingers in thickness at the mouth, sloping off thinner at the rims. When dry, fill it almost full of water, and gently heat it. One work says, "the hot pan is not so good as the cold pan, but no one now uses the cold pan;—and adds, that formerly the pan was partitioned by a board, so that two could reel from it." Light a fire of dry wood, and as the water warms, see whether the cocoons float or sink; if the first, diminish the heat, if otherwise, increase it; the fire should be uniform.

Third. The wooden reeling-frame (*sz' ché chwang* 絲車牀) is placed by the side of the furnace at the same level and kept steady by a stone laid on it; the right side is the most convenient to turn the wheel of the reel, which should itself be made firm.

Fourth. Put the cocoons in the warm water, and stir and roll them about gently with the hands to raise up the ends of the filaments, which catch with the left hand. Keep hold of the coarse filaments, and move the cocoons several times on the water which will unravel

them, and shortly the pure fine silk will be found lying beneath. Then gently take away the coarse ends; and holding the fine silk end in one hand, with a perforated ladle in the other, keep the cocoons in the water, and in this manner wind the silk on the wheel.

Fifth. The ends of the filaments are numerous, and in reeling off eight or ten should be taken up together, and their ends all passed through the eye on the frame, and drawn over the running spools down to the hook, and thence to the reel. Commence reeling, by first taking up the threads in the left hand in order to keep them from tangling, and then turn the reel by the footboard; before the threads reach the horizontal wire, they must be kept smooth and even by the hands. The shell sinks when the filament is nearly wound off, and as the thread near it is of an inferior quality, another cocoon should be taken up, and its thread joined on according to the judgment of the winder, for it is very important that the thread be wound off even. When the worm can be seen inside of the cocoon through the shell, and the silk is about as thick as a sheet of paper, throw it away. Fresh cocoons should be put in betimes, for the silk is inferior near the chrysalis, and often gnawed by the worm.

Sixth. In reeling the silk, if the threads break and the cocoons scatter, collect them again soon, and shake them about to find the ends, and join them on at different places (that is, where there is more than one broken thread at a time do not join both at the same place), taking care that the thread be of a uniform thickness.

Seventh. While reeling the silk, put red burning charcoal in an earthen basin a little distance from the reel to dry it; one person should attend to the fire, and it should not be brought too near.

Eighth. The warm water in which the cocoons lie as they are wound off should be frequently changed, by taking out carefully from one side about one third of the dirty water, and pouring in an equal quantity of fresh warm water. One man should have the sole charge of changing the water.

Ninth. The cords (connecting the reel, &c.) are frequently troublesome, and require occasionally to be moistened with water in order to keep them tight, as the silk in reeling will then be more evenly spread out upon the reel, and thus easier to unwind than it would be if reeled in a lump, for then it would be almost impossible to disentangle it.

Tenth. The old method for taking the silk off the reel was to tie a hempen strap loosely about the handle and axle that it might not get too much out of place; then with a mallet beat off the head, and slip the reel and silk from the frame, with the cloth on which it lies.

Eleventh. Those cocoons with raveled clues, which frequently break while winding them, should be dried at the hand stove, then soaked in boiling water, and reeled. The raw raveling (*sang tsán* 生參) kind, which frays out in winding, should not be placed in cold water, but put in warm water for reeling. Those which are *shuk tsán* 熟參 or mature, and become frayed in the thread, should be thrown away when half unwound. There are some kinds whose filaments float about in cool water, and fray out in hot water (so the water must be prepared accordingly). The cocoons of wild silkworms must be first dried in the sun, and then put in boiling water to soak them thoroughly, where they are to be well stirred to loosen the ends. Take a portion off the straw whisk, and put them in the pan to reel them; when half reeled off, put in the other part from the straw whisk and join their threads on; be careful to keep the water in the pan only lukewarm.

Twelfth. Some of the cocoons are not suitable to produce silk for weaving, but the covering can be peeled off for floss silk. To boil them, filter lye from the ashes of straw till it is very clean; then heat water to boiling and put the cocoons in; when they are boiled through, put a cup of fragrant oil into a large rice bowl, and pour in the lye till it is full, and then take out one half of the mixture and sprinkle it in the boiler; when it has bubbled up several times, stir the cocoons around in it; now pour the remainder of the oil and lye into the boiler and boil the whole: when it is thought the cocoons are boiled thoroughly, and while they are still hot, take them out and put them into river water in a sieve to wash them clean. Now peel off the silk from the cocoons with the hands.

East of the town of Tántú 丹徒 in the department of Chinkiang, there is a factory for employing people to rear the mulberry and silkworm, over which superintendents are placed to manage its affairs for the public, and keep an account of the receipts and outlays, which has issued these four rules.

First. To raise the best mulberries graft them; they are full grown in the third year. Plants from Húchau fú 湖州府 in Chehkiáng are the best, as they have been already grafted, and require less attention. About December, hire skillful hands from Lihyáng 溧陽 district, and let them go and buy the plants from Húchau; they must warrant them to succeed. *Second.* The next year, when the mulberries have grown large, hire old women of Lihyáng to come to the factory and instruct girls in the art of rearing the silkworm. *Third.*

The term of leasing the land is ten years, and the rent is paid yearly. Each *mau* contains forty plants, which after the second year should produce thirty catties of leaves each; five shrubs will furnish leaves enough to feed worms which will produce a catty of silk; and one *mau* will thus produce eight catties of silk, enough to make twenty pieces of silk cloth, which, after deducting all charges for rent and living, will leave almost fifty per cent. profit. *Fourth.* Let those gentlemen who have received shares, each make efforts to get their friends and acquaintances to subscribe, to whom the superintendent will give a receipt from the hall for their subscriptions, large or small; after three years, the yearly interest of ten per cent. with the principal, will all be refunded. If the women who labor in the hall wish to deposit their earnings, a ticket will be given them, and fifteen per cent. interest will be paid them monthly, and their capital refunded at the end of three years."

Twelve bye-laws adopted in the establishment at Tántú are given by the Treasurer after these four regulations relating to funds, which we need not repeat. From them we should infer that it bears a great resemblance to a joint-stock company, and if it declares such dividends as are here mentioned, it must be a profitable investment, and encourage the formation of similar concerns elsewhere.

The pamphlet before us contains drawings of the principal implements used in the various processes, with minute letter-press descriptions of their dimensions, material, and modes of using. The reel and its separate parts are figured, together with the baskets, nets, sieves, ladders, trays, brooms, knives, &c., &c., employed in the several manipulations of rearing the worms, and cultivating the mulberry; so that, with his excellency's pamphlet as guide, any one could carry on the business. It may be remarked in conclusion, as evidence of the goodness of the Chinese directions, that M. Camille Beauvais, an eminent silk-grower in France, remarks in his prefatory note to M. Julien's digest of Chinese authors on the subject, "That they lose hardly one worm in a hundred, while in France the mortality exceeds fifty per cent." The same gentleman has successfully adopted two of the processes made known through M. Julien's labors, which are also insisted on in this treatise, viz. the frequent feeding of the worms, and their simultaneous issue from the eggs. A perusal of the work of M. Julien, most of which is extracted from the *Shau-shi Tung-kiú*, or Encyclopædia of Agriculture, will show the reader that the directions given by the Treasurer of Kiángú have long been known among this people.

ART. IV. *Cruise of the U. S. sloop-of-war Preble, commander James Glynn, to Napa and Nagasaki.*

THE *Preble* left Hongkong Feb. 12th, but was obliged to return to port almost immediately on account of the small-pox, and did not finally leave her anchorage until March 22d; she returned May 20th, having touched at Lewchew Is., Nagasaki, Shinghái, and Amoy, and accomplished the main object of her visit to Japan. From her commander and several of her officers, we have gathered the following particulars of her interesting cruise.

She reached Napa about the 10th of April, where she remained upwards of three days, during which time her officers availed of the opportunity to ramble over the environs of the town, visit the capital Shudi or Shu-i, and see a good deal of the island and its inhabitants. Doct. Betelheim came off to the ship as soon as she anchored, and received the supplies which Capt. Glynn had kindly brought for him from Hongkong. The same system of passive opposition is still kept up by the authorities of Lewchew towards the Doctor, who is thereby prevented from having much intercourse with the people; they are ordered to avoid him whenever he appears in the streets, to sell him nothing, do him no harm, and keep away from his house on Capstan Pt.; and the execution of these commands is enforced by the presence of an underling, who accompanies him whenever he stirs abroad. His position is therefore extremely irksome, and the effect of regulations like these upon the people must naturally be to produce dislike towards a man who causes them so much inconvenience, notwithstanding their conviction of his kindness and good intentions. The authorities made a written request to Capt. Glynn to take him from the island, but he has no wish himself to leave; on the contrary, he has repeatedly requested his Society to send him an assistant, confident that then one of the mission could take longer excursions into the country, and even visit the northern part of the island, while the other remained at home. We hope Doct. Betelheim will be enabled to keep at his post, until a reinforcement arrives; if he should leave Napa, it will be doubly difficult for another to secure a footing there.

The Lewchewans seem to be placed in a most unlucky position between the Japanese and Chinese governments, both of which claim a sort of paternal surveillance over them (which in the former takes a stronger form of almost suzerain authority), allowing the islanders

a little trade with their respective ports of Fuhchau and Kagosima by way of return, and interfering in almost everything which concerns them. The Japanese requested Captain Glynn to keep away from Napa in future, and inform his superiors they must send no more vessels there; and it is said Gov. Sü has intimated to Gov. Bonham that his master desires British men-of-war not to go there. Meanwhile the Lewchewans themselves are evidently afraid to irritate their formidable visitors, or even to deport Doct. Betelheim against his will; they would not sell the Preble any supplies, and her captain refused to take any unless he could pay for them; though on one occasion, a few were received aboard ship during his absence, to pay for which he sent an officer who left the money on shore in their hands.

From Napa, the Preble sailed for Nagasaki, and made land April 17th. Her appearance was announced to the authorities of that town immediately, and a boat was seen approaching as soon as she anchored. This unusual haste, as well as the repeated inquiries subsequently made whether there was not another vessel in company, were not fully explained until Captain Glynn learned at Shángh'i, that the ship Natchez had passed through the straits of Van Diemen only the day before his arrival. A Japanese boarding-officer, Moreama Einaska, hailed the ship in English, to say she must anchor in a place he pointed out until the governor's order could be received: but Captain Glynn told him that place was unsafe, as well as his present anchorage, and he should stand in until he gained a safe berth inside the harbor. When the ship had reached the offing abreast Happenberg I., the man hailed her, saying, "You may anchor where you please." On coming aboard when the ship was first hailed, he inquired why the Preble came to Japan, and that question being evaded, he asked the captain if he received a paper. "No. One of your boats came alongside, and threw a bamboo stick on deck, in which was thrust a paper; but if it was intended for me, that is not the proper manner to communicate with me, and I ordered it to be thrown overboard. Why do you choose this method of sending me a letter?" In the usual style of Japanese officials after a thing has been done, the interpreter replied, "That was right! That was right! But our laws require that all ships should be notified of certain things. This was a common man; he had his orders as I have mine from the chiefs over me, and you must not blame him." The paper here alluded to contained the following warning to ships, directions where they are to anchor, and what questions they are to answer, which we copy verbatim.

Warning to the respective commanders, their officers, and crew of the vessels approaching the coast of Japan, or anchoring near the coast, in the bays of the Empire.

During the time foreign vessels are on the coast of Japan or near as well as in the bay of Nagasaki, it is expected, and likewise ordered that every one of the Ship's company will behave properly towards, and accost civilly the Japanese subjects in general: No one may leave the vessel, or use her boats for cruising or landing on the islands, or on the main coast, and ought to remain on board until further advice from the Japanese Government has been received. It is likewise forbidden to fire guns, or to use other fire-arms on board the vessel as well as in their boats. Very disagreeable consequences might result, in case the aforesaid should not be strictly observed.

The Governor of Nagasaki.

To the Commander of the Vessel approaching this Empire under Dutch or other Colors.

By expressly order of the Governor of Nagasaki, you are requested, as soon as you have arrived near the Northern Cavallos, to anchor there at a safe place, and to remain until you will have received further advice. Very disagreeable consequences might result, in case this order should not be strictly observed.

Desima, ———
The Reporters attached to
the Superintendent's office.

Translated by the Superintendent
of the Netherlands' trade in Japan.

L. S.

To the commander of the vessels approaching this Empire (Japan), sailing under Dutch or other colors.

By expressly order of the Governor of Nagasaki, you are requested as soon as you have arrived near the Northern Cavallos, to anchor there at a safe place, and to remain there until you'll have received further advice.

Please to answer as distinctly, and as soon as possible, the following questions:

What's the name of your vessel?

What's her tonnage?

What's the number of her crew?

Where do you come from?

What's the date of your departure?

Have you any wrecked Japanese on board?

Have you any thing to ask for, as water, firewood, &c., &c.?

Are any more vessels in company with you bound for this Empire?

Desima, ———

By order of the Governor of Nagasaki.

L. S. Upper Reporter.

L. S. Under Reporter.

Translated by the Superintendent

of the Netherlands' trade in Japan.

After the Preble had anchored, a military officer, named Serai Tatsunosen came aboard to learn her errand. His rank and credentials were carefully examined as a preliminary step, after which full particulars of the nation, object, and character, of the ship were told him through the same interpreter Moreama Einaska, who spoke tolerably good English, but understood only as much as he wanted to. This chief was told that the commander of the Preble came with written instructions to bring away sixteen American seamen cast upon the Japanese coast; this announcement called forth a series of questions from him about the manner in which the shipwreck and number of the men was ascertained, who sent the Preble after them, &c., &c.

Capt. Glynn replied in general terms, and endeavored to learn how long his countrymen had been there, what treatment they had received, and why two of them had died; but the interpreter parried these interrogatories, in a very trifling manner. A promise was elicited, however, that he would inquire of the governor, H. E. Edo Tsokimano, whether the men would be delivered up without the delay of referring to Yedo. The standing inquiry was made if the ship was in need of anything, but the chief was told that no provisions, fuel, or water, could be received unless the Japanese would take pay, as it was against the laws of the United States for a national vessel to receive anything in the way of presents. He declined the proposal to exchange salutes, saying, They were never made, nor the compliment ever given either by French or English men-of-war.

During the night, everything was quiet in the harbor, but in the morning of the 19th, a large number of boats were seen under the land, and the forts near the entrance of the channel up to town were manned with more men. These forts are even less skillfully built than the Chinese, the walls consisting of small unhewn stones, and the guns placed at such an elevation up the hill that a discharge would be sure to turn them quite over. Their battlements were, however, turned to a much more peaceful use than to train guns upon to drive away the *Preble*, for during her stay, many parties of the people came there to look at her, as a substitute for the prohibition to visit her.

A military officer, Matsmora Shai, came off to salute Capt. Glynn on behalf of the governor. The captain observed it was uncivil, and argued very little confidence in his promise to observe the regulations of the port to place a cordon of armed boats around his ship, while free intercourse and reciprocal civility would tend to a better acquaintance and mutual goodwill between the Japanese and other countries.—“Why are American men-of-war sent so far from home?”—was the only rejoinder, as if nothing had been said to him. He was made fully acquainted, however, with the condition of the American navy, and the size, armament, and crew of the one then in port; but the evasions made by the interpreter to the queries put to him were characteristic of this suspicious people—a people among whom the system of espionage and mutual responsibility has well-nigh destroyed everything like frankness, truth, and confidence. No one of the officials on board seemed to know anything upon any other subject than their master's message; for though one of them had been at Yedo and seen the emperor, he could give no idea of his age, nor of the distance there. One of the surest ways of succeeding with the Japanese is to

imitate them in this respect, and convey to them the impression that you are obliged to carry out your orders, and know nothing beside what you were sent to execute. Before this chief left, Capt. Glynn gave him a letter to the governor, in which he made a formal demand for the men, and requested his excellency to inform them of the Preble's arrival.

The same officer did not return till the 22d, and on coming aboard, after salutations had passed, he was asked if he had the governor's answer, to which he replied, "It would come another time, not now." He was told that neither a verbal answer, nor a messenger would be received as satisfactory; to which he said that, according to Japanese usage, he had come to speak by word of mouth. He was pressed to say definitely when the men would be given up, and was told that if they were not soon handed over, the instructions of his superior would oblige Capt. Glynn to take other measures, for he must get them. The necessity of referring to Yedo was constantly thrown in to account for the delay which might take place before they came on board; but when about to leave, he said an answer would come from the governor the next day, and an intimation whether a reference must be made to Yedo. ... An example of the caution of these officials was exhibited when they were requested to take a packet of newspapers to Mr. Levysohn; the opperhoofd at Desima, for which they had already obtained permission, but not to take a letter with it; they demurred a long time, but finding that the papers which they felt bound to take could not be carried away without the letter, the chief at last took upon himself the immense responsibility of carrying them both ashore. A ridiculous instance of their duplicity was also shown. The captain was desirous of getting some fossil coal, and when the chief went over the ship, he was purposely taken by the forge, and asked if he had any of the substance ashore there used to be at iron. "No. What a curious stone it is!" The officer wrapped a large lump in a paper for him to carry ashore, but he begged him not to rob the small stock remaining, and would take only a bit of the rare mineral, carefully depositing it in his sleeve. We think the fool must have laughed in his sleeve at his supposed success in making the foreigners think the people of Nagasaki had no coal, when it is their chief fuel.

A semi-official reply was received from Mr. Levysohn in the afternoon, stating that he had been requested to translate the letter to the governor of Nagasaki, and having been told that special permission from Court was necessary before the men could be delivered to a man-of-war, he had intimated the necessity of giving them up, and

had proposed to receive them himself, after having had an interview with the commander of the Preble. To this note, a reply was immediately returned, expressing a hope that the proposed conference would take place. Meanwhile, the cordon of guard-boats was increased and drawn nearer the ship; torches were lighted in each one by night placed in pans at the end of long poles, to observe if any person attempted to swim ashore, and as many precautions were taken to prevent intercourse as if the vessel had had the plague.

On the 23d, Serai Tatsnosen returned. He remarked that Mr. Levyssohn had had an interview with the governor, and proposed to obviate the need of referring to Yedo by taking the men himself, and would come aboard in two days upon the matter. Capt. Glynn told him this mode of answering an official note was very improper, and the commander of the Preble could only confer with the governor; and could not be put off and delayed in this manner with vain excuses, concluding his reply by asking, "Am I to get the men?"—"This can not be. Why not stay a few days? You will get the men, *I think*." This last phrase formed a part of almost every remark of the interpreter, and when questioned if the men would come aboard in two days, he said again, "I can not say how long it will be, *I think* you will get your sailors." Some little hesitancy was exhibited by the Japanese officials, before they remarked that Capt. Glynn could not see Mr. Levyssohn, for he was ill; and that it *was* necessary for the governor to get permission from Yedo before giving up the men. Upon receiving this answer, the commander of the Preble sternly told the chief, That is enough; the ship can stay at Nagasaki no longer; its commander has business only with the governor of that city; and knows nothing of the Dutch factory in this business, and he will get under weigh in a few hours, and leave to report his reception to his superior, and to his own government which had sent him there, and well knew how to recover its citizens, and had the power to do so. Hearing this decided language, the chief seemed to lose his imperturbable nonchalance, and said he would exert all his influence to get the men soon, adding, "I *think* you may expect it . . ."—"Stop! You have had time enough to think, and I'll do the thinking now," replied the captain; "do you promise me now, that the men shall be delivered up in three days from this, for I will stay no longer!" Thus pressed, the governor's messenger promised that in three days they should be handed over to the American commander, whereupon the parties shook hands. The chief afterwards walked over the vessel, inspected the crew at general-quarters, &c., and then took his leave.

On the 25th, the chief Matsmora Schai returned, and on taking his seat, remarked that Mr. Levyssohn being too sick to come off, had sent a substitute, who was in the boat alongside, and he wished to know if he might come on board. Capt. Glynn directed the officer to go to the gangway and invite him to come up, but Moreama, the interpreter, interfered, and said it was necessary for him to give him permission to do so. This gentleman, Mr. Basle, brought a letter from Mr. Levyssohn, offering a quantity of provisions, which Capt. Glynn was of course compelled to decline, as he had already told the authorities he must pay for what he took. Mr. B. also brought some Japanese official documents in Dutch, with four signatures and seals attached to them, which he orally translated.

One of them was an informal reply from the governor, through the opperhoofd, in which after reciting the names of the sailors, he says it has been represented at Court that the men were to be sent away by the next Dutch ship, and are now handed over to the superintendent to be surrendered to the American man-of-war; but though they (the sailors) reported that their ship was wrecked, yet the law of Japan strictly forbids any person voluntarily approaching its shore; and as it is plain that long voyages can not be taken in boats, in future persons coming ashore in this manner will be carefully examined. The governor adds that these men were provided for, and yet in violation of the laws of the land, broke out of their residence several times, and escaped into the country, but were recaptured and pardon granted to them; and concludes by requesting the superintendent to inform the American commander that whalers from his country are not to resort to the Japanese seas, as the present case, and one in 1847, show that they are becoming more numerous.

The other paper seemed to be a report of their guard, and contained a notice of the arrival near the island of Lisili, belonging to Yesso, within the principality of Matsmai, of fifteen North American whalers, who asked for assistance, and had a residence given them. It then detailed the several occasions on which these men had broken out of their "residence," and been retaken, and forgiven after they had asked pardon; they were instructed to behave properly, and promised to obey the warning. Their repeated attempts to break out compelled the Japanese authorities to take them away from the temple and put them in prison, though not only had they themselves promised to be quiet, but the Dutch superintendent had cautioned them to remain easy until they were liberated. After reciting the time, nature, and result of the diseases each one had suffered, it concluded with saying

that their incarceration was wholly owing to their own restiveness. Soon after the reading of these documents, and their delivery to Capt. Glynn, the party left the ship.

A new visitor, Hagewara Matasak, came on the 26th with Moreama, to announce to Capt. Glynn that the men would be given up according to promise, and inquiring with some earnestness if he would then sail. The positive assurance that this would be done seemed to relieve him vastly; and he then proceeded to say that Capt. Glynn's request to visit Mr. Levyssohn on shore had been communicated to the governor, who had refused to grant permission; as it was against the laws of Japan. He was told that this was enough, and the question was then asked if the laws of Japan were in a book. "No, No! Not so; the French and Dutch put their laws in books, but our governor gives us the law."—"Did your governor give you the law prohibiting foreigners visiting the Dutch factory at Desima, or did the emperor make it?"—asked Capt. Glynn. He was told that this was an imperial regulation, and when a copy of Ingersoll's Digest of the Laws of the United States was offered to him for his acceptance, he again quoted law to decline taking it. The number and object of American vessels which yearly resorted to the Japanese waters was then stated; and on this subject the chief was evidently interested.

After this conversation, a boat bearing the Netherlands flag came alongside, and Mr. Basale and another gentleman came on board, bringing some papers in Dutch signed by the four head Japanese interpreters, which Mr. B. orally translated. One of them contained an extract from the laws to the following effect:

"When shipwrecked foreigners have no means of returning home, they are allowed to sojourn, and their wants are provided for; and on their arrival here they are to be sent back to their country by the Dutch Superintendent, which is thus fixed by the law. This being duly considered, it is accordingly not allowed in future to land in the Japanese Empire."

Shortly after this, the Japanese officers and the whole party took their leave, and the boat containing the shipwrecked mariners came alongside, and they on deck. Their names were Robert McCoy of Philadelphia; John Bull of Kempville, N. Y.; Jacob Boyd of Springfield, N. J.; John Martin of Rochester, N. Y.; John Waters of Oahu; and Melchar Biffar of New York, Americans; Harry Barker, James Hall, Manna, Mokea, Steam, Jack, and Hiram, Hawaiians, all formerly belonging to the ship *Ladoga*; and Ranald M'Donald of Astoria, belonging to the ship *Plymouth*. The cunning of the Japanese in

deferring the delivery until they had finished all their own conferences, and placed themselves in security aboard their own boats, was very evident, as thereby all charges brought by their misused prisoners would fall harmless upon them. They may have been conscious that a conference upon the deck of the *Preble* might be unpleasant, and they placed at a disadvantageous equality with those whom they had so badly treated.

The narrative of the imprisonment of these unhappy mariners shows the cruelty of the Japanese government, and the necessity of making some arrangement with it involving the better usage of those who are cast upon its shores. The men told their story to Capt. Glynn in a straightforward manner, which carried conviction with it; and we are happy in being able to furnish the follow account compiled from their depositions.

It appears that the men from the *Ladoga* deserted her on account of ill usage, and went off in three boats about June 5th, 1848, near the straits of Sangar; they cruised along the coast of Yesso, and landed to get food and water, but being refused, put to sea and landed again about three miles north, where the villagers built them three mat sheds, and supplied them with food. On the morning of the 7th, an officer inquired why they had come there, and gave them permission to stay till a northerly wind blew to carry them away; and meanwhile ordered a calico screen to be put up, and guards posted, to prevent them going into or seeing the adjoining country. These soldiers were armed with swords and matchlocks, and their superiors were cased in mail and Japanned helmets or hats made of paper, and resembling broad-brimmed quaker hats; the men carried the match for their matchlocks at their waist.

The shipwrecked sailors were supplied with about 160 *lbs.* of rice and some firewood; on the next morning they put to sea again, pulling and sailing down the coast, everywhere perceiving that the country was aroused, and keeping off until they were invited ashore by a boat from a village near where they had first landed; here they found three mat inclosures run up for their reception since they came in sight, and were told they could stay there till the wind became fair. On the afternoon of the 9th, on attempting to go aboard their boats, they found they were prisoners, and the reasons assigned for detaining them were that an officer wished to speak to them, and that their boats were so frail and small they would all perish, but that in twenty days a larger vessel would be furnished them. Their luggage was all brought ashore and ticketed, and placed within a house in the village; five days after they were again removed to a prison, and so ridiculously afraid were the Japanese of foreigners looking at their possessions, that these fifteen unarmed sailors were conducted to their lodging through a file of armed soldiers lining both sides of the street.

Here the men remained quiet till the twenty days were up, constantly in charge of a guard, and restrained from walking about, at which time they were told no vessel would be ready until twenty days more had elapsed; at the expiration of this second period, they were informed that they would not be allowed

to leave the place till January, and their application to be permitted to depart in their own boats was refused. Finding that no dependence could be placed in the assertions of the Japanese, McCoy and Bull made their escape from the prison, intending if possible to reach the coast and get to sea in a boat; but they were captured in the first village they approached to ask for food, and taken back to their comrades. A while after their return, on the occurrence of a quarrel, the guard nailed Bull into a grated crib by himself for ten days; the cage was too low for him to stand up, and when he hallooed to his comrades, violating the orders of his keepers not to speak, he was jammed at with a stick to compel him to be quiet; for four days out of these ten he was unable to eat.

While he was in this cage, McCoy and Martin made their escape, but were soon arrested on the coast, though not before McCoy had swam out a distance from the shore; they were both put in a crib or cage by themselves after they were brought back, and Bull added to their company. Here they remained twenty-five days, fed through a hole just large enough to admit a cup. Martin was taken out once, after some high words had passed between him and the others, and thrown on the ground; standing on him, the Japanese bound his arms, and then raised him up and secured him to a post, where they beat him with the bight of a rope over his face and head; after which he was returned to his cage, at the intercession of his incensed companions, who endeavored to break out.

About the 10th of August, the men were all removed on board a junk, the three just mentioned being put into a cage between decks only 5 ft. high, 6 ft. long, and 4 ft. broad; the other twelve men were stowed in a second cage 12 by 10 ft. square, and high enough to stand up in. In these cribs they were kept during the passage to Nagasaki where they arrived about Sept. 1st; they made every objection to going ashore, and asked for their own boats that they might try to reach China in them. Moresama, the government interpreter, among other falsehoods, told them they should be carefully taken care of ashore, and in six weeks forwarded to Batavia in the Dutch ship. One could have a little more patience with a people like the Japanese, if to their cruelty in carrying out regulations which they suppose necessary for their national safety, they did not add such gratuitous mendacity to delude the unfortunates in their power. The men were questioned on board of the junk, and then carried to the "town-house of Nagasaki," as they call it, in *kago* or chairs; as each man entered the door, he was compelled to step on a crucifix in the ground, and if he showed any dislike to tread on the sacred emblem, a Japanese attendant on each side pulled him back, or lifted him up, until both feet had rested on it. McCoy was told that if any of the men had refused to go through this ceremony, he would have been put into an iron house, from which death would be his only exit. Boyd was pulled from one side to the other, as he showed some dexterity at dodging it, until he was forcibly fixed by his guard upon it. When in the town-house, they were made to squat down, and shortly a *hissing* sound announced the governor's approach. They told him in brief they were shipwrecked Americans; but as it was now dark, the examination soon closed, and they were carried to a temple about a mile from the town, where they were lodged in a room surrounded by a fence 30 feet high, beyond which was a wall 8 or 10 feet high; their guard lodged under the same roof, separated from them by a grating. These accommodations were not so bad and strait as the cages and junk.

In a day or two they were all again carried to the town-house, and questioned

more minutely, but McCoy and Boyd had by this time learned enough of the Japanese language to know that the interpretations of Moreama were very incorrect. Partly on this account, perhaps, the examination was again put off to the morrow, at which time, the opperhoofd from Desima was present. "He asked us," says McCoy, "what was our object in coming into the Japan seas? We told him we came in pursuit of whales. He then asked us if we came in search of any other kind of fish;—if whaling was our only object;—and if we did not also come to spy out the country? We told him, No, we only came for whales. He asked us if we ate the whales; to which we replied, We made oil of them, &c:—with more such conversation, after which we were carried back to our prison."

The suspicious rulers having no truth themselves, were not satisfied with the superintendent's examination; and next day (Sept. 6th), this testimony was all gone over again, and after it concluded, Moreama told them he doubted not they were spies, and came for no other purpose than to examine the country: The Dutch superintendent kindly sent them some coffee, sugar, gin and wine, and a piece of longcloths for Bull to make himself clothes. After six weeks had elapsed, he sent a letter to them, stating that permission had not yet come from Yedo, but that the Dutch ship would tarry 25 days outside of the harbor; he also wisely cautioned them against quarreling, adding that such unruly conduct would only aggravate their condition. In their reply to this note, the dispirited seamen expressed themselves as in a wretched condition, and begged him to make known their case to some American consul, if perchance thereby a man-of-war might be sent to their relief.

Seeing no release come, the impatient McCoy escaped from his prison, by tearing off the boards from the fence and climbing the wall, in the vain hope of getting aboard of the Dutch ship lying off the harbor before she sailed. He traveled all night, and hid himself in the hills during the next day, till 4 p. m., when he made for the beach, a rain-storm inducing him to hope the coast was clear, but he was retaken and carried back in a *kago* to his old quarters, and questioned as to his designs in escaping, and his object in spying out the land. He was put in stocks, and tied to the grating, during the night, and the next day carried to the town-house to undergo another examination, where the question as to his being a spy was again asked; though he told his keepers his only desire was to get aboard of the Dutch ship. He was taken thence to the common prison in the heart of the town, once the site of a church, and kept there by himself about three weeks. McCoy had by this time acquired so much knowledge of Japanese as to be able to talk with the people and his guard on most common subjects; but they were too carefully watched themselves to be free to tell him anything of importance. At the end of three weeks, thinking the Dutch ship had sailed, he despaired of ever getting away, and refused to take food. His guard told him he must eat, for that doubtless the emperor would give permission when he "thought good" for them to depart; and the governor himself sent an officer to inquire the reason of his abstinence. On the fourth day (Nov. 16th), he was taken to the town-house in a *kago*, rather faint from his long fast, where he again saw his companions, and met Mr. Levyssohn. This gentleman informed them all that permission for their departure had not yet come, and that the ship had already waited five days beyond the twenty-five; he added that he had written to the American consul at Batavia, and endeavored to cheer up the spirits of the dis-

heartened men by telling them they were not among savages, and that there was no cause for fear, even if release was long deferred. He also obtained a promise from the Japanese, that if McCoy behaved quietly he should be restored to his shipmates; which was done four days after.

After a month's detention, another escape was planned by burning through the floor of their room, and digging under the board fence, but only McCoy, Boyd, and Bull got out, when the guard heard the noise and stopped the rest. These three made for the thickets behind the town, and directed their course southwesterly to the seashore, which they reached about two o'clock; but the barking of a dog turned them from their course, so that daylight surprised them before they could reach some boats they saw in a distant cove. Hiding themselves in the bushes during the day, they started the next evening for the seaside, but hunger compelled them to ask a peasant for food; he kindly invited them to come into his hut and eat, and straightway went for the police, who arrested and pinioned the fugitives while at table, and returned them to the temple after an absence of twenty-four hours. Here their arms were tied up behind their backs so tight and high, that when the cords were removed after four hours suffering, the poor fellows could not let their hands down without assistance. As a further punishment for their restlessness, they were then fettered in large stocks, McCoy's being much the heaviest (about 300 lbs.), and laid in the outer yard during the night; in the morning, wet with dew and stiff from their constraint, they and all their companions were carried to the town-house. While proceeding thither, they imprecated the vengeance of their country upon their tormentors, who tauntingly replied, "If any officers from your country come here, we'll serve them as we did the American commodore last year, who was knocked down at Yedo by a soldier;" if the Americans took no

* We will let Commodore Biddle's official account explain this affair. The rumor here mentioned had also reached Lewchew.

U. S. S. Columbus, Off Japan, July 31, 1846.

Sir, This ship and the Vincennes sailed from the Chusan islands on the 7th inst. As your instructions direct me to ascertain if the ports of Japan are accessible, I proceeded, on leaving the coast of China, towards the coast of Japan. The Japanese, as you know, have always been more rigid in the exclusion of foreigners, than even the Chinese. The only Europeans admitted to trade are the Dutch from Batavia; and their trade is confined to a single port, and limited to one annual ship. By the laws of Japan, foreign ships are not permitted to anchor in any port of the empire, except that of Nagasaki. Any attempt to penetrate Japan made at that port, would be sure to encounter the hostility of the Dutch, whose exertions have hitherto been successful against every attempt to disturb their monopoly. The Japanese officers at Nagasaki are without authority to treat with foreign officers; they could not accede to any propositions; they could only transmit them to the seat of government at Yedo. The distance between Yedo and Nagasaki is 345 leagues, and the journey between them is "usually performed in seven weeks," according to a work on Japan published at New York in 1841. I concluded, therefore, to proceed direct to the bay of Yedo, where I anchored on the 30th instant, the Vincennes in company.

Before reaching the anchorage, an officer with a Dutch interpreter came on board. He inquired what was my object in coming to Japan? I answered, that I came as a friend, to ascertain whether Japan had, like China, opened her ports to foreign trade, and, if she had, to fix by treaty the condition on which American vessels should trade with Japan. He requested me to commit this answer to writing, and I gave him a written paper, a copy of which is herewith transmitted. He informed me that any supplies I might require would be furnished by the government. To my inquiry, whether I would be allowed to go on shore, he replied in the negative. He objected to our boats passing between this ship and the Vincennes; but as I insisted upon it, he yielded. Upon anchoring, the ship was surrounded by a vast number of boats belonging to the government. The ship was soon thronged with Japanese. I permitted them to come on board in large numbers, that all might be convinced of our friendly disposition as well as of our ability, in any event, to take care of ourselves. On the following morning, an officer, apparently of higher rank, came on board. He stated, that foreign ships, upon entering a port of Japan, always landed their guns, muskets, swords, &c. I told him it was impossible to do so, that trading vessels only could be expected to do so, and I assured him that we were peaceably disposed. He informed me that my written paper of the preceding day had been transmitted to the Emperor, who was at some distance from Yedo, and that an answer would be received in five or six days.

notice of that, why should they look after you, who are only poor sailors? You are here now, and can't help yourselves. If their ships come here, our priests will blow them to pieces."

I asked him why we were surrounded by boats, and he replied, that they might be ready in case we wanted them to tow the ship. This, of course, was not true; the object, of course, being to prevent us from communicating with the shore.—When our boats were sent to sound at some distance from the ship Japanese boats followed them, without, however, molesting them. During our whole stay these boats continued about the ship. I had on board copies in Chinese of the French, English, and American treaties with China. I offered these treaties to the Japanese officer, who declined receiving them, saying that he could not receive them without the permission of his Emperor. I offered these treaties subsequently to other Japanese officers, who in like manner declined to receive them.

It is worth while, perhaps, to mention that, on the first day, the Japanese undertook to water the ship. They sent off 180 gallons; and on the second day, 860 gallons; our consumption being nearly 800 gallons. I told the officer, unless they watered the ship properly, that I would send our own boats on shore for water. He said there would be trouble if I sent our boats on shore. I replied that I should be obliged to do so if they continued as heretofore to supply us inadequately. The result was that on the third day, upwards of 11,000 gallons were brought off, and on the following day nearly 10,000 gallons.

On the 25th, not having received any answer to the papers sent on shore five days previously, I expressed to the Japanese officer my surprise at the delay, and requested him to inform the governor of Yedo, that I desired an answer as early as possible. On the 7th, an officer, with a suite of eight persons, came on board with the Emperor's answer, which was translated, by the interpreter, as follows: "According to the Japanese laws, the Japanese may not trade, except with the Dutch and Chinese. It will not be allowed that America make a treaty with Japan, or trade with her, as the same is not allowed with any other nation. Concerning strange lands, all things are fixed at Nagasaki, but not here in the bay; therefore you must depart as quick as possible, and not come any more in Japan." I stated to the officer that the United States wished to make a treaty of commerce with Japan, but not unless Japan also wished a treaty; that I came here for information on this subject, and having now ascertained that Japan is not yet prepared to open her ports to foreign trade, I should sail the next day, if the weather permitted. This answer was, at the officer's request, committed to writing, and given to him. The Emperor's letter I forwarded by the Vincennes to Dr. Parker at Canton, for translation, and requested him to transmit to you the original and the translation of it.

I may here mention that Mr. Wolcott, our consul at Shanghai, informed me that he had sold American cottons to some extent to Chinese merchants for shipment to Nagasaki. In this way the supply of American cottons in Japan may perhaps become equal to the demand. While at Batavia in October last, I was informed that the Dutch trade at Japan was insignificant in amount; that its profits scarcely covered the expenses of the factory and of the customary presents; and the Dutch valued their intercourse with Japan chiefly because, while their own flag was admitted, all other European flags were excluded—a distinction gratifying to their national pride. This account of the trade seems to be confirmed by the fact that some years ago the Dutch East India Company voluntarily relinquished it to the Dutch government.

I must now communicate an occurrence of an unpleasant character. On the morning that the officer came down in a junk with the Emperor's letter, I was requested to go on board the junk to receive it. I refused, and informed the interpreter that the officer must deliver on board this ship any letter that had been intrusted to him for me. To this the officer assented, but added that my letter, having been delivered on board the American ship, he thought the Emperor's letter should be delivered on board the Japanese vessel. As the Japanese officer, though attaching importance to his own proposal, had withdrawn it as soon as I objected to it, I concluded that it might be well for me to gratify him, and I informed the interpreter that I would go on board the junk, and there receive the letter. The interpreter then went on board the junk. In an hour afterwards, I went alongside the junk in the ship's boat, in my uniform. At the moment that I was stepping on board, a Japanese on the deck of the junk gave me a blow or a push, which threw me back into the boat. I immediately called to the interpreter to have the man seized, and then returned to the ship. I was followed on board by the interpreter and a number of Japanese officers. They all expressed the greatest concern at what had occurred; stated that the offender was a common soldier on board, and assured me that he should be punished severely. They asked in what manner I wished him to be punished, and I replied according to the laws of Japan. I stated that the officers also were greatly to blame, as they ought to have been on deck to receive me. They declared that they had not expected me alongside; and I was subsequently convinced that, owing to bad interpretation, they believed my final decision had been that they were to come to the ship. I was careful to impress upon them all the enormity of the outrage that had been committed, and how much they owed to my forbearance. They manifested great anxiety and apprehension, and endeavored in every way to appease me. In the course of the day, the governor of Yedo sent an officer to inform me that the man should be severely punished, and hoped I would not think too seriously of the affair. The conduct of the man is inexplicable especially as all the Japanese in and about the ship had evinced great good nature in their intercourse with us. As I was convinced that the outrage had been committed without the procurement or knowledge of the Japanese officers, and as every statement that I could expect or desire was promptly rendered, I should not have deemed it necessary to communicate this occurrence, except to guard against any incorrect statement that may appear in the public prints.

I sailed from the bay of Yedo on the 29th. The Vincennes parted company yesterday. I inclose a copy of her orders.

Very respectfully, your most obedient,
Hon. GEORGE BANCROFT, Sec. of the Navy, Washington.

JAMES BIDDLE.

At the examination, the governor remarked he was more convinced than ever that they were spies by these repeated attempts to escape, and in order to secure them from injuring themselves, and save himself from anxiety by their trying to get out, he sent them all to prison, confining them in two small cages which were inclosed in a larger one; McCoy, Boyd and Martin were kept in one 18 by 8 ft., and the rest in another 18 by 12 ft. square, the two being about six feet apart; both of them offensive, full of vermin, and open to the weather; and to be entered only by crawling in. The only furniture in them were lousy mats and a small washstand. The next night (Dec. 17th.), Maw, one of the Hawaiians hung himself in his cage, evidently by design, and not from aberration of mind. His corpse was put into a square box, and buried in the Dutch burying-ground; and when his comrades asked permission to accompany the body to its burial, their request was scoffingly rejected; though in the official report handed to Capt. Glynn, it is asserted that the men themselves buried him. In view of the increased sufferings brought upon them all, the spirited attempts of McCoy and his shipmates to break loose were blameable, especially too, after one experiment had convinced them of the hopelessness of ultimate escape from the country. The fate of an American sailor belonging to a shipwrecked company two years before,* who had been cut down

* The vessel here referred to was the whaler *Lawrence*, and so far as we know the following is the only account of her wreck published. The geography of the notice is so utterly incorrect, that we think the men were deceived by their keepers.

Loss of the American ship Lawrence. By advices from Singapore we regret to announce the total loss of the American whaler *Lawrence*, which left Poughkeepsie on the 10th July, 1845. From the statement published by How the mate, we learn that on the night of the 27th of May, 1846, while in the vicinity of the Japanese islands, the vessel struck on a rock, and the entire crew put off in three boats, only one of which, however, reached the land in safety. There were on board this boat How and seven others, one of whom died shortly after leaving the *Lawrence*. On landing they discovered a bamboo cottage, but there being no persons within, one of the party was left while the others returned to the boat. During their absence, two men had entered the cottage, who refused to sit down. They inquired by signs, how many there were in the party, and on being told appeared frightened and ran away. The next morning those in the boat landed at a spot on the mouth of the river, where a representation of a fort had been placed. Here about 60 men, armed with spears, motioned them away. This had not the desired effect, for How and his companions advanced, threw themselves on their knees, and supplicated food, which was brought to them immediately. They were again motioned off, but on pointing out the frail nature of their boat for a long voyage, were ordered to get into it again, after being searched and deprived of everything they had about them.

The natives then also got into a boat and towed the other up the river to a lake, on one side of which stood a house, covered all round with mats, which they entered. At night they were removed on foot to a brick building at some distance, which appeared to be the prison of the town. They were there locked up in a cell all night, with a watch over them, and in the morning were led blindfolded to the governor's house, where they were interrogated as to their religion and country, and subsequently removed back to prison. Daily similar interrogatories were put to them. In this prison they continued for 11 months, having a daily allowance of rice, fish, and water. At last, all the company having fallen sick, the guards removed them to Yedo, where the Emperor lived, and at which place they were put on board a junk and stowed in the hold. One day they were made to wash themselves, clean clothes were given them, and they were conducted into the cabin, which was beautifully fitted up with silk and gold ornaments. They were then given to understand that they had arrived at Matsmai, where the Emperor's son lived, and that he was coming on board to see them. Soon after the Prince appeared, and they were again examined before him in the Dutch language. This lasted for an hour. The Prince left them, and shortly after them sent a box of sweetmeats.

The next day they continued their voyage, and arrived at another city, where they were put into a box, the lid fastened down, and carried to the town-hall, where they underwent another questioning. The chief object of the Japanese throughout was evidently to find out whether they were Englishmen; and the mate is of opinion that had they confessed themselves Englishmen they would have been killed. One day they were summoned to the town-hall, where a man in European dress sat among the judges. He spoke first to the prisoners in Dutch, and then in French. At last he said in English, "If there are any John Bulls amongst you, you had better not say any thing about it." He asked their religion, and the circumstances which brought them there, interpreting as he went along into Japanese, and also informed them that they should recover their liberty. Notwithstanding this, one of the seven endeavored to make his escape, but was caught and inhumanly murdered. At last, after seventeen months' confinement, they were liberated, and sent to the Dutch factory, in the director of which they recognized the European who had spoken to them so kindly at the town-hall. Ten days after they were put on board the Dutch ship *Hertogenbosch*, in which vessel they left the country.

when resisting the police, and died of his wounds from cruel neglect, should also have served as a warning, and was perhaps told them with that object:—though, here at liberty, we are not going to judge the conduct of these imprisoned men in their natural desires and attempts to be free, very strictly.

It was now becoming cold, and though the snow and rain beat into the cages, no bedding, not even their own clothes, were given the wretched men; even their intreaties for covering of some sort for Ezra Goldthwait, who was taken ill about Christmas, were refused. This man had been quite well hitherto; he became delirious on the third day, with such symptoms of swelled and cracked tongue, pain in the stomach, and frothing at the mouth, that his companions in misery were sure he had been poisoned. His only protection was a thin shirt and trowsers, but though the snow beat upon him as he lay on a quilt in his foul cage, his cruel keepers refused to return him his own blanket till three days before he died, when he had been sick three weeks. A physician came every day, whose prescriptions rather increased his malady. This poor man had smuggled a Bible into his cage, which he requested Martin to return to his relatives in Salem, Mass. He died Jan. 24th, the Japanese newyear, and was buried next day, his keepers ridiculing the others for asking permission to attend the funeral, just as they did when Mawry was buried. Not long after his death, Waters was, attacked in the same manner, but recovered as soon as his companions refused to give him the doctor's prescriptions. His guards told him while he was sick that his coffin was made, the grave dug, and the day appointed when they were to bury him.

Their food during this time was rice and sweet potatoes for breakfast, rice and now and then a treat of 3 or 4 oz. of fish for dinner, and rice with boiled seaweed for supper; tea was furnished for drink. There was little to break the monotony of their irksome captivity. They could not read the Bible, lest it should be taken away from them; and they had no other books, nor any means of amusement. A Japanese culprit was decapitated near their cage one day, but as only one could look out of the hole at a time, McCoy alone saw a lad running by the door with a head in his hand; the guards to scare them intimated strongly that such might be their own fate, but Martin says he cared very little about the threat. McCoy did most of the talking, and had become rather intimate with one of the guards, who, as a great secret, told him there was another American in prison in Nagasaki. He also learned from the same source the existence of the war between his own country and Mexico.

The day of their deliverance was now approaching, the letter sent by the Dutch ship having reached its destination, and accomplished its purpose. On the evening of April 17th, they heard a single distant gun, and soon after one of the guard told McCoy, under a charge of secrecy, he was sure it indicated the approach of a vessel; and if so, they would soon hear others from the forts to alarm the country and put the people on their guard—which they actually did while yet conversing. His shipmates commenced cheering, but by request of his good natured informant, McCoy asked them to be quiet, lest suspicion should be aroused. In the evening he overheard the guard cautioned by their superiors not to tell the prisoners a ship had come, and in the morning when he asked a relief guard what was the occasion of the firing, he was told they were scaling the guns. His friend coming on guard on the 21st, McCoy learned it was an American ship-of-war come for them, but his informant added that her captain.

must wait until an answer was received from Yedo before his countrymen could be given up to him, which would delay him between forty and fifty days, as the governor had no power to deliver them up without express permission.

On the 24th, the day after Serai Tatanosen had promised Capt. Glynn, several high officers came to the prison, and Moreama informed the men that in two days they would be taken to the town-house, and thence sent to Desima to be delivered over to the Dutch superintendent, for the purpose of being transferred to the ship which had come for them; and he then required them to give him all their clothes and bedding. Accordingly, on the 26th, they were all carried to the town-house in *kago*, where they met McDonald, and saw the new governor, who had arrived at Nagasaki since the ship.

Ronald McDonald, the other sailor delivered up, was from the whaler Plymouth, Edwards, of Sag Harbor, who in a spirit of adventure, left the ship according to a previous arrangement with his captain in a small boat, intending to cruise along the Japanese coast, or cast himself ashore, as the winds or opportunity might favor. His boat was so contrived that he could capsize it himself, and an experiment he made the next day near a reef proved that it could be done without danger in smooth water. He first landed on an uninhabited island, which he examined throughout in hopes of finding traces of human beings, but seeing none he left it for the larger island of Timoshe or Dessi, about ten miles distant. When about half way over, he capsized his boat and righted her, and then coasted along the shore till night. The next morning he saw some fishermen, who approached as he beckoned to them, and into whose boat he jumped, holding the painter of his own boat and making signs to go ashore. On landing (July 2d, 1845), they put sandals on his feet, and gently took him to a house where a meal was provided for him, and a suit of dry clothes. He remained with these people eight days, but poor as they were and kindly disposed, they were under too much fear of their rulers to harbor him without permission, or keep him without reporting him; and accordingly, at the end of this period four officers from Soya arrived at the house, who carried him to the capital of the island situated on the seashore in a northwesterly direction, and there confined him. His narrow quarters were enlarged at his remonstrance, and he had passed a month here quietly, when a higher officer arrived to take him to a town called Soya on the island of Yesso, about 25 miles distant.

Here he remained in confinement a fortnight, waiting for a junk to take him to Matsmai, where he arrived Sept. 6th, after a passage of fifteen days, including stoppages; he was allowed to walk about the vessel's quarter deck, but forbidden to hold communication with the men, or go ashore. We can not find any of the islands or towns mentioned by McDonald on our maps; but the length of time employed in the passage to Matsmai, leads us to suppose them to be in the northeastern part of Yesso. Though confined, he was treated kindly at Matsmai, clothed in a Japanese dress, and all his wants supplied with the addition of even a few luxuries; among other things, he was furnished with a rude, wooden spoon out and left behind by one of the crew of the *Ladoga*, who he was told had attempted to escape. He left Matsmai, Oct. 1st, and reached Nagasaki the 17th, where he was provided with a lodging in a temple.

On going ashore at Nagasaki, he was carried to the town-house, but before going in, Moreama instructed him how to behave when in presence of the governor, and ordered him to step on an image in front of the first door, which he

said was the "devil of Japan." This plate, about a foot wide, was, as well as he could see, a rude picture of the Virgin and Child, but the crowd pressing in prevented him examining it closely. He was compelled to kneel in court, and soon a *hissing* announced the governor, to whom he was obliged to make the Japanese salutation—bending down so as not to look in his face. On being asked his place of residence, he told them Oregon, New York, and Canada, in hopes to be delivered to the first American or English man-of-war which might come, and thus be the means of restoring the other men to liberty, who, for their restlessness he thought would be kept prisoners for life. Many other questions were asked him, and among others if he believed there was a God in heaven? He said, "Yes, I believe in the Father, Son, and Holy Ghost, and in our Lord and Savior Jesus Christ." He was taken away in a *kago* to the quarters provided for him, where he remained over six months until the *Preble's* arrival.

He was twice taken to the town-house to be questioned, and also often examined in his room. On asking for his Bible and other books, his keeper told him angrily, "Don't speak of the Bible in Japan, it is not a good book." McDonald thought one object of these interrogatories was to find out whether he had any friends in America, who were likely to exert themselves to effect his liberation when they knew his captivity. His time was chiefly employed in teaching English to a few natives, among whom Moreama was his best scholar, though he thought he himself knew more of the Japanese language than his pupil did of English. He ascribes his comparatively kind treatment to his efforts in this line, as his scholars were both studious and inquisitive.

The arrival of the *Preble* caused no little excitement among the government people, and the next morning (April 18th) his guard showed him a list of the troops which had come into town in consequence, to the number of 3504 men, making, with the ordinary garrison of 650, and those previously arrived, nearly six thousand troops, besides their followers—an extraordinary force. The day before his liberation, he was requested to give the relative rank of the commander of the *Preble* for the information of his keepers, which he did by counting in the order of succession from the highest chief in the United States: "First, he says, I gave the People (which they could not comprehend), then the President, Secretary of the Navy, commodore, captain, and commander; this rank was so high as apparently to excite their surprise." His information perhaps led to the change in the officer, Hagewara Matasak, who went aboard the *Preble* the day of her departure.

It is impossible to say whether it was owing to the change of officers, and the arrival of a new governor, or to the decided tone of Capt. Glynn, that the captives were given up; but it is probable that the new incumbent was quite willing to accept Mr. Levyssohn's offer, and rid himself of so undesirable a visitor as a foreign ship of war. The men were then taken to Desima, where they were furnished with an excellent dinner—a banquet to them after their fare of seaweed, rice, and fish—and allowed to amuse themselves by walking about the factory grounds, while the boat was getting ready. On taking leave, they returned their thanks to Mr. Levyssohn for his kindness to them, which indeed was shown in so many ways and at so many times as to call for their acknowledgments, and that of all their countrymen abroad; and we hope the government at Washington will communicate its sense of this courteous conduct to him through the proper channels at Batavia.

We are sure that the readers of this melancholy narrative will rejoice with us that commodore Geisinger had it in his power to respond so promptly to the call of humanity, and send one of the ships of his squadron to bring away these unfortunate captives, and let the Japanese know that though they were poor sailors, they were not overlooked by their country on that account. Praise is due to Capt. Glynn for the energy displayed in executing his commission, and intimating to the Japanese rulers that he was not to be trifled with, and put off with the frivolous excuse that they must first ask imperial permission before a company of sailors they had held captive for nearly a twelvemonth could be given up.

ART. V. *Journal of Occurrences: French consular ground at Shánghái, and protest of the American consul; popular disturbance at Sungkiáng; smuggling of salt in Kiángsú; grain junks at Shánghái; proposal to erect a tablet to the governor-general of Canton and his colleague; question of entering the gates of Canton; execution of a graduate.*

FRENCH consular ground at Shánghái. It is known probably to most of our readers, that the first British consul at Shánghái, Captain Balfour, after having secured for himself a residence in the city, and free ingress and egress for his countrymen at all times, obtained from the local authorities for British residents, a very large plat of ground between the Yángking Páng on the south, and the Súchau creek on the north, extending from the Hwángpú westward. It was stipulated, if we have been correctly informed, that over this plat no other flag than the British should be hoisted; that no part of this ground should be rented to other than British subjects, except through and by the intervention of the British consul; and that all the Chinese dwelling thereon should as speedily as possible be removed, and none other be allowed to rent or build. Acting on the same principle, the French consul has recently negotiated for another plat, as will be seen by the following translation.

Proclamation by Luh, seven times recorded for meritorious deeds, advanced three grades, and by imperial decree appointed military intendant of the departments of Súchau, Sungkiáng and Tsúnting in the province of Kiángsú.

Whereas the French nation enjoys free commerce at Shánghái; and whereas I, the intendant, have recently received from the consul, C. de Montigny, a communication to the following effect:

"In the autumn of 1844, the imperial commissioner and governor-general of Kwángtung and Kwángsi, Klying, and the imperial commissioner and plenipotentiary Larrenc, in behalf of their respective governments, after due deliberation agreed,—and the same was by memorial reported to the emperor, and his majesty was pleased to grant by edict,—that all people of France coming to the five ports to reside, no matter whether they be many or few, shall be permitted, in accordance with the second article of the Treaty, to rent houses and factories, and also ground on which they themselves may build houses, factories, churches, hospitals, alms-houses, colleges and cemeteries; that the Chinese local officers and the resident French consul shall together consult and determine where it shall be proper for the French residents to dwell or to build; that in all places, where houses or lands are rented, both parties shall conform to the local current price—Chinese officers must prevent their people from demanding exorbitant prices, and the French consul must take care that his countrymen do not force down the price below what is right; that at the five ports, the number of houses and extent of ground shall not be so restricted that the French residents can not realize any profits therefrom; and that if the Chinese people destroy or profane any of the aforesaid churches, burial-places, &c., the Chinese officers shall according to law severely

punish the offenders.—For a long time, the several nations [having treaties with the Chinese] have acted in conformity with these stipulations—as is on record. But the French, not yet having rented any ground at Shānghái, it is proper that we should meet and deliberate on this matter."

Accordingly, on the receipt of the foregoing communication, I, the intendant immediately met the French consul, M. de Montigny, to confer with him on this matter, and a site was agreed upon beyond the northern gate of the city, bounded as follows: On the south, extending to the Yāngking Páng; on the west extending to the temple of the god of war, and the Canton Assembly hall; and from the Yuenko to the east corner of the Yāngking Páng. It was further agreed, that, if hereafter the aforesaid ground should be found insufficient, further deliberations may be held to provide for the exigencies that may arise from time to time; that, with reference to the site now defined, the French consul shall take care that his countrymen do not force down the price below what is proper; and that, should the Chinese, contrary to the provisions of the treaty, raise their demands above the local current price, he shall complain to the Chinese local authorities so that they may require their people to conform to the articles of the treaty. Should people of other nations wish to rent or build within the above-named limits, they shall repair to the French consul, who will deliberate and act in their behalf. A special proclamation, issued at Shānghái, 6th April, 1849.

Immediately on the appearance of this proclamation, the American consul, Mr. Griswold, entered his protest against it. We may remark here also that Mr. Griswold, on receiving his appointment as consul some six months ago, at once hoisted the American flag at his residence, within the British consular ground. To this hoisting of the flag both the táu'ai and the British consul objects. The flag, however, did not come down. The position taken by the U. S. A. Consul is against the principle of exclusive privileges and exclusive rights, one of the very worst features of Chinese policy. Suppose there are fifty consuls in Shānghái, and each follows out this principle, and obtains a plat of ground of equal extent with that obtained by the British consul. And suppose, further, that the same is done by a like number of consuls, or even by a much smaller number, at Canton, Amoy, Fuhchau, and Ningpo, what would be the consequence? Where would ground enough be found to meet the demand? It was well, it was necessary at first, for the British consul at Shānghái to take a strong position with regard to his jurisdiction. But marking off a large extent of ground—far more than is now required, or for many years is likely to be required, and claiming over it an exclusive jurisdiction is, we think, what would not be allowed to foreign consuls in any European state. It seems to us a wrong principle, which can not fail of being injurious in its effects. Entertaining these views, we are glad to know that Mr. Griswold has had independence sufficient to hoist his country's flag, and to protest as he has done, against parceling off this piece of ground to the inhabitants of one nation, and that piece to those of another nation. Foreigners should be allowed, we think, to rent houses and land, and to build at all the five ports, in such places as they please—enjoying, in this matter, the same rights and privileges as they enjoy in other countries.—We are happy to know that the most friendly feeling exists between the several consuls at Shānghái, and also between them and the local authorities, the question in dispute not having been allowed to mar that friendly feeling, but being referred for final adjustment to the respective plenipotentiaries.

Popular disturbances and loss of life in Sungkiang. Our readers are familiar with the reports and rumors of the famine that occurred in Kiángú; a translation of an imperial edict is inserted on page 311, issued for the purpose of remitting and delaying the payment of taxes, in certain places visited by that famine. Sungkiang fu is the most eastern department of the province of Kiángú; the city is distant about thirty miles southwest from Shānghái. Two magistrates reside in that city, each of whom has the jurisdiction of a district, one of which is called Lau. More than a thousand of the country people of that district on 17th of March, came to the magistrate's office in the city of Sungkiang, to beg that their taxes might be diminished and delayed; as they assembled in the great hall of the magistracy, they commenced a row; and thereupon the police came out against the rioters; a great concourse of

the inhabitants of the city was drawn to the spot; strife began; seventeen of the rioters were left dead in the hall, scores were wounded, and many tens of others were slaughtered on the roads as they fled into the country. The *ttuk* or chief military officer on the station immediately interposed, and ordered the prefect of the city to put the magistrate in duress, while he sent up a report of the case to the provincial officers at Súcchau. From a private source we learn that the magistrate had resolved that the taxes should be paid; and that the people, not having wherewith to pay, came to make known their inability and beg for favor. They were distressed people, absolutely unable to pay their taxes, and the magistrate being unwilling to listen to their complaint, they became desperate, and riot and slaughter ensued.

The smuggling of salt by men and women, is grievously complained of by the authorities of Kiángsu, who have issued numerous and stringent proclamations for its prevention. They complain chiefly of the retail trade, which is carried on by individuals, "both men and women, in town and country, to the great damage of the revenue." It is upon this whole business that Kíying has been specially commissioned to go to the provinces of Kiángsu and Chehkiáng.

Some of the grain junks, in the emperor's service, have arrived at Sháng-hái, and are receiving rice, which is to be carried inland, via Súcchau, to Tientsin. The governor of the province has ordered the people, in case the junk-men come on shore, to seize and bind them, and without delay hand them over to the magistrates. No disturbances have occurred this year, and none seem to be anticipated.

Proposed Tablet to Sù. The following paper was hawked about the streets of Canton last month, as much to test the manner in which it would be received by the people, probably, as for any other reason. The Tablet will not be erected very soon, at any rate, and if report be true that Sù has expressed his disapprobation of the measure, it is still less likely to be set up.

Honorary Tablet erected to their excellencies Su and Yeh by the gentry and literati. From of old there were no well contrived plans for ruling the foreigners, for if they were strictly governed then strife arose, while contempt was the consequence of treating them kindly. Their dispositions are perfectly avaricious and presumptuous, as ravenous after gain as the leviathan rushing on its prey; if they be disappointed in their profits, they become ten times, yea, a hundred times more outrageous, and can not be appeased. It was said by Tang Kingchuen of the Ming dynasty, "China and foreigners are like a great family neighbor to a gang of robbers, whose proximity is more dangerous than their violence; for then there is no period when they must not be guarded against, while they are all the more able to observe every opening to their advantage."

The country having long enjoyed peace, our civilians have become negligent of the public welfare in their eagerness after their own advancement, and our military officers have kept quiet in order to secure their own safety. At the first rumor of robbers they start with fear, and seeing the storm from afar scatter in amazement; ere they have come to the brunt, the spirit of the battalions is already effete, if not even extinct. There is perhaps some explanation for the unbounded violence and exactions of the foreigners; for in former times they had only Macao, one little corner on the extreme south as a trading-spot, but now they sail here and there into every port just as they please, building foreign houses, bringing foreign women, and obtaining all they ask for, to their heart's desire. Moreover, they boast saying, "We are a match for the Chinese officers. Why should we not go into the city here at Canton, and pay our respects to the authorities just the same as is done in Fuhkien, Chehkiáng, and Kiángnán?"

The Imperial envoy [Kíying] unavoidably complied with the necessities of the case, and memorialized the Court, setting the period of three years, after which this might be allowed; but he shortly after retired from office, and his excellency Su, an officer deep in counsel and bold in action, was raised from the governorship to the rank of gov.-general; and after about a year's possession of the post, he has fully learned that the spirit of the people of Canton can be depended on, and that the enthusiasm of the troops can easily be aroused. When the time arrived, the chiefs of the nations came in their vessels requesting an interview, when his excellency accorded them a personal meeting, at which he firmly rejected ten or more things besought by them. Perceiving that the commissioner was immovable, the chiefs again put forth their request to enter the city, when his excellency said, "I will refer the matter to Court to see whether or no it can be allowed." They exclaimed, "Well, well! We will hear the mandate."

Meanwhile the provincial officers generally thought his excellency would not be able to arrange the matter amicably, and that native vagabonds would take advantage of the occasion to excite disturbance, which even his utmost energy could not overrule; but he never showed the least discomposure [at this threatening prospect], and in conjunc-

tion with the *fuyuen*, Yeh, exerted all his wisdom and energy in making preparations for a resort to arms. At the same time, these two officers sedulously collected horses and enlisted men, put in order the cannon and other military equipments, and laid in a store of provisions. They stimulated the enthusiasm of officers by exciting their emulation and love for glory; they roused the courage of the soldiery by holding out rewards, and by threatening certain punishments; they excited the patriotism of the gentry and the literati by circulating energetic remonstrances, setting forth in the plainest manner the happiness or calamity which would result from their conduct; and by stopping the trade of the merchants and shopmen, they stirred up their indignation and obtained their co-operation. By all these means, they prepared the people to protect themselves, every household making itself ready for the struggle, so that spears and arms glittered in every street, the clangor of drums made the welkin ring, and the combined action of the many myriads of brave spirits in the city, paralyzed the heaven-daring pride [of the foreigners], and terrified their slavish hearts.

The Imperial rescript having arrived, his excellency issued a proclamation that the popular indignation could not be opposed, and the question of entering the city was accordingly dropped. For about ten years, since 1839 and 1840, when troops were drawn out and mutual hatred was stirred up, they have trodden down at will the coasts of our country, seizing and destroying our people and our women; penetrating everywhere through our inner and outer waters, and the inhabitants have universally complied with their inclinations, as if they had been bewitched. Nobody could or would bear of any man, or any plan of action, adequate to oppose their intentions, or check their encroachments; only we of Canton at Sanyuen-li have ever destroyed them, and at Hwangchuh-ki cut them to pieces. Even tender children here are desirous to devour their flesh and sleep upon their skins.

Since it was necessary to follow this popular spirit, how could we ever have had such settled quiet as the present, if their excellencies, carefully noting the people's thoughts, that their martial zeal was aroused and their energies stirred up, had not made them unite their power for the preservation of the city. The general voice of the people and scholars exclaims, "It was their act, and it will not do to let it pass without making a memorial of it." They have accordingly enjoined this upon us. We remember this expression of Mencius, "A truly lofty spirit swells to the capacity of heaven and earth: in such a man, justice and wisdom are equally matched." Once, Li Kwangpeh, being about to commence a battle, the standards changed color at his presence; Hsi Sangyu being about to issue forth pierced his head with a chisel; this is what we call spirit, such as when it is at its height, soldiers submit to even before they try the risk of a battle. But now such a spirit is quite extinct in the empire; there is no one who can rescue from little evils or from great calamities, and we can not tell when this disastrous state of things will stop.

Such being the sagacity of their excellencies, men in after times will say, "The foreigners did not enter the city on such and such a year, because Su and Yeh ruled." Such merit and spirit as this will no more perish than gold or stone will decay. If generals are carefully appointed, and soldiers well selected for the frontiers, it will be a firm safeguard and enduring rule of action for a hundred years, showing that our border officers are men of superior talent, and not that we had any influence in advising them.

The matter of foreigners entering the city gates has been revived among the people of Canton during the past week or two, partly by the rewards conferred by the emperor upon Su and his colleagues, according to the rescript given in our last number, but much more by the memorial the governor-general has drawn up in accordance with that paper, recommending certain civil and military officers to court for promotion. This paper was circulated in Canton about the time it was sent to Peking, and the style in which his excellency spoke of the valor and loyalty of the Cantonese inflated their conceit of themselves to the brim, and they have been letting off their "superfluity of naughtiness" upon the foreigners, by railing at them as they pass through the streets. The persons recommended to notice are most of them known to the populace, and this explains in a measure the greater interest taken in the promotions. The city is perfectly quiet, however, and the ill-disposed lazaroni, who crowded into it in the early spring have mostly scattered into the country at the approach of harvest.

In the last number we offered a few remarks upon the general question of the right of foreigners to enter the city of Canton, when tested by the provisions of the treaties, aside from the permission given them to do so at the other ports. The main object in so doing was to see if there could not some grounds for leniency towards the Chinese government be found, some reasons be brought forward for again referring the matter to headquarters, and removing its settlement from this region to the north where calm discussion of the whole subject between both parties might result in a better understanding of each other's

wishes—if need be in a new treaty throughout. Notwithstanding what has happened, we do not regard so desirable an object as impracticable, while it is one worthy of effort. Here is the case. The general government concedes the right of entrance within the gates of Canton, but puts in a proviso that it shall not be carried into effect until the people are more under control; while at the same time, it makes no effort to bring the minds of the people to see the reasonableness of this concession. The people on their part revive their plans of resistance, as soon as the effort of April, 1847, shows that the other party are in earnest in the proposition; and their alarms are increased by the survey made of part of Honam, supposing that they are immediately to be dispossessed of a portion of their land. For two years the designs of the foreigners form the topic of popular debate, not among a reasonable community, it should be added, but among an ignorant, ill-disposed, class; and as the time of fulfilling the stipulation draws near, the citizens, covertly encouraged doubtless by the local rulers, arm themselves in defence, as they suppose, of their capital about to be wrested from them. The central government does not interfere, as it would in the West, and as it ought to do here, but neither does it retract the concession of 1846; that still remains, and the manner in which it has been virtually set aside by subordinates, offers a good reason for repairing to the capital. In making these remarks, we are not endeavoring to uphold the conduct of Sü, who is acting counter to the best interests of his country; nor are we trying to find excuses for the foolish opposition of the Cantonese to a privilege that in itself is worth but little; but we wish to ascertain if there has really been such an infringement of plain, express, *treaty* rights as to call for the attack of Canton to carry them out—though we are not sure it must not come to that before the end. That the spirit of all the treaties has been violated by the people of this city, we freely admit; their very first articles provide for peace and security to person and property, and that we have not; yet Canton is not China, and we know the citizens of Amoy and Shanghai have no sympathy with those living here. We agree with the remark of a correspondent of the China Mail, who signs himself *Forfez*, that "their present cause of offence is not so great as to call for the destruction of their city;" and with his conclusion that such a step would not be necessary for the credit of the British nation. And it was to seek for some reasons which would justify such a view that we have gone over the whole matter, which we now leave to the judgment of our readers, who have the entire facts so far as we know them, and can make their own conclusions.

The number of executions during the present month has been 28, nearly equaling those of last month, and if the present administration long continues in power, the people of the Two Kwang provinces will long remember its bloody rule. One case of judicial murder has excited not a little remark among the people, and is in fact such an atrocious deed as might naturally arouse indignation. Li Tsíngking, a graduate of low rank in the township of Shángchuen sz' in the district of Sinning was informed against by a personal enemy, and arrested on the charge of traitorous and seditious conduct, and it is reported that a letter written by him to Hongkong was intercepted. He was brought to Canton with some of his relatives, and so much interest was felt in his behalf that a party of gentry from his town came forward to testify to his correct conduct. The governor, however, not only executed him, but confined them in prison. He has published an edict in reference to the case, as if he felt it necessary to say something, in which he declares this Li to be a heartless miscreant, a mover of sedition, to whom the silly people gave heed, one whose crimes could only be expiated by his blood; and who had moreover confessed his wickedness, and whose own writing testified against him. He concludes his mandate to the people not to listen to such specious words, lest they be involved in a like dreadful end, by exhorting fathers to warn their children, and brothers to command their juniors, that every body attend to his own business lest he be entangled in the net of the law; "we love you as our own children, and hate the bad as our personal enemies; our eyes and ears see and hear everything, so that no one escapes us; no, not if he flies to the mountain recesses or the marshy wilds, or hides himself in the obscurest villages and remotest regions."

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ART. I. *Life and Times of Confucius: notices of his ancestors, and of the time, place and circumstances of his birth.* Selected from the Annals and Genealogy of the Sage, and other Chinese works.

By way of introduction to the study of the life and times of Confucius, we have already stated some facts designed to show in what estimation he is *now* held by the rulers and people of China, and have drawn the attention of our readers to the Annals and Genealogy of their "most holy sage." We will now proceed to sketch the history of the Confucian family prior to his birth, and will then add the principal facts which we find on record concerning the time, place, and circumstances of that event. As far as practicable, we shall avoid the repetition of such details as we have already given, taking care at the same time not to omit any that are essential to a full exhibition of the character of this deified mortal. With the vagaries of pagan fancy we shall have as little to do as we can, restricting ourselves to such particulars as soberminded Chinese receive as authentic facts. If we may venture upon the comparison, what we find written by inspired men, regarding our Savior's birth and lineage, we *know* to be true; but, far otherwise is it with respect to Confucius. We would guard equally against the two extremes, either of placing too high or too low an estimate on the Chinese record of facts. In the present case, it will be remembered that the *facts*, of which we are about to review the record, transpired more than twenty-four centuries ago, and we suppose we may justly claim for it the same degree of credibility and authenticity that can be claimed for any other pagan record of equal

antiquity. It would be no difficult task to extend this article; a few short paragraphs, however, will suffice, and for fuller details we must refer the Chinese student to the originals from which we draw the materials for our sketch, as the *Shü King*, the *K'angkien I Chí*; and the Annals and Genealogy of the sage, noticed on page 254.

The biographers of Confucius make this distinction between him and other "holy ones," or sages. The concerns of the latter terminate with their life, but the concerns, the influences, of "the most holy one," are boundless after this life. They do not refer here, at all, to the soul's immortality, but only to the influences that are perpetuated among the generations of those who live on the earth,—the only state of being of which the literati of China have,—or profess to have, any knowledge.

With regard to his origin, the biographers of Confucius do not derive it from heaven, or from any of their other divinities; nor do they claim for him any very remarkable lineage. Unusual phenomena attended his birth, and from childhood he possessed something like intuitive knowledge; but in other respects they look upon him, in this stage of his being, as no way differing from other mortals.

They trace back the line of his ancestors to the earliest era of their authentic history—to the time of Yáu, who, according to the best chronology we can compare it with, must have been contemporary with the immediate ancestors of Abraham. Among those who assisted Yáu in the administration of his government, there was a brother of that monarch, whose name was Kieh 契; he was the Minister of instruction. This man is the reputed progenitor of the Confucian family. Regarding his literary attainments we shall not stop to inquire. Yáu knew well the character of his ministers, and was pleased to intrust the business of education to Kieh, and to assign to him the government of one of his small states called Sháng.

It was there, in the state Sháng, and in the *sixteenth* generation—counting from and including the monarch Yáu—that the founder of the Shing dynasty was born. This was the celebrated Chingt'áng, who, in the year B. C. 1706, established his powers on the ruins of the Hiá family. Chingt'áng is ranked by the Chinese among their most illustrious sages and sovereigns. They always speak of him as remarkable for both wisdom and benevolence. His kindness was extended to the brute creation and even to inanimate nature. The laws he ordained were simple and easy, and his deportment was gentle and paternal. The father of Chingt'áng was Kungkii, the fourteenth monarch of the Hiá dynasty, and after him there were three

other emperors. Thus the line is continued down to the close of the Hiá dynasty, through nineteen generations. The Sháng dynasty, commencing with Chingfáng, presents a still longer line of monarchs, and terminates with the infamous Chausin, in the twenty-eighth generation.

The ancestral line of the Confucian family here takes a new direction. Chausin appeared like an evil star, and his wicked conduct hastened his own ruin, and scattered the imperial family. Kítsz', an uncle of the monarch, taking with him some of the sacred implements from the ancestral temple, fled to Corea, whose inhabitants, even to this day, claim him as their great progenitor. Another member of the imperial family, named Weitsz' 微子, the elder brother of Chausin, fled to a neighboring state Cháu, also carrying with him from the temple of ancestors some of the sacred utensils, with a view of continuing there the sacrificial rites due to his ancestors.

The prince of Cháu, learning from Weitsz, the particulars of Chausin's wicked conduct, determined to avenge the national wrongs. Accordingly he made war upon him, gained the supremacy, and established a new dynasty—the illustrious Cháu. In order that sacrificial services might be continued, suitable to sustain the honor of the fallen family the new monarch immediately conferred on one of the sons of the late emperor the territory of Chauko. But on the death of the new monarch, this son with others, raised the standard of rebellion. They were soon overcome, and the leader, an infamous son of a vile father, deposed, and the care of the sacrificial rites, with which he had been charged, given to the faithful and worthy Weitsz, who was installed governor over the state Sung. This honor, with its emoluments, was conferred on Weitsz' to enable him, with becoming propriety, to continue the celebration of the sacrificial services due to the ancestors of this ancient family.

In the Sung state, commencing with Weitsz', the line of succession is continued on to the tenth generation, till the time of Kung Fúkiá. In consequence of hostilities between one of the neighboring states and Kung Fuhkiá, his son fled to Lú, and became a citizen of that state. This son's name was Muhkinfú, and for the designation of his family i. e. for his surname, he selected the single character K'ung 孔, borne by the Confucian family to the present day.

In the Lú state, commencing with K'ung Muhkinfú the line is continued on to the fifth generation, to Shukhiáng 叔梁, called also Kieh 紇, a hero renowned for his strength and prowess. He was

the father of Confucius. Thus counting from the great progenitor of the family to the father of Confucius, we have.

- 1st, down to the end of the Hiá family nineteen generations ;
- 2d, down to the end of the Sháng family, twenty-eight generations ;
- 3d, in the Sung state, ending with K'ung Fuhkiá, ten generations ;
- 4th, in the Lú state, ending with K'ung Shuhliáng, five generations.

According to Chinese historians we thus have sixty-two generations, commencing with Kieh and ending with Kieh or K'ung Shuhliáng, and extending the line of the family through a period of more than eighteen hundred years.

The twenty-third monarch of the Chau dynasty was Ling-wáng, whose reign commenced B. C. 571. Under this monarch Kieh, the father of Confucius, held the rank of minister, and the office of chief magistrate in the department of Tsau 鄒. For his first wife he married a lady of his native state, who belonged to the family Shí 施. By this lady he had nine children, all daughters. By a concubine he had also one son, called Mangpí 孟皮, and sometimes Pehpí 伯皮, and Pehní 伯尼. This was a feeble child, with diseased feet, and was not considered by his father as worthy to bear up the line of succession. Kieh, therefore, sought a second wife in the Yen 顏 family, resident in a neighboring hamlet.

Having called before him his three daughters, the master of the family, Mr. Yen, thus addressed them: "The governor of Tsau, whose father and grandfather have both held the office of minister of state, is the descendant of an ancient sage, the sovereign Chingtáng; in stature he is ten cubits (6 ft. 10½ inches), and in martial strength he excels all other men. I am very desirous of having him for my son-in-law. Although he is far advanced in years, and possesses a grave disposition, there is yet no reason to doubt that he will prove himself a worthy husband. Which of you three, my daughters, is now willing to become his consort? To this address, the two elder gave no reply; the youngest, Miss Chingts'í, advancing said; "In this matter I can only act according to my father's directions: why inquire of us?" The father replied: "You, my child, are the one who is able to become his spouse." Accordingly the matter was concluded, Mr. Yen at once complying with the solicitations of the hoary suitor, and the fair damsel, Miss Chingts'í 徵在, was given to him in marriage.

The husband was now in his sixty-fifth year, and both he and his young consort were equally anxious to secure the birth of a son—a worthy heir. In this state of mind they together repaired to a hilly region distant about sixty li south-east from Kiuhfau. Of five

notable peaks for which that region is remarkable, they selected the central and highest one, called Níkiú 尼邱. This they ascended; and on its summit offered sacrifices to the presiding divinities, and prayed to them for a son.—The historians, gravely tell us, that as the lady, on this pilgrimage to the gods of Níkiú, went up along the ravines to the summit of the hill, all the leaves of the forest stood erect; and all drooped and hung down as she descended!

Soon after their return home at Kiuehlí, a Chinese unicorn,—the fabulous Kílin, which is always the harbinger of good,—appeared and vomited a gem, on which was the following inscription:

Shwui tsing chí tsz' k'í shwái Chau urh sú wáng,

水晶之子繼衰周而素王;

water crystal's child succeeds decaying Chau and plainly rules.

The lady was surprised at this; and, taking an embroidered girdle, she bound it round the horn of the unicorn; which, after having remained two nights in the village, took its departure, and was never more seen alive. Keeping in mind that the *kílin* is a mere creature of imagination, we need not trouble ourselves or our readers with any long explanations of the above inscription. *Sú wáng* denotes one of such distinguished powers, that he can rule mankind without the insignia of royalty. *Shwui tsing* is rock-crystal; and *Shwui tsing chí tsz'* is thought to denote a faultless child, or one of perfect purity. And the full import of the inscription, taken to be prophetic, might be expressed thus; A child of perfect purity shall be born in this village; succeeding in his generation, at an era when the Chau dynasty is on the decline, he shall restore and prolong its lustre, and shall reign without wearing the title and insignia of royalty.

Eleven months had now elapsed since the newly wedded pair had offered their sacrifices and their prayers on the summit of Níkiú. On the memorable night when Confucius was to be born, two dragons were seen crawling over the roof of the house; five elders appeared in the great hall; celestial music was heard in the firmament; and two goddesses descended, bearing a vase of fragrant waters, with which they bathed the happy mother.

The exact time of the birth of Confucius has been a matter of almost endless discussion. The authors of the Annals and Genealogy of the sage, say it was in the 21st year of Ling-wáng, the 8th month, and 27th day of the month, at 3 o'clock P. M. This was in the autumn of B. C. 551.

The place where this occurred was Kiuehlí 闕里 in the state Lú, now the southern part of the province Shántung, in the depart-

ment of Yenchau 兗州. It would appear that he was born in the present district of Sz'shwui 泗水, and that he early removed from that to Kiuhsau 曲阜. There, or in that region, there was a city, which was called the city of Lú. It was four square, and had twelve gates, three on each side. Near one of the western gates was the ancient house of the great Chinese philosopher.

We have now, as we proposed, briefly traced the early history of the Confucian family, and indicated the time, place, and circumstances of the birth of that man, who, probably, has influenced the destinies of his fellowmen far more than has ever been done by any other mortal. What this influence has been, how it has been exerted, and what have been its results, can be ascertained only by a careful study of his life and of his writings in their progress down to the present time. Before entering on such a task, one more preliminary step seems essential; and that is, a survey of the geography of China during the Confucian age.

ART. II. *Notices of Chinese Cosmogony: formation of the visible universe, heaven, earth, the sun, moon, stars, man, beasts, &c.,*
 Selected from the Complete Works of Ch'ü Hsi of the Sung dynasty.

WHEN endeavoring to exhibit the opinions of any people, we should as far as possible allow their ablest men to speak. Our part should be to bring forward what they have written, and present in the clearest manner their own ideas. We should act as their interpreters, and as the expounders of their ideas and their sentiments. This is what we wish to do for the Chinese. In behalf of their ancient sages, their ablest philosophers, and their popular writers, we wish to unfold their respective systems of morals and philosophy; and we wish to do this, not mainly for the intrinsic value of those systems—for many of them in this age of the world have no value, are mere monuments of human folly;—but because such a development of the Chinese mind is essential to profitable intercourse with this people—profitable, whether we have reference to any advantages that may accrue to ourselves or to them, or to both. The Chinese talk much of self-renovation, of self-reform, &c., but it is mere talk. If reform comes to the nation, and it surely will come, it must come from abroad, and be the result of an external agency. That we may touch the proper springs of action so as to produce the desired results, it is essential to know what the Chinese

are in their manners and habits, both of thought and action. In philosophy, properly so called, they are as a nation mere babes. Both in physics and metaphysics they are equally puerile. Probably not one in a thousand, even among the literati, has any correct notion of the solar system. The sagacity of Confucius consisted, if we mistake not, in his abstaining from speculation about things of which he knew nothing. The philosophers of later times acted otherwise, as the writings of Ch'ü Hí and others who flourished in the early part of the Sung dynasty abundantly testify.

In the complete works of Ch'ü, chapter 49th, we have a collection of his remarks on *cosmogony*. From these we propose to select and translate some paragraphs, sufficient to satisfy the general reader, and to show what are the opinions of the Chinese regarding the visible universe and the manner and agency by which, they suppose, the present order of things arose. We shall number the paragraphs, and add such comments of our own as may seem called for, in order to illustrate the meaning of the text.

§ 1. FORMATION OF HEAVEN AND EARTH.

"In the beginning of heaven and earth there existed only one primordial substance, in dual form. Revolving and grinding round and round with great velocity, this expressed an abundance of sediment. Having no place of exit from within, this sediment formed the earth in its centre, while the finer parts of the primordial substance formed heaven, the sun, the moon, and the stars. These externally situated, have unceasingly revolved in their respective spheres; while the earth, being in their centre and not beneath them, has remained immovable."

Comments.

The time here referred to, is that when the present order of things, as displayed in the visible universe, arose,—an order which forms only a single link in an endless chain: for of creation, as described by inspired writers, the Chinese have no knowledge. On the phrase "primordial substance in dual form," *Yin Yang Ch'í K'í*, let it suffice for the present to remark that *K'í* often denotes vital essence, &c., and that *Yin* and *Yang* are used to indicate the form, or manner in which any and all substance is supposed to exist. The *modus operandi* by which the universe was made to assume its present shape, is evidently borrowed from the homely method of making flour by the use of upper and nether millstones. The figure, if we may so designate this comparison, is incomplete and borders upon the ridiculous. The *K'í* or primordial substance, is to be conceived of as one dark, vast, uniform, active mass—no matter whence derived or of what composed—shut up

in an immense egg, cylinder or globe. There confined, this substance, like the waters of some great whirlpool, and put in motion no one knows how, revolves with intense velocity. Forthwith there is expressed, in a manner undescribed, a stupendous pile, which, freed from the grinding operation, concretes and forms the Earth. Another portion of the same substance, also freed from the grinding process, forms heaven, the sun, moon and stars! In this way the great Chinese philosopher introduces to our acquaintance the visible universe, as we now behold it.

§ 2. THE EARTH IMMOVABLE.

"By the ceaseless revolution of heaven, day and night come round in regular succession, and the earth is made fast in the centre. If heaven should stand still for an instant, the earth would then rush downwards; but by the intense revolving of heaven an immense quantity of sediment has been formed into a solid mass in the centre. This sediment of the primordial substance is the earth. Hence we say, the light and pure part thereof formed heaven; while the coarse and heavy formed the earth."

Comments.

No language need be more explicit than this. The earth is immovable, made fast in one position; and it and all things visible are the product of (the furniture produced from) one single substance.

§ 3. MATERIALITY OF HEAVEN.

If asked, "Is heaven a material substance or not?" I would say: It is merely revolving wind, in the higher regions dense, in the lower rare. That on high, the Budhistic writers call, "adamantine wind." Men commonly say that heaven has nine stories, and they divide and designate nine places. Such, however, is not the case. There are but nine spheres. The primordial substance in the lower ones is comparatively coarse and dark; but in the upper ones, in the most elevated regions, it is the purest and brightest."

Comments.

If we have rightly understood the philosopher here, and have given the true sense of his words—as we think we have done, he does not fairly meet the difficulty involved in his proposed question. "Revolving wind" is a literal translation of the text; and it denotes nothing more nor less than the primordial substance in a fluid state, "revolving and grinding round and round". He has not, therefore, solved the difficulty, but merely introduced a new term *fung*, or wind, which he uses to designate the same *K'i*, or primordial substance, in a rarified and revolving state. The problem still remains then to be solved, Is heaven a material substance or not?

§ 4. AGENCY EMPLOYED IN THE FORMATION OF HEAVEN AND EARTH.

In the beginning of heaven and earth, ere the chaotic mass was divided, I suppose there existed only water and fire, and that the sediment of the water formed the earth. If we now ascend heights and look abroad, the mountain ridges, just like watery billows, all have appearance of ocean waves. But as to the time when this chaotic mass become condensed we are ignorant. At first it must have been exceedingly soft, but subsequently it condensed and became very hard. If asked, "May we consider the process like the action of the tides in throwing up banks of sand?" I would answer, yes; the most muddy waters formed the earth; while the purest part of the fire formed the wind, thunder, lightning, sun, stars, etc."

Comments.

The formation of the visible universe our philosopher still leaves involved in mystery. The *one* primordial substance is here spoken of as a chaotic mass, in which fire and water are combined. Thus instead of one, we have *two*; but whether these two are distinct substances or only the one in dual form, it is not declared. In another paragraph he says: "Ere chaos was reduced to order, the primordial substance in dual form was indiscriminately united in one dark abyss; but after a division took place in this substance light beamed forth, and a dual form began to appear." All this carries us no farther forward, and we are still left uninformed as to the nature of the primordial substance.

§ 5. ANTEMUNDANE ERAS.

"If asked, "How was it in eras prior to the present order of the visible universe, which arose less than ten thousand years ago"? I would answer, evidently the same order must have existed then as at present.

Comments.

In support of this, the opinions of other philosophers are quoted. One of these, *Sháu Kángtsieh*, supposed that a hundred and twenty nine thousand and six hundred years were required to form one era, during which time there was one great evolution and involution, an unfolding and folding up of the visible universe; and that this era of 129,600 years was preceded by others of like duration.

§ 6. INDESTRUCTIBILITY OF HEAVEN AND EARTH.

"If the question be asked, "are heaven and earth destructible or not?" I would say, they are not destructible. But when the human race has sunk to the lowest degree of folly, the heaven and earth will be wrapt together again in one chaotic mass, and the human race and all other beings in the visible universe will become extinct. After this a new order of things will arise."

Comments.

Here again the writer brings forward the opinion of the earlier philosophers to support his own. One of them he represents as saying that, in process of time "the primordial substance will make a great pause, a dreadful concussion far and wide will succeed, the mountains will be overturned and the rivers cease to flow, the human race and all other beings will disappear, and every trace of the old order of things will be wholly obliterated." "This" he says "is what we call an age of desolation." Further in proof of this position, Ch'ü brings forward, and comments upon, what thousands of others have observed, the existence of marine substances in high mountain rocks. On these phenomena he says he has pondered deeply, and thinks those shells &c., must have been deposited in the rocks when they were in a liquid state before they were elevated into dry land and lofty hills. Here he reasons well enough.

§ 7. FORMATION OF THE FIRST MAN.

Again, if the question were asked, "How was the first man of the human race produced?" I would say, he was formed by and out of the primordial substance. The purer parts of water, fire, wood, metal and earth, in their dual form, by uniting gave man his form and shape."

Comments.

With this account of the first man, the best the great philosopher could give, he was evidently dissatisfied, and, contemner as he was of the Buddhists, he proceeds to quote their language, in order to illustrate and establish what he himself had affirmed. The writers of the Buddhist school, he says, call this formation of man "renovating production, just as at the present time there is exhibited, the renovating production of beings very many; as the louse for instance." This allusion to the *Pediculus*, Ch'ü doubtless intended as a sneer at the "beggarly tribes" of the Buddhistic priesthood, so famed for their regard to that parasitic insect, forgetful we may suppose, for he could not be ignorant, that by the adoption of his philosophy the genus *homo* and the genus *Pediculus* must be placed on perfect equality.

8. SHAPE OF HEAVEN AND EARTH.

"The earth has in it open vacant places; heaven on the contrary, upon all sides, above and below, round the whole sphere, is fast closed and impervious. The earth on its four sides below, rests upon heaven; and accordingly heaven surrounds the earth. As heaven alone revolves, it may be seen that the primordial substance pervades every part thereof; and as it passes through and from the earth the great breadth thereof also may be seen."

Comments.

Conceiving wrongly, as he does, that the earth is immovable, it is not to be wondered at that the Chinese philosopher should entertain erroneous ideas regarding its shape. He does not, as far as we are acquainted with his writings, any where tell us plainly what he supposed to be its exact shape. We may infer however, from what he has told us in the foregoing paragraphs, that he fancied it to be an irregular perforated mass, drawn out and expanded like a plain of indefinite or unknown dimensions. In like manner, his ideas regarding the shape of heaven are equally vague. From some of his expressions, we might be ready to conclude that he conceived heaven to be one immense globe; but again he compared heaven to a drum, and gives us the idea of a great cylindric shell, with an outer surface hard as adamant, and hermetically sealed at the two ends!

ART. III. *Memoir on the condition of Slaves and Hired Servants in China.* By M. Edward Biot.

I propose to myself, in this memoir to set forth with some explanations the condition of slaves and hired servants in Chinese society, a question on which I have already pointed out several features in my memoir on the variations of the population of China. Slavery yet exists at the present day over the greater part of the globe, and generally the slave is under the absolute power of his master. In China, although the principle of the equality of men before the laws is not admitted, the actual legislation defines the condition of the slave with reference to his master and other freemen. Next above him, the hired servant finds himself subjected to particular laws, and the wife of the second rank, or legal concubine, has also her rights which she can make good. In the scale of moral civilisation, Chinese legislation relative to domestic servants ranks immediately after that of the really civilised nations of Europe. It excels that which obtains in Russia as well as in the two Americas. The study of its present and former regulations, the history of the slow and successive modifications which time has produced in the condition of slaves in China, appear to me subjects worthy of attention.

There are but few documents in Chinese history that relate to slaves; they have been gathered together by *Má Twánlin*, and tacked on by him to his section on the population. (*Wan kien tung kiau*.) The appendix consists only of a dozen pages; and is composed of detached quotations; taken from different Chinese works of which even the names are not given; and here, like the rest of the *Wan kien tung kiau* these quotations are often very short, and are not accompanied by any comment, so that one is very apt to fall into errors in making a literal translation. Nevertheless many published ordinances are found in this appendix for the protection of the lives of slaves and for making them free, and many important dates can be fixed. I ought to give my grateful thanks to M. Stanislas Julien for the extreme kindness with which he has most readily elucidated for me the numerous passages which I have submitted to him. A complete translation of this appendix is too perilous an enterprise for any other one except himself, in France, to undertake the responsibility of it.

The ancient legislation of the Chinese on the class of domestic servants or slaves, is sufficiently incomplete, like that of the ancient nations of Europe.

Documents become more numerous in modern times. The penal code of the Manchus determines the position of slaves, of hired servants, of wives of the second rank, and in general of all persons in a servile condition. Sir George Staunton translated this important work when in China, where he could avail himself of the necessary explanations; and I have a copy of the original text, by which I am enabled to examine the supplementary statutes, which are generally omitted in the translation. By means of the documents furnished by this code and some other compositions translated from the Chinese, I hope to present a work sufficiently complete on the subject which I have taken in hand.

When I shall quote the code, I shall affix the title of the section and the number of the English translation. As to historical quotation, I shall refer to the appendix of *Mé Twán-sin* on slaves, from which they will be generally taken; and the year or the page being pointed out will make a reference to the Chinese text easy.

The character 奴, *nú*, slave, designates two species of individuals; the one, named *Kuán-nú* slaves of the state or of the government; the other, slaves of private persons.

The character 奴, *nú*, slave, is first met with under the *Chau* dynasty (towards the 12th century B. C.); it was then applied to the slaves of the state. According to the Book of Ceremonies of this dynasty, the *Chau Li*, persons guilty of certain crimes were condemned to be slaves to the state; as such they were bound to do certain obligatory labors under the inspection of the officers of government (Appendix on slaves, page 1). This kind of punishment, similar to our condemnation to hard labor, is not found amongst those established under the preceding dynasties, *Hiá* and *Shang*: in those primitive ages punishments were corporal and immediate. According to the *Chau Li* (*Kanghi's* dict., character 奴), dignitaries, old men of 70 years, and little children could not be condemned to become public slaves.

The *Chau Li* does not acknowledge any other kind of slaves than those who are condemned to slavery for their crimes. Service in the houses of the rich is done by hired servants or by wives of the second rank, who change their masters at will (Appendix on slaves page 1). These hired servants, as well as the slaves of the state, are not included in the class which pay taxes. According to the strict letter of the law, private families were not then allowed to possess slaves.

It is probable that the prisoners made by the Tartars and the neighboring tribes were slaves of the state as well as sentenced criminals; but the ancient books are silent on this subject. At a later period, about the sixth or seventh century of our era, the feudal system of the *Chau* dynasty fell to pieces by the insubordination of the great vassals; each of whom, having their provincial laws, often prosecuted and put to death their dependants.

About the 204th year B. C. the founder of the *Hia* dynasty said the parents might sell their children. This concession is of a prior date to the laws regulating slavery. Before the accession of the founder of the *Hán* dynasty, *Tsin*, the first *Supreme* emperor had waged cruel wars—misery spread through the country, and the consequence of this misery was the legalisation of slavery, and it has continued to the present time.*

Under the *Hia* dynasties, rebels with their families were condemned to be slaves of the state (Appendix, page 1.) Thus *Kingti*, towards the year 168 before Jesus Christ, condemned the inhabitants of seven revolted provinces with their princes to be slaves of the state. His successor, *Wutí*, pardoned those unfortunate people. Criminals were always punished with slavery. The number of the slaves of the state under the *Hán* dynasties was considerable, although it is not possible to state the exact amount. In the time of *Yuentí*,

* This law of the *Chau* dynasty offers a remarkable resemblance to those of the ancient Persian empire. The population of Persia was divided into four classes. That of China is divided into nine classes, of which the first eight contribute to the wants of government,—hired servants composing the ninth.

this amount is noted as exceeding 100,000 (Appendix page 2); there are other authorities which carry their number much higher: thus a quotation inserted in Morrison's dictionary, under the character 奴, states that under the *Hán* dynasty there were 300,000 slaves on the large imperial farms, who had charge of the cattle, and, according to a quotation of the appendix, page 2, they formed a part of the slaves of the state. Another portion of the condemned were put under the orders of various officers, and employed in work of all kinds.

During the reigns of the Eastern *Hán*, which synchronize with the two first centuries of our era, the prisoners made during the civil wars became slaves of the state; afterwards they were freed, and then reentered the class of the people. These same slaves of the state are found under the *Hán-chau*, toward the middle of the 6th century. An ordinance delivered in 566 by one of these princes, declares all slaves of the state more than sixty-five years of age to be free, thus renewing the ancient ordinance of the first *Chau* dynasty. This grant of freedom appears not to be the result of a feeling of humanity for the aged. In this case, as with the Romans, the end was to get rid of a number of useless hands. The slaves of government ought always to have been composed of prisoners and criminals, although the punishment of public slavery is not alluded to in the section on punishments of the *Wan-hien-tung-kin*. In the preface to this section *Má Twán-lin* says that, under the *Hán* and the following dynasties, after capital punishment, there were two principal kinds of correction: they either whipped the guilty person, or shaved his head, in order to distinguish him from the people, who then wore their hair long, and they put irons either on his neck or feet. This last punishment appears to have been an introduction to hard labor.

Under the *Táng* dynasty, which began A. D. 620, rebels as well as their families were sentenced to be slaves of the state (Appendix p. 4). As such, they found themselves subjected to inspecting officers. The youngest, of about fourteen years, were divided amongst the imperial domains by the superintendent of agriculture; others were employed in making terraces. But, as China had been so much impoverished by its wars, that there were at that time a great number of slaves in private families, the first emperors of the *Táng* dynasty freed by decrees many of the government slaves, divided them between the central and western provinces, and thus increased the numbers of the cultivators of the soil. These emperors re-established the ancient punishments of the whip and bamboo, then fallen into disuse, the shaving of the head and putting irons on the neck being substituted (Preface to the section on punishments). This measure appears to me to have been adopted, like the first, to diminish those masses of public slaves from whom the state found it difficult to derive any advantage. The *Táng* dynasty also instituted the punishment of transportation, which leads at the present time to forced labor. It is very probable they were at the time the same.

Towards the end of the *Ting*, it is seen that the prisoners made in the civil wars were often set at liberty by imperial order; and since, under the *Sung* and following dynasties, the pages of history speak no longer of the slaves of government but of persons sentenced to transportation. It appears then that the state has definitively renounced the task of maintaining in the country those masses of public slaves which existed under the *Hán* dynasty.

In the code of the reigning dynasty, that of the Manchus, termed the *Ta-tsing*, or eminently pure dynasty, the list of legal punishments does not contain that of public slavery; but that of banishment is a real slavery where the sentenced are obliged to work under the superintendence of officers of government. This is sufficiently proved by various passages. Thus, after the section of the law relating to violent robbery (section CCLXVI of the translation) a criminal is punished by suffering perpetual slavery on the farthest frontiers of Tartary, near the black-dragon river, the *Amour* or *Saghalien*. In that section which relates to the labor to which the transported criminals are subjected for a time (CCCCXIX of the translation), they are employed in the iron and salt-mines of government out of their native provinces: thus the punishment of banishment is similar to the ancient public slavery, and even more severe, since formerly the slave of the state was employed in China—*Chihai* at the

present day the public works in China proper appear to be done by freemen. In fact, the first section referring to the ~~division of~~ public works, allows a fair enough remuneration, considering the price of the means of living in China to those persons employed in the public works under the officers of government. Another section forbids the officers to detain the workmen beyond the stated time. These indulgences are only conferred on freemen, whilst forced labor is only the lot of transported criminals. The term, slave of the state, is only found, in its true sense, in one section of the code, that numbered LXXVII. In case of founding a new monastery without the authority of government, the priest is stripped of his sacred character and sent into perpetual banishment. The guilty priestess becomes a slave of the government. It is probable she is made a slave of the imperial household.

As to persons guilty of rebellion, the code directs that the criminals shall be beheaded, that their relations in the first degree, their wives and children shall be given as slaves to the principal officers, and their property confiscated for the benefit of the state. These slaves are employed on particular services about the persons of the officers; but if they are too numerous they are reported as well as the ordinary criminals; the Chinese government having well understood that the public works in the interior cost it generally dearer when executed by convicts, than by directing the labor of an immense population to their erection, who demand only to gain a livelihood by their work, it has therefore thrown back the convicts on the frontier, where the population is small, the climate cold, and there it can employ them with advantage in hard labor. Sometimes also these criminals are incorporated in the disciplined companies stationed on the same frontier.

The class of slaves of private persons are composed, firstly of prisoners of war; secondly of persons who sell themselves or are sold by others; thirdly of the children of slaves.

The prisoners made in the civil or foreign wars, have been since the *Hán* dynasty sold for slaves. Many examples are to be found under *K'uang-sai*; towards the first years of the 6th century. In consequence of the invasion of the northern kings, a great part of the population of the south of China were made prisoners and slaves. At the end of the *T'ing* dynasty and under the five later dynasties, during the civil war, the emperors repurchased with their own money the cultivators of the soil made prisoners by their armies. The Mongol invasion threw again a great number of all classes of Chinese into slavery. According to the present code, the families of rebels are distributed as slaves to the principal officers. As to foreign prisoners, few are to be found at the present day in China, from the natural effect of the long peace which she has enjoyed under the dominion of the Manchus; at most some Tibetan slaves are to be found on the borders of the province of *Sz'-chuen*.

The number of persons whom misery forces to sell themselves, or are sold by their parents, is actually very considerable. This is a fact verified by the missionaries and other European voyagers. Nevertheless the penal code forbids the sale of free persons; and, according to the letter of the text, even the father of a family must not sell his children. In the division of criminal laws, section cclxxv. respecting *kidnappers and those who forcibly carry away and sell free persons*, this crime is repressed by severe punishments. Generally speaking, whoever forcibly carries away and sells a free person is subjected to one hundred blows of the bamboo and to banishment to a distance of one hundred *li*. If the person forced away has been wounded in resisting, the criminal is punished by strangulation. After these regulations it is said: "Every person who sells his children or grandchildren against their consent shall be punished with 84 blows.

"Every person who sells after the manner above stated his young brothers and sisters, his nephews and nieces, his own inferior wife or the principal wife of his son or grandson, shall be punished with 80 blows and banishment for two years. For the sale of the inferior wife of a son or grandson, the punishment shall be two degrees less. To conclude, whoever sells his grand-nephew, his young first cousin, or his second cousin, always with the same provision, that is, without their consent, shall receive ninety blows, and shall be banished for two years and a half.

"When, in all the preceding cases, the sale of a person shall be made with his own free consent, the punishment on the seller shall be one degree less than that which he would have undergone if the said sale had been completed against the will of that person.

"Children or young relations, although having consented to be illegally sold, shall not be subjected to any punishment, on account of the obedience they owed to their older relations, and according to this position, they shall be returned to their families."

These prohibitions are positive. Severe punishments are equally ordered in the section of regulations relative to successions, against those who keep as a slave in their house the child of a freeman and against those who do not inform the magistrate of a lost child whom they have met and keep in their house. Under the same title of the fiscal laws, punishments are ordered for him who hires his own wife or daughter to another, and against him who accepts the bargain. Nevertheless, as the evidence of the missionaries and of Staunton himself, by a note appended to the translation of this article, prove the adoption of children stolen or lost, the sale of free children, and the exchange for money of inferior wives, are daily transactions in China, and fathers of families receive, in the sight of all the world, money for the sale of their sons and daughters. Many instances are seen in the Chinese novels, which are a faithful picture of the manners of this country. This is explained by the immense inundations and dreadful famines which have, successively from time to time, devastated the vast plains of which the most populous provinces of China are composed. Then the misery and want of the people carried them beyond that law, dictated by a feeling which is as politic as it is moral. The ordinance of the first *Hia* dynasty was less strict, since it secretly permitted fathers to sell their children. The tolerance of slavery caused by misery, and the frequency of infanticides, are without contradiction the strongest proofs of the immense population with which China is encumbered and of the terrible calamities which have often nearly decimated it.

The children of slaves compose, in the eye of the law, the real individual class whence private slavery should be recruited. Every slave born in a house belongs to his master or to his heir, and is transmitted like a saleable commodity. Thus, in the penal code, third division of the fiscal laws, section regarding lost children, every lost or runaway child, if he is the son of a freeman, ought to be brought back to his parents. The detainer and fraudulent receiver is punished with the bamboo and banishment. In general, whoever disposes of a runaway slave is subject to severe punishment, and the slave is to be given up to his master.

It is from the children of slaves that the wandering troops of players recruit their numbers, they are forbidden by the code to buy free persons for the profession of either actors or actresses. Courtesans or public women are also recruited from the daughters of slaves, and the law regards them in the same light as actresses. These regulations came in with the Mongol code and were established by an ordinance of the fourth year of *Kublai Khan*.

The wife of the second rank or concubine, ranks above the slave. A father of a family can legally give his daughter to another citizen as an inferior wife, but generally, according to the law and to the descriptions in novels, this marriage is accompanied by certain lesser formalities than the marriage, with the principal wife. In case of separation, the husband cannot send her away from his house, except for reasons which are decided by the law, otherwise he is punished, also if she deserts the house of her husband she is punished according to the same degree of chastisement that is appointed for the principal wife; but this chastisement is lessened one degree. A different punishment is decreed for the female slave who deserts the house of her master. In general, the penalties respecting the principal wife, are the same, to one degree less, for the wife of the second rank. Both of them are in a complete state of tutelage with respect to their husband. Neither the one nor the other can sue for divorce only so far as the husband may consent, and they have not the right of complaining of the blows which he may give them; except in the case of serious wounds. But in the house the inferior must be obedient to and respect the

principal wife, and is put directly under her orders. It ought here to be remarked that the law is not very strictly observed, and that very often husbands sell their wives of the second rank, their consent being supposed and not obtained.

The children of the wife of the second rank can succeed, but only after those of the principal wife. The Chinese in general regard it as a most important matter to perpetuate the name of their family, and upon this principle the rule of successions is based. Daughters have no other part of the inheritance than the peculiar advantages they may receive as gifts whilst living with their father. Amongst the male children, all the estate appears to belong to the eldest son of the principal wife, or to the grandson of this eldest son if he be no more. He becomes the head of the family at the death of the father, and, by this title, it is his duty to support and harbor in the house the other children of the two beds, as if he were their father. If the principal wife has not had a son when she is fifty years old, the husband can choose as his heir the eldest son of any of his other wives, but the eldest only. This eldest son becomes heir of the name and chief of the family at the death of the father. If there are no children from either the first or second beds, the husband can adopt the son of one of his relations, or of a man of the same name as his own, who has other sons. He cannot send this adopted son back: he cannot adopt the son of a man who does not bear his own name.

During the lifetime of their parents, children are considered as being in a state of tutelage, and are not at liberty to leave the paternal mansion. If their natural tutors consent to the separation, it appears that the property must be equally divided (Section LXXXVII). During the time of mourning for the great relations of father and mother, the eldest son is the head of the family, and his brothers cannot dispose of any part of the inheritance. After this time, those brothers who do not choose to marry, are allowed to remain with their eldest brother; but if they separate, he divides the inheritance into equal portions, whatever be the rank of birth, whether sons of the principal wife, or of the wife of the second rank, or even sons of a slave. This is inserted textually in a supplementary statute joined to the 88th section, respecting the *youngest and last members of a family disposing of their property without authority*. As this supplementary statute has been translated by Staunton, and, since it rules the method of succession in China, I shall translate and introduce it into the text.

"As to the children of the principal wife or wife of the second rank, the males can succeed. Except in the case of an hereditary dignity, every thing in the first place falls to the eldest son of the principal wife, or to the son of this eldest son, if he is no more. This first heir divides the goods and lands between all the sons, without enquiring whether they are sons of the principal wife, of wives of the second rank or of slaves. The divisions must be equal, according to the number of sons. As to sons born in adultery, their share is only half that of the sons of the wives of the first and second rank. If no son of the first or second rank is living, then the individual adopted comes to the succession. He divides half with the sons born in adultery. If there is no son by adoption, then the son born in adultery succeeds to the whole.

"If a family becomes extinct, and there is no man of the same name called to the inheritance by adoption, then, if any females are living allied to this family, they inherit. If none are living, then it is the duty of the magistrate of the district to explain the circumstance clearly to his superior officer, who, after having examined into the affair, confiscates the property of the extinct family to the public treasury."

It is probable that the equal division between the eldest son who disposes of the property and the other sons, especially those of the second rank, is not rigorously observed as it follows from this statute; but it is clearly seen that daughters do not succeed except in default of males, and plurality of wives being general in China, they can succeed but very rarely. A Chinese considers himself unfortunate if he has not a son, legitimate or adopted, to bury him. Infanticide, so common in the central provinces, is almost always practised on daughters; and, according to the report of the latest European missionaries, dealers are in the habit of buying or stealing girls in the Northern provinces,

for the purpose of afterward selling them in the Central and Southern provinces, where they are wanted.

Although the son of the wife of the second rank has a right to the succession, his mother is always dependent on the principal wife. Nevertheless, after the death of the husband, if she continue a widow, she has a right to a certain consideration, and is competent to defend the rights of her son in courts of law.

In explanation of the articles of the Code to which I have referred, I will quote from two Chinese plays and a novel, translated into the European languages, in which the whole plot turns on the difficulties opposed to the succession of a son of the second rank.

The name of the tale is the *Mysterious Picture*: it was translated by M. Julien, and added to his translation of the *Orphan of Cháu*. A magistrate has had an only son by his first wife. Being very old, he married a wife of the second rank, and had a son by her. When this son was five years old, his father fell sick, and summoning his eldest son told him he should give a share of his fortune to his second wife; but as she was too young to take good care of it, he rather preferred to appoint his eldest son the general legatee, and to leave the mother and the son of the second rank dependent on his eldest son, who would then consider them as members of the family, bring up the child, and maintain the mother, if she continued a widow. The father died, and the eldest son conducted himself badly; he would not acknowledge the child to be his father's son; he tried to entrap the mother into a second marriage, and sent them both away to a cottage. But the deceased had left to his second wife a mysterious picture, of which a certain judge at length found out the meaning. This judge discovered a treasure hidden in the ground, and destined for the son of the second rank. The author of the story remarks that the eldest son should, in the first instance, have equally divided the inheritance between himself and his young brother.

The first play, named *An Heir in Old Age*, has been translated by Mr. Davis; it is one of the collection called the *Hundred Plays of Yuen* (A. D. 1260 to 1357). The principal wife has an only daughter, who is married. The second wife becoming *ensuite*, the son-in-law says that if she brings a daughter into the world, he will lose half of his father-in-law's fortune, and that if she is brought to bed of a son, he will lose the whole of it. Thus the son of the second rank would be the sole heir only because he is a male. Nevertheless, the father says at the same time, that whatever happens, the wife of the second rank, mother of the infant, shall continue to be dependent on the principal wife, that she shall be her property, and that the principal wife may at will either hire or sell her as a slave. This, perhaps, could only be the case during the lifetime of the father, and whilst the child had a natural protector; for in the preceding work, the eldest son had been persuading the widow to marry again, but he could not oblige her to it, nor sell her. In the play, a male child is born; the son-in-law and his wife conceal it with the mother; in the end they are found again, and the old man divides his property equally between his son of the second rank, his nephew whom he had adopted thinking his son lost, and his daughter of the first rank. This mode of division does not appear to be authorized by the Code, but legislation may have changed since the Yuen dynasty.

In the play called the *Circle of Chalk*, the events of which occurred during the Sung dynasty (960—1275), the principal wife has no children, and poisons her husband that she may live with her lover. The inferior wife has a son, and it is this fact only that hinders the first wife from remaining in possession of the property to which the infant is the legal heir. This is evident from the articles quoted before. The widow of the first rank enjoys the fortune of her deceased husband only so long as there is no child. A supplementary statute of the 78th section contains this regulation in direct terms. To make herself mistress of the property, the wife of the first rank sustains an action at law that the child was her own, and had been stolen from her by the second wife. She gains the cause in the first instance; but the case is tried again by an incorrupt judge, who condemns the guilty, and decrees the entire succession to the inferior wife and her child.

M. Reinaud, in his work on the irruptions of the Saracens into France, in the 7th, 8th and 10th centuries, tells us that, among the Saracens, every freeman could make his son by a slave his heir, but only after having given the mother and her child their freedom. It even appears that this custom still exists in Egypt, and that the son of a white slave is often called to the succession. We see that in China, by the articles of the Code, the son of the inferior wife, and even, according to the supplementary statute of the 88th section, the son born of a slave, are qualified to succeed. There is then a marked analogy between the two systems of legislation.

In Tunghing, as in China, the child that is sold is often adopted by its purchaser, and from that time he has the right of succession to his adopting father; but his share of the inheritance is less than those of the children of the family, when there are any. "Thus," says a missionary, "this custom of selling children is less odious than it appears at first sight."

There is no regulation in the present Code relating to the enfranchisement of private slaves. The law does not acknowledge the right of the private slave to free himself by his labor; it does not direct that any punishment should be inflicted on the master who refuses to enfranchise his slave.

According to the history of China, Hân Wúti (B. C. 160) freed his prisoners, but these prisoners had been confiscated to the government; they should have become slaves of the state. In his note on the enfranchisement of government slaves which occurred in the reign of Han Yuenti, Má Twánlin clearly distinguishes as to the intervention of government with respect to individuals reduced to the condition of being government slaves, and those who had been driven by misery to become private slaves. "These," he distinctly says, "can neither be helped nor freed by the magistrates." Nevertheless, Han Wúti deprived masters of the right of killing their slaves whenever they pleased; and still later, Hân Ngáiti limited the number and the age of slaves belonging to the principal dignitaries of the empire.

At that time no one under ten and above sixty years of age was allowed to be a slave. In the first century of the Christian era, Kien Wú, who restored the throne of the Hân dynasty, freed by many edicts even private slaves. An edict of the second year of his reign declared every girl sold to a private person to become his wife, to be free. A second edict of the seventh year restored to liberty all officers whom misery had reduced to become slaves. Other edicts of the twelfth, thirteenth, and fourteenth years of the same reign enfranchised all those individuals who had been arrested and reduced to slavery in consequence of the revolts in the eastern provinces of China. The edict of the 12th year orders that, if among the persons arrested any were found who had been sold, the purchase money was not to be returned to the purchaser; and in the three edicts it is made law that those who forcibly detained individuals enfranchised by superior authority should be punished according to the law against the sale of freemen. Thus Kien Wú set the slave directly free in opposition to his master; but he published these edicts after the troubles which followed the usurpation of Wangmang, during which period numberless outrages had been committed. The public interest obliged him to free the captive population whilst the lands remained untilled. Kien Wú forbade the killing of slaves and the branding of their bodies; he declared the unfortunate beings thus stigmatized to be free by right. He abolished a law which condemned every slave who had wounded a person with an arrow, to be beheaded. Kien Wú was an excellent prince. He protected the lives of the slaves, he freed the prisoners, but he did not appoint that the slave should be able to redeem his freedom by his own labor.

In the 7th century, after the fall of the Hân dynasty, the emancipation of the slave by order of the government against the will of the master is seldom met with. Under the Táng dynasty, after the conquest of the southern provinces of China, when the internal troubles were ended, the prisoners who had become private slaves were freed by authority, but by a note under the hands of their master, who was the arbiter of their liberty. Visits were sometimes ordered to be made into the interior of rich houses, to ascertain if the number of slaves fixed by authority was not exceeded, or whether none were to be found

amongst them sick, infirm, or seventy years old. The last were freed by right; but this enfranchisement was rather advantageous to the masters.—Later, during the civil wars, when the prisoners reduced to slavery were found to be very numerous, and the taxable population very much diminished, these prisoner-slaves were sometimes enfranchised, and oftener redeemed by superior authority. In peaceable times, such as under the first emperors of the Sung dynasty, the government always aimed at reducing the number of slaves in the houses of the rich; but it no longer interposed in so direct a manner as Hân Kienwú, neither did it give to the slaves the right of redeeming themselves by means of a sum of money gained by themselves, or furnished by their friends. The Mongol emperors only ordered a few casual enfranchisements, in favor of the literati made prisoners during the invasion.

To return, from the silence of the Code, and saving some excepted historical cases, the enfranchisement of the slave entirely depends on the will of the master, as was the case in all French colonies; and the same regulations obtained in all the nations of our European antiquity that have had slaves. In the Chinese scale of virtues and vices (see Morrison's Dict. under the character 奴 Vol. I.), to scold slaves severely is rated at *one* fault; to see them ill, and not to be careful of them, but require severe labor as usual—is rated at *ten* faults. To disallow slaves marrying is rated at *one hundred* faults; to refuse assent to men and women slaves being ransomed, is rated at *fifty* faults. These faults are of the number of those the spirits register in the book of heaven, and which they value to decide the fate of every mortal after his death; but they are beyond terrestrial legislation. In Du Halde's Description of China, a work composed on the information transmitted by the missionaries, it is said, Vol. II, page 74, that many Chinese allow their slaves to embark in trade in which they have an interest; and thus the slaves often obtain the means of ransoming themselves. This is very probable, for a Chinese is naturally humane; and this mode of ransom also prevailed with the Romans, usually so severe toward their slaves. But in China, as formerly at Rome, this kind of arrangement is not regulated by any law to which the slave can appeal against the avarice of his master.

The Manchu penal code did not renew the regulation of the Táng dynasty, which freed by right the slaves of government, and even domestic slaves aged seventy years. But this regulation was altogether illusory for that description of slaves.

In China, the enfranchised slave passes immediately into the condition of a free citizen. It was only under the Táng dynasty that rebels, when made prisoners and slaves of the state did not receive their full pardon except through three successive steps, which they were to gain by their labor. But history constantly informs us that the domestic slave passed directly from the state of villanage to that of freedom, without the intermediate degrees which existed in our ancient European republics. In these republics it was the son only of the freedman who became a citizen.

This difference, as Montesquieu remarks, necessarily adheres to the form of the two kinds of government. In republics, as the free citizens were able to modify the laws by their deliberations, it was important that the decisions should not be suddenly influenced by the introduction of strangers uninterested in public affairs; it was therefore necessary that the freedman should not instantly enjoy the rights of a free citizen. In despotic governments the chief only makes the law, or acts from laws which have been long fixed and immutable. The people must passively obey; it is not then necessary to distinguish the freedman from the citizen, and such is the state of affairs in China. Only, as all the social relations are based on the respect of the son toward his father, generally the freedman offending against his old master who had delivered him from bondage, is punished by the law as if he was still his slave. With all others he conducts himself as a freeman amongst freemen, and is punished conformably with this position.

Besides slaves, there are in private houses work-people called 傭工

yung-kung, paid servants who hire themselves to work for a certain time, and who can change their masters. We have seen that under the first Chan dynasty these hired domestics performed all the services in rich families. Now, as then, the persons who hire themselves are individuals free by birth, but subjected by their engagement to certain duties to their masters. The engagement should be made in clear and precise terms (*Ordinances of the Sung dynasty*, Appendix, page 9); the duration of the engagement appears variable. The ordinance of Sung, which I have just referred to, the text of which I will give further on, limits the duration at the longest to five years; a former ordinance of the Táng dynasty appears to fix the duration at one year only. The wages are settled by the year or month. In an example quoted by Morrison under the character 傭 a person "went and hired himself to labor, and settled for four taels (30 francs) a year."—Timkowski, in his journey to Peking in 1820, points out the monthly wages of domestic servants in Peking, which vary from three taels of silver (22 francs, 50 centimes) to one tael (7 fr. 50c.), exclusive of food in the latter case. According to the Code, the man who has hired himself out to service is in an inferior position in relation to his master and to free citizens in general. He finds himself so often in contact with the slave, that one is reluctant to think that he can have the same facility of changing his master as the European domestic. Nevertheless, one does not find in the Chinese Code that the master can claim his hired servant who has left him, and if the wages are monthly, as Timkowski says they are at Peking, it is probable that the Chinese domestic can free himself as easily as our own. It is likely that the time of discharge is regulated by custom in China, as it really is with us.

As to the eunuchs, formerly their number was very considerable. The emperors of the Hán dynasty, and at a later period those of the Táng and Sung dynasties confided most of the civil offices of state to the eunuchs. There is no doubt, as Montesquieu remarked, but that a political principle governed this choice. The emperors were willing thus to destroy by a want of power the inheritance of dignities, the living remains of the feudal constitution of the Chau dynasty, from which the power of the great feudatories was unceasingly revived; but they fell into other disadvantages, and the eunuch party has often excited the greatest troubles in the Chinese empire, as religious societies have unfortunately also done the same thing in other countries. Since the first of the Manchu emperors, the number of the eunuchs has been considerably reduced. According to the imperial Code, Sect. cccclxxix, at present there cannot be any eunuchs in a private house: this right is reserved for the princes of the imperial family. From the most recent accounts of the French missionaries the number of eunuchs now in China cannot exceed six thousand. By the Code, castration is inflicted on the children of rebels under sixteen years of age. In the appendix to the section on high treason, sect. ccliv, it is said, "All the male relations of criminals guilty of high treason, at or above the age of sixteen years, shall be punished with death; the remaining male children, if it is proved that they are entirely innocent, shall not suffer death, but they shall be *made eunuchs*, that they may be employed in the exterior buildings of the palace. Amongst the said children, those who are not ten years old shall be kept in prison until they have attained that age, and then be sent to the emperor's palace to serve there as above stated." In no other case does the code inflict this punishment; but misery would supply wretches enough to fill the imperial palaces.

At the times of great internal troubles, Chinese history shows us the poor cultivators of the soil clustering round powerful or rich individuals, and placing themselves and lands under their protection. In the appendix to *Mé Twánlin* they are called *chen-kú* 撞戶, *usurped families*. This occurred principally during the wars following the fall of the Han, and under the Tsin dynasty (280—404). Under the Eastern Tsin (375), the protected husband men appear as very serfs; the law freed them from taxes and personal service, and limited their number proportionally to the rank of their lord who was

obliged to inscribe them on his domestic register, and was assessed in proportion to this increase of his family. The historian particularly notices this regulation, for this reason that previously under the Hân dynasty government officers enjoyed an immunity from taxation, and were maintained by the districts which they governed. The law of the Tsin dynasty on the contrary granted to every great officer a fixed number of husbandmen appointed for the maintenance of himself and his family.

Later, under the second Wei dynasty which occupied the Northern empire, the labor, even on small properties, was done by slaves. An ordinance published in the year 420, declared that every married couple, being lords of the manor, should have male slaves to labor on the grounds, and female slaves to take care of the household concerns, in all eight persons. A bachelor proprietor was to have only half this number, or four slaves. Ten head of laboring oxen were allowed to eight slaves. The second Wei dynasty adopted Tartar habits, if they were not Tartars themselves. All labor was done by slaves, while the master refused to do any work. The law distinguished between lands cultivated by oxen, and those cultivated without them. Upon certain lands hired out by the government, the farmer, a freeman, was obliged to make up his deficiency in oxen by a certain number of slaves.

This institution which was bondage on a large scale, was afterwards opposed by the T'ang and the emperors of the following dynasties. Instructed by experience, they dreaded extremely this union of properties and of protected husbandmen in the hands of certain families, who thus rendered themselves independent, and withstood the authorized agents intrusted with the new verification of goods (*recensement*), and often caused great troubles. At the present day, the bondage of the planter fixed to the soil appears only to exist in a single case,—on those lands belonging to Manchu Tartar families. The male members of these families, being born soldiers, are thus prevented from cultivating their lands themselves; they have therefore farmers under them whom they hold in effectual bondage, according to the Tartar custom. But the Tartar families do not show more than one hundred thousand men bearing arms, which is an insignificant cypher in comparison with the immense population of China. In general, the Chinese landholder lets his lands to another Chinese, free like himself, taking care to require of the former a pledge equivalent at the least to a year's rent. Without this precaution, harvest being over, the farmer would sell the grain and run away.

Chinese society is then generally composed of three classes of individuals: the free citizen, the servant or hired workman, and the slave. The penal code protects the two last classes against their masters and freemen in general; but it fixes precisely the limit of separation between them and freemen. The punishment of crimes is different according to the condition of the slave, the hired servant, and the freeman; and in general all alliances between them, all tendency to mix the ranks of the social order, is severely punished. This is clearly seen in the following quotations from the Code.

On marriage. Section ciii. *Respecting those who having a principal wife raise another to that rank.*

"Whoever degrades his first or principal wife to the condition of an inferior wife or concubine, shall be punished with 100 blows. Whoever, during the lifetime of his first wife, raises an inferior wife to the rank and condition of a first wife shall be punished with 90 blows, and in both the cases, each of the several wives shall be replaced in the rank to which she was originally entitled on her marriage. Whoever, having a first wife living, enters into marriage with another female as a first wife, shall likewise be punished with 90 blows; and the marriage being considered null and void, the parties shall be separated, and the woman returned to her parents."

In the novel of "The Two Cousins," the student Sù Yánpèh marries both with the same ceremony, which is contrary to the first article on marriage. The author has allowed himself some license; nevertheless, the youngest cousin Li has first acknowledged that she will only be the second wife, that she has degraded herself, but she had done so that she might marry a man remarkable for his learning. The articles of the Code carefully distinguish the principal and the second wife.

Under the same division, Section cxv. *Marriage between free persons and slave*—"If any master of a family solicits and obtains in marriage for his slave, the daughter of a freeman, he shall be punished with 80 blows; the member of the family who gives away the female in marriage shall suffer the same punishment, if aware that the intended husband is a slave, but not otherwise. A slave soliciting and obtaining a daughter of a freeman in marriage, shall also be punished in the same manner; and if the master of the slave consents thereto, he shall suffer punishment less by two degrees; but, if he moreover receives such free woman into his family as a slave, he shall be punished with one hundred blows. Likewise, whoever falsely represents a slave to be free, and thereby procures such slave a free husband or wife, shall suffer 90 blows. In all these cases, the marriage shall be null and void, and the parties replaced in the ranks they had respectively held in the community."

In the division on incest and adultery, Sect. ccclxx.—"All slaves or hired servants who have been guilty of a criminal intercourse with their master's wives or daughters shall be beheaded immediately after conviction. When guilty of a criminal intercourse with their master's female relations in the first degree, or with the wives of the male relations of their masters in the same degree, they shall be strangled after remaining in prison the usual period. In the above cases, the punishment of the woman, if consenting, shall be less, only by one degree. When guilty of a criminal intercourse with their master's more distant female relations, or with the wives of his more distant male relations, they shall be punished with 100 blows, and perpetual banishment to the distance of 2000 *li*. If guilty of committing a rape upon the latter persons, they shall be beheaded after remaining in prison the usual period; except in cases of rape, the punishment of a criminal intercourse with any of the inferior wives shall, generally speaking, be less than in the case of principal wives by one degree."

Under the same division, Sect. ccclxxiii. On criminal intercourse between free persons and slaves.—"A slave, who is in any case guilty of a criminal intercourse with the wife or daughter of a freeman, shall be punished, at the least, one degree more severely than a freeman would have been under the same circumstances. On the contrary the punishment of a freeman for having criminal intercourse with a female slave, shall be one degree less for the two guilty persons, because the freeman has disgraced himself. When both parties are slaves, the criminal intercourse shall be punished in the same manner as in the case of free persons. They each receive a certain number of blows."

The preceding regulations are applicable in case of adultery with the wife of a slave. This is confirmed by a note which indicates that the case of the abduction of a wife of a slave is assimilated to that of a master beating his slave to death. In the last case the master receives 60 blows, and is banished for a year, whilst a freeman who abducts the wife of a freeman, is condemned to 100 blows and perpetual exile.

In the division on homicide, Sect. cclxxiv.—"Any slave or hired servant designing to murder, or murdering his or her master, or any relation of his or her master, living under the same roof, shall be liable to the same punishment as has been provided in the case of a son or grandson being guilty of such a criminal act or design."

Section ccc.—"If, in the event of the murder of a grandfather, grandmother, father, mother, husband, or master of a family, the grandson, son, wife, slave or hired servant, as the case may be, agrees to a compromise with the murderer, and conceals the crime, the party so offending shall be punished with 100 blows, and banished for three years. Any person who is guilty of compromising and concealing the murder of his son, grandson, wife, slave, or hired servant, shall be liable to receive 100 blows."

The first of these regulations is a direct consequence of the position of the slave or hired servants with their master; they form part of the family and are punished as such. The two others establish the responsibility (*solidarité*) between all the members of the family, in the case of murder of any one of them, and the law punishes the master himself when he does not reveal the

murder of his slave. This is far different from that barbarous law of the Romans which condemned to death all the slaves, when the master having been murdered by an individual of his household, the murderer remained undiscovered.

Section 286. "Any slave or hired servant who kills his or her master, shall suffer the ordinary punishment in cases of murder; but if the slave has been freed by his master and not sold by him to another, then he is punished as guilty of parricide. The punishment of the assassin is decollation; the punishment of the parricide is that of the knives, or the delict is cut in pieces by a slow and painful execution."

In the division of quarreling and fighting, section 313.—Every freeman who beats the slave of another, is punished in proportion to the consequences of his action, but in a less degree than in the same case between equals. If the blows occasion death, the freeman who has caused the death is punished by strangulation.

The slave who strikes a freeman is punished one degree more than in the same case between equals. If the person struck becomes incurable, the guilty person is punished with strangulation; if he dies, the guilty person is beheaded. In the quarrels of slaves between themselves, the punishments are the same as for quarrels between equals.

The thefts committed by slaves to the prejudice of free persons, and reciprocally, are punished as in an ordinary case of theft. To beat a slave of one's relations of the third or fourth degree is a fault which the law does not punish; it intervenes not except in case the slave dies. To beat the hired servant of a relative in the third or fourth degree, is not a punishable crime, if there is not a wound made with a cutting instrument.

"If the hired servant dies in consequence of blows, the punishment inflicted is less than in ordinary cases. If the hired servant belongs to a relation in the second degree, he who struck him suffers a punishment two degrees less than in ordinary cases. To kill the servant on the spot by striking him, is punished, in the two preceding cases, by strangulation. The crime of striking the servant of a stranger is included amongst the ordinary cases where the punishment is proportioned to the consequences of the action."

Section ccciv.—*On slaves and hired servants striking their masters, or the relations of their masters, and reciprocally.* "Every slave who purposely strikes his master shall be beheaded, without distinction in this crime of principals or accomplices. All slaves designedly killing, or striking with a design to kill, their masters, shall suffer death by a slow and painful execution. All slaves who accidentally kill their masters shall be strangled after having been imprisoned the usual time. Every slave who shall accidentally wound his master shall suffer one hundred blows, and perpetual banishment to the distance of three thousand *li*, and they cannot redeem themselves from punishment by the payment of a fine, as the law allows in ordinary cases. Every hired servant who strikes his master, the relation of his master in the first degree, or the maternal grandfather or grandmother of his master, shall be punished with 100 blows and three years' banishment; if he wounds the said persons, he shall be punished 100 blows, and perpetual banishment to the distance of three thousand *li* from his master's house. If the wound is made with a cutting instrument, he shall be strangled. If the wound causes death, he shall be beheaded after having been imprisoned during the usual time. If the hired servant has intentionally killed the same persons, he shall suffer death by a slow and painful execution. If the wound has been caused by accident, and death ensues, the punishment shall be reduced to an ordinary case, which is regulated according to the consequences of the blows.

Same Section.—*Slaves or servants beaten by their masters.* In case of theft or adultery committed by a slave, if the master or one of his near relations secretly beats the slave to death, instead of informing the magistrate, this master or this relation shall be sentenced to receive 100 blows. If the master of a slave or the relation of a master in the first degree, intentionally kills his slave, or beats him to death, the slave not being guilty of any crime, the delinquent shall be punished with sixty blows and one year's banishment. The

family of the slave killed has a right to be enfranchised. The regulation published under the Sung dynasty in the 11th century, is here recognised. The enfranchisement of the family of the slave killed is a remarkable fact; the master finds himself punished in his own proper pecuniary interest. If the slave be guilty he can be punished by the persons undermentioned (in the Code), provided the chastisement does not cause death. A master can beat his hired servant without being punished, but if he kills him he is punished by strangulation.

Section cccxxii.—*Of a master who strikes his late slave, and reciprocally.* Both the one and the other shall be punished as equals, the tie between them having been broken by the sale of the slave; but if the master has freed his slave, his late right is considered as not having been transferred to any other, and thus the sentence is pronounced as if the slave had not been set free.

Section cccxxvii.—*Abusive language from a slave or hired servant to a master or his relations.* If the words are addressed to his master, the slave is punished with strangulation after the usual term of imprisonment. If they are addressed to the relations of his master in the first degree, the slave receives fifty blows, and is sentenced to two years' banishment. He is punished with eighty, seventy, or sixty blows for injurious language addressed to more distant relations. In all cases, abusive language must have been heard by the person insulted, and such person must always complain of it publicly.

Section cccxxxi.—The slave who insults his late master is punished as in ordinary cases, the tie having been broken between his master and him; but if he has been freed by his master, he shall be punished as though he were still his slave.

Section cccxxxvii. *Slaves and hired servants accusing their masters.* The slaves shall be sentenced the same as the sons or grandsons who accuse, whether justly or unjustly, their elder relations. If the accusation is just, the slave is punished with 100 blows and three years' exile. If the accusation is false, the slave is strangled. The principal or inferior wife who accuses her husband, whether justly or unjustly, suffers the same punishment.

As to the hired servant who accuses his master, or the relations of his master, if the accusation is just, he is punished one degree less than the slave; if it is false, he is like him strangled.

The master who falsely accuses his slave, his hired servant, or his inferior wife, does not suffer any punishment. All these individuals are considered as forming part of the family, and the respect which they owe to the chief should not be diminished by a judgment which shall give them a motive against him. The husband who falsely accuses his principal wife, the principal wife who falsely accuses any of the inferior wives of her husband, are punished; but in these cases the ordinary punishment is reduced three degrees.

The slave and the hired servant cannot complain in a court of justice of ill-treatment from their masters, and we have seen above that ill-treatment is considered as a venial fault. If the domestic is dangerously wounded, it is the magistrate's duty to interfere, or the relations of the domestic may also prefer the accusation. The accusation of a slave against a freeman does not appear to be receivable in a court of justice: no punishment is decreed against an enfranchised slave who justly accuses his master. The tie between them appears to be entirely broken; the freedman has re-entered society; he has his own proper rights to defend, and he and his late master are equal before the laws.

From all these quotations from the Code, it is seen that the free citizen, the hired servant, and the slave, occupy three distinct stations in Chinese society. The slave forms an integral part of the family of his master, and incurs towards him the obligation of strict duties. Enfranchisement puts him on a footing of equality with all free citizens; but if he attacks the person of his late master who has enfranchised him, he is punished as though he were still his slave.—The hired servant shares in a less degree in the general obligations towards the master of the family. He has hired himself to the family, he belongs to it, and during the term of his engagement the law does not judge him as a freeman. Every kind of alliance between the classes of freemen and slaves is

rigorously forbidden. This separation which the law has established between the freeman, the hired servant, and the slave, may appear singular in a country where all places are conferred on the people, where there are no privileges of nobility, except those of princes of the blood. But it is a fact, adopted and defended even by the Chinese moralists who have composed, since the origin of slavery, so many half superstitious and half philosophical writings. This serious question is passed by in silence in the book of Rewards and Punishments, the moral code of the sectaries of Táu; and only some compilers, such as Mâ Twánlin, have traced the fact that there were no private slaves under the Chau dynasty.

As we have seen, the code of this dynasty separated into two classes, the citizen who paid taxes, and the individual who sold his labor. The latter, not being able to pay taxes, was properly considered as being of an inferior rank, but it is not said that at that time the punishments of the law were different for those who paid taxes and for the hired servant. Later, in the middle of national troubles, there were not more masters than slaves, and the distinction is very much encroached upon under the first Hân dynasties, when the slave was scarcely included within the pale of the law. Then came the Indian ideas on the division of castes, and they were already widely diffused in China under the Táng dynasties, which instituted military castes. The first ordinance which forbade the military to marry an operative (*ouvriers*) dates from the fifth year of Kublai Khan (1264), and many Indian dogmas were brought into China by the Mongols, or by the priests belonging to their suite. The present Chinese legislation appears to me to have resulted from a mixture of the ancient rights of the conqueror over the vanquished with notions from the political constitution of India. The legal distinctions of freeman, hired servant, and slave, may have been imitated from the Hindus, although Buddhism, which is generally adopted in China, does not recognise the division of castes.

That which is positively known respecting Chinese slaves is that their actual lot is not generally unhappy. This is shown by their novels, in which the domestic is the confidant of his master, or in which harsh behavior toward slaves is only attributed to vicious persons, and is not a matter of course as in Greek and Roman comedies. Staunton, Barrow, and other European travelers, attest this. In the *Annals of the Propaganda fide*, No. XL, a missionary who had remained ten years in China tells us that the working and laboring classes are not despised by the higher orders, that the rich and even persons of quality, ordinarily eat with their servants and work-people. If one ascends to former times, it does not appear that the slave was usually ill-treated, except in times of great distress, and particularly so after the invasions of the Wei and latter Chau dynasty, in the 6th century of our era, and of the Kin and Mongol dynasties in the 12th and 13th centuries. These Tartar conquerors allowed their slaves to remain in the greatest destitution, and often branded their bodies; but their inhumanity should not be laid to the account of the natives, and under the mighty dynasties of Hân, Táng, and above all of Sung, one observes the Chinese government employing itself respecting the condition of slaves much more than the governments of Greece and Rome, although pagans. Finally the history of China mentions no revolt of the slaves, in this instance widely different from the history of Greece and Rome, and of some French colonies.

At the present day the Chinese slave is protected in certain points by his country's code, he becomes a real member of the family which has bought him, and with the prescriptions of this Code, joined with the disposition of the Chinese naturally humane, slavery appears an easy enough state in China. It is a kind of social position which various travelers totally distinguish in their relations from the degraded condition of the slave in the European colonies, and above all in the U. S. of America. The Anglo-American, resembling so much the Chinese in his immoderate desire of lucre, is inferior to him in humanity by the cruelty of his black code, and the barbarous treatment which he often inflicts on his slave. But in this comparison there is a consideration which should not be neglected.

In America, the master is white and the slave is black: they are of two different races. In China, both the one and other are of the same color and of

the same race. In the first case, the white has a manifest intellectual superiority. It is impossible for him to think that he will ever descend to the same state of slavery as that race which is brought to him from beyond the seas; he therefore treats the black like the cattle on his farm. But in China, where the race is one and the same, misery, that principal cause of slavery, is a chance common both to master and slave. The master must often think that himself or his children, by a chastisement of the emperor, by a reverse of fortune, or a natural calamity, may be altered in his position, that he may fall into poverty and slavery, and examples are frequent enough to refresh his memory. In his slave then he sees himself, and therefore treats him humanely. Suppose negroes were slaves in China, and leave them to their prejudices, and the superstitions with which they are imbued from their infancy against the Western nations, and there is nothing to prove that they would not treat the blacks with as much cruelty as do the Americans. It is thus in Egypt, according to the recent work of the English traveler, Lane, the white slave often becoming the principal wife and seeing her children inherit, whilst the black wife and her children always remain in slavery.

The preceding paper presents a labored summary of the history of servitude in China, and the legal enactments in favor of those persons unhappily reduced to a condition of bondage. These persons should hardly be called *slaves*, but rather *bond-servants*; for, as M. de Guignes remarks, "we should not understand by the expression *slavery* what is understood by it in French colonies, for the difference is very great. During my journey to Peking, one of the domestics having purchased a boy, sent a sum of money to the father, and executed a writing in which he engaged to nourish and clothe the lad; when this was done, he called him his brother, and treated him as if he had been one." M. Biot has fully shown the condition of purchased servants among the Chinese, and the deductions he has drawn in the last three paragraphs from his investigations are borne out by actual examination. There are many revolting accompaniments of slavery in the American States, which are never seen in China; such as the public vendue of human beings, and even of whole families, when parents and children are violently separated from each other, never again to meet, and the internal traffic in men, women, and children from one part of the empire to another. In China, the identity of blood, color, race, and habits between master and servant, operates as a restraint on the avarice, vices, and cruelty of the former, which would not be the case if they were of different races as in America. The crime of stealing girls and rearing them for sale as concubines or harlots, is common in some parts of China; but no reliable data are available from which to draw any conclusions as to its extent. The banishment of criminals to various parts of extra-provincial China, where they serve a number of years as slaves under the military, and are then liberated, is gradually peopling those countries with a better class of inhabitants.

We have made many inquiries as to the number of slaves in Canton, the classes in society from which they mostly come, and the prices usually paid for them, but have not been able to learn much worthy of credence. According to all our informants, the number of females greatly exceeds that of males; the former are generally purchased between the ages of five and fifteen. More men-slaves are found in the establishments of opulent landlords and government offices than among traders and citizens. The following is the form of a contract drawn up on the purchase of a slave.

Contract made on buying [Aying]. This [girl] is my own child; her name is [Aying], and she is aged [ten] years; on account of poverty and want of means of livelihood, I now bring her to the house of [Lien], that he may take her person for the sum of [ten taels]; on this day of making the contract, he pays me the full sum. This [girl] is to be under the orders of him who pays the money, who will nourish and rear her to maturity; if he marries her to another, or sells her again, I shall make no objection. Morning and evening she shall diligently attend to her avocations, nor shall she abscond; if she does, I will seek her out and bring her back; if she meets any mishap from the elements, it is the ordinance of heaven, and the master is not responsible. This child is my own progeny, and was not bought by me from another; if hereafter anything transpires not now clearly stated, I, the seller, shall not be made liable. We now make this contract as clear evidence of the sale.

The expression in relation to absconding is generally understood to refer to the child running back to her home, though it may also be of wider application.

ART. IV. *The Worship of Ancestors among the Chinese: a Notice of the Kia-Li Tieh-shih Tsih-ching 家禮帖式集成 or Collection of Forms and Cards used in Family Ceremonies.*

WHEN man first lost the knowledge of the true God, and unhappily set up gods for himself among the works of the Creator, two classes of objects of worship seem to have presented themselves with nearly equal claims to regard, viz., those which he feared, and those which he loved. From these, the downward transition of deifying his own lusts and emotions, and making his gods the impersonations of his appetites and his hopes, clothing them with more or less of imaginary history, and observing their worship with more or less decency, was neither difficult nor distant. In the first class might be mentioned the winds,

the lightning, the ocean, the heavenly bodies, the earthquake, &c.; in the second may be classed upright magistrates, parents, teachers, and chieftains; and from one or other of these two classes, doubtless most of the false deities of the heathen originated. Among the Chinese, they have been worshiped from the earliest record of the nation, and religious homage is paid to them at the present day by all ranks, some of them, as heaven and earth, being exclusively appropriated to imperial majesty; and others, as the gods which preside over harvests, over the seasons, &c., being sacrificed to by the people. In comparing it with other false systems of religion, it is an observable feature of Chinese idolatry, that nothing indicative of a sense of sin and the necessity of an atonement, appears in offerings by blood, nor any vicarious or mediatorial rites; if the gods are pleased with the offerings presented before them, and will confer their blessings upon the worshipers, well: the account between the two parties is settled, the devotee has paid for what he has received. But no idea of unforgiven sin; no sense of obligation to obey a holy law; no dread of its just penalties, or wish to escape them; no notion of the need of a day-man to stand between the majesty on high and the guilty worshiper on earth, and make the two at one; or necessity of pouring out the blood of victims to pacify the just anger of offended deities towards guilty suppliants, ever seem to have entered the religious ritual of the Chinese. The prevailing spirit of their theology is exhibited in their code of politeness; religion chiefly consists in a rigid observance of forms, in making so many prostrations, so many kneelings, so many prayers, and the whole is done. The Chinese have no relish for the austerities, the penances, mortifications, and alms practiced by the Hindus, and such things are seldom seen or done among them.

In the second class of objects of worship—those which the devotees loved—we find that parents and kindred have held a place among all pagan nations; the North American Indian, the witty Greek and warlike Roman, the ceremonious Chinese and priest-ridden Egyptian, have all agreed in rendering religious homage to their departed relatives, and doing what they could to pacify, to gratify, and to honor their manes, in the world of spirits. In doing this, practice has shown that their general belief was that each family had a peculiar interest in its own members, and the living of each household were watched over by the dead who once dwelt among them with greater care and fidelity than they were by any other mortal spirits; but the power of these lares to relieve and protect their friends varied almost infinitely. Among the Chinese, it is thought to be great and almost irresponsible, while the

savages of America merely made known to their departed sires their good or ill luck in this world, without much expectation of assistance. Among no pagan nation, has the worship of ancestors assumed the importance it has among this people ; and it may be said that at the present day, the *real* religion of China is not the worship of heaven and earth, nor of idols, but of Confucius and one's own ancestors. The formal worship of heaven and earth and the powers of nature is mostly confined to the emperor and high officers of state at distant intervals : and the worship of idols is a worship of theatrical performances, of burning fire-crackers and gilt paper, in which there is no heart ; the only principal exception to this we now think of is the worship of Mammon. The political system of China involves the worship of the Most Holy Sage, and the social system derived from his writings, requires homage to be paid to the family lares ; but the worship of ancestors was general in China long before the days of Confucius, and he exhibited his sagacity in adapting his teachings to the filial feelings of our nature, and endeavoring to show his countrymen the advantages of adopting a peaceful, bloodless ritual, instead of the cruel, barbarous rites of their northern neighbors. Under the mouldings of his doctrines, overruled, we would remark, by the all-wise Governor of the nations, we now see the whole Chinese people ardently attached to a form of idolatry, which may be termed literary-ancestral pantheism ; and whether regard be had to its general peaceful and moral nature, to the absence of all sense of accountability and sin on the part of the worshipers, its comparative purity from all obscene rites, to the relation its tenets bear to the fifth Commandment of the Decalogue, or to its subtlety as a form of error eminently calculated to foster the pride of the human heart, and close it against the doctrines and requirements of the Gospel, we know of no superstition now prevalent in the world that is likely to present a more decided opposition to the humbling doctrines of the Bible.

Confucius and his followers taught that the chief end of man is to serve his parents ; and Ch'ú Hí, in the *Síáu Híoh*, or Juvenile Instructor, has in a very elaborate manner arranged the details of the mode of serving them and other superiors. It matters not how poor, ignorant, or wicked the parents may be, the son, no matter how rich, wise, or good, must look on his own father as on heaven, and his mother as on earth, giving them equal reverence. If he has a wife and children, he must still attend to his parents in preference to his own family ; if his house be on fire, he must seek his father's safety before he thinks of wife and child ; and even should he be the

emperor of the land, and his father in distress—nay, if his father have committed a crime for which he deserves to die—he must throw away all his power “as he would a pair of old shoes,” and become a peasant or an exile, if he can thereby gratify or profit his parents, or preserve his father’s life. These and many other directions are contained in the Four Books, or are deducible from their instructions, and show to what an extreme the idea of filial duty is carried.

The work quoted in the title of this article, contains rules for the guidance of persons in every station of life; half of it is filled with directions how to conduct towards one’s relatives after death. From this and other sources, especially various numbers of the *Missionary Chronicle* published in New York, we have compiled a few notices of the ceremonies attending ancestral worship among the Chinese.

It is the usage among all ranks to have a place—a *lararium*—in the house dedicated to the honor and the worship of its former members. Among the rich and honorable, whose mansions are spacious, a room is set apart for this purpose, in which are the portraits or tablets of their ancestors, from the head of the family down, or in some cases only the first progenitor as representing all the succeeding generations; the titles of honor or office held by members of the family are also placed here painted on large boards. Here the family collect on all public or private festivals, and whenever some extraordinary, joyful, or melancholy event has taken place in the family, announce it to the ancestral groups, making them partakers in the joy or grief of whatever has happened. Sometimes these *kiá miáu* 家廟 or family temples, are detached from the dwelling, and open to the street, for the accommodation of other branches of the family, and to exhibit its wealth.

When a man is at the point of death, it is deemed honorable to have his bed taken into the rear hall, and placed in the middle of the room, his head lying eastward; when others beside the master of the house are sick, they may be carried into a side apartment. After this, if the sick man wishes to make a will, it can be taken down. As soon as the breath has departed, the body is laid out upon a mat on the floor, and covered with a shroud; a little cotton wool is sometimes put in the mouth or nose, to see if the breath moves it. The eldest son now puts two cash in a bowl, which he covers with a cloth, and goes to the river-side or to the nearest water; and after burning candles and crackers, throws them into the water, and dips up the bowl full, with which he washes the corpee; this custom, called ‘buying water,’ is common in Canton. Immediately after death, the whole

household joins in wailing, both men and women casting off their ornaments, disheveling their hair, and baring their feet, in token of grief. The eldest son or grandson then offers the food, and pours out the libations at the feet of his parent; if a wife, or child, or concubine dies, the master himself manages the ceremonies; and the nearest relatives according as they may be present, except married daughters or sons adopted by others. Rich Chinese often prepare their coffins beforehand, but new ones are kept for sale in large quantities; the body does not lie over the third day before confining it. The coffin is sometimes coated with a mixture of lime, wax, and rice-flour seethed together; but a cheaper composition of lime and oil is generally laid two or three inches thick around the inside; and when the body is put in little packages of lime are placed around it to prevent it moving.

The customs about visiting the bereaved family vary; friends come in mourning apparel, and enter the chamber of the dead, where they are received by the eldest son, and join their lamentations with his; he himself remains near the dead. When the day for placing the body in the coffin arrives, the relatives assemble; it is dressed in its best robes, according to the rank the departed bore in his lifetime; a piece of money or a pearl is put in the mouth, a willow twig placed in the right hand, to sweep away demons from his path; a fan and handkerchief in the left hand; the bracelets, bangles, earrings, &c., of females, are also all put on. This is done under the impression that the spirit appears before the judge of hades in these habiliments. The seams of the coffin are then so carefully sealed that no effluvia escapes. At the time of closing the coffin, the chief mourner or his substitute says the following prayer, a copy of which is afterwards burned for the information of the deceased.

Prayer offered when confining a corpse.

On this —— day, I (of such a name) an orphan, presume to announce clearly to my late parent, that I, bitterly weeping for the prince of the house, say, Sorrows have multiplied upon myself, and misery upon my father; a sickness suddenly overcame him, and from the nine fountains he will never return. In now putting him into the coffin, he receives my just punishment. O my father, my heaven! How can you endure this. Ah, alas! my grief is great.

After the coffin is closed, a curtain is sometimes hung over it in the middle, so as to screen off the females of the family, and those who visit to condole with them, from the male mourners. The next thing is to put up the *ling wei* 靈位 or ancestral tablet, which is a slip of blue paper containing the name, surname and titles of the defunct. When this is done, the following is recited and burned.

Announcement when the tablet is put up.

I now beg to announce to my father before his tablet and coffin. Alas! my parent suddenly shuffled off this world. I have selected a lucky day, and reverently set up his tablet in the rear apartment. My tears flow as I pour out the libations, and make this announcement.

At the same time, if the deceased had attained the age of sixty, a banner of cloth or silk is suspended near the coffin, on which are inscribed the virtuous actions performed during his or her life; the honors he had attained, and whatever else the eulogist deems worthy of noting.

While the corpse remains in the house, the rich call in the assistance of priests, and sometimes expend large sums of money in hiring them to say prayers, in erecting altars in the house, paying musicians, and burning paper models of various kinds in honor and for the use of the dead. On this popular custom, the compiler of the Family Ritual tauntingly remarks, "Those who believe in the vagaries of Buddhism call in the priests of Budha every seventh day to set up their altars and do honor to Fuhi, in order to diminish the sins and increase the happiness of the dead, that thereby he may ascend to heaven. Filial children elevating the tablet, kneel down in company with the priests, and unite their petitions in calling him to enter into life. How shameful is this! These people think if they do not act thus, their friends will certainly go to hell and suffer interminable misery; not knowing that the soul 魂 goes to heaven, the anima 魄 dissipates in the earth, the form 形 corrupts in the grave, and the spirit 神 wanders unsettled. If the deceased was a bad man, these priests can not remove his punishment, and what they say about the Palace of heaven and the Prison of earth, is only done for the purpose of exhorting men to forsake evil; if the ceremonies are not according to propriety, how can you expect the demons 鬼 and gods 神 to hear your private talk? Therefore, Li Tán, prefect of Lúchau wrote his sister, saying, 'If there be no heaven, we can not help it, and if there be no hell, we can not alter it; yet if there be the one, good men 君子 will go there, and bad men 小人 to the other. When people lose their parents, they implore the Buddhists to pray for them, which is acting as if their parents were miserably wicked, and had not lived well; how can they bring such an imputation towards them by acting so; or supposing they were guilty of crimes, how can these priests remove the punishment? If there really be a heaven and a hell, they were in existence when the heavens and the earth were produced; now, as men died before ever these Buddhists came into China, did no one unluckily fall

into hell before that time, and see the ten judges of Tartarus? It is of no use to speak of these things to the unlearned, for even the learned understand them but little."

Notwithstanding these objections of this moralizing Confucianist, most classes engage the services of the priests, and think that their friends are the easier for them, or are quite released from suffering. When engaging them, the family also announces the death by pasting a notice on the outer door, and writing letters to the relatives, the nephews or younger brothers doing it for the chief mourner, who is too much swallowed up with grief to attend to it; formulæ are given in the Ritual for these notes and their answers. The proper mourning is also to be prepared by the different members of the family, according to their consanguinity. There are five periods of mourning, each of a different length; one is called *chün sui* (i. e. cutting off the selvage) of three years' duration, but diminished to 27 months; one called *ki* (i. e. a limit) of one year; the third called *tá kung* (i. e. great merit) of nine months; the fourth called *siáu kung* (i. e. little merit) of five months; and the last called *sz' má*, or silky hemp (from the kind of mourning worn), of three months. The relatives required to observe these degrees, and the mourning they are obliged to wear, are particularized in the statutes of the empire. Among the various degrees of relationship, eight are required to observe the longest period of twenty-seven months; these are children, wives, and grandchildren, for their parents, husbands, and grandparents. Further than this, it will be unnecessary here to particularize the grades of mourning apparel worn by different relatives, or the degrees of relationship which are required to wear each kind. The obligations due to the dead by the eldest son and by the widow, are paramount to those of all other kindred. If any of the sons be in office, both law and usage require them to resign their posts, and go into retirement during the prescribed period. The following prayers, among others, are said during the period of mourning; but we can hardly imagine anything more heartless.

Prayer when one parent dies before mourning for the other is done.

Alas, my father dwells in the gloomy confines of the Nine Fountains! I am about to change for a deeper mourning, but I can never requite the anxious care he had for me. Two years have rolled away, and I now announce that the [paper] tablet and sacrifice before it are removed; I announce that the tablet will bless the ancestral hall with its presence, and I have laid out a trifling sacrifice which I beg to inform him of, and intreat the honored spirit to view and that he will cause my descendants to be numerous and successful. Let him behold and accept.

Prayer at casting off mourning.

I never forget my father, who so suddenly left this world, but whom I can never requite, nor shall ever cease to lament; the prescribed mourning I have carefully worn for three years according to ancient custom. To-day, alas! I put off my mourning, and having prepared a few things hereby announce a trifling sacrifice; the sighing of the trees, even, could not express all my feelings. I beg you to look at me in kindness, and ever continue to descend and bless this family.

A day having been selected for the funeral within the forty-nine days of deepest mourning, the cortége is made ready; the third seventh is esteemed the most propitious day for it. This period of mourning can be observed in the house, if the family sepulchre be at a distance, and the coffin afterwards remain there for an indefinite time. Sect. CLXXXI of the Code is intended to regulate the undue detention of a corpse in the house; and Sir John Davis mentions a case of a suit instituted by the son of a hong-merchant against his elder brother for needlessly detaining their father's body in the house, and refusing to divide the patrimony, until it was buried. The suit was brought under the section just referred to; in this and the two preceding sections are contained all the regulations in the statutes respecting mourning.

While the coffin lies in state, extraordinary ceremonies are observed by rich families for the repose of the soul, but no rules are laid down; they are done partly from religious motives, and quite as much for vanity and display. The following description of some funereal ceremonies observed at Ningpo affords an instance of the manner in which this object is sometimes sought.

"It was a procession of boats in honor of the spirit of the mother of a very rich man, some ten days after her death. The house in which I live is situated just on the borders of a small lake, or pond, in the city, and it was on this lake that the procession occurred. It was on Sabbath evening. I first heard a noise of people talking in loud tones on the opposite side of the water. On looking from the window to see what was the cause of it, I was surprised to see a large number of people moving about with lanterns, and several boats close by the house, gaily decorated and brilliantly lighted up. Upon the bow of the first boat in the procession stood a high column of square lanterns made of horn, and suspended between two upright posts, like a ladder. In the second boat were two similar columns, rather smaller. Other boats were at the same time emerging successively from under the arch of a small but beautiful bridge, at a short distance from the house, and as they entered the wider part of the lake, were distributed over it in all directions. Upon these boats a frame-work was put up, on which were suspended large paper lanterns, arranged in various figures, and shedding a

brilliant light into the surrounding darkness. In several of the boats, there were placed upon platforms, groups of figures made of paper, representing ladies dressed in gay attire. These, I presume, were to be burnt, and thus transmitted into the world of spirits, to be companions and servants for the spirit of the deceased. During all this time a deafening noise was kept up. On shore the spectators were loudly calling to each other, and their innumerable lanterns were seen, gliding hither and thither in the darkness. On the lake there was the sound of a brass gong and of wind instruments, played by the hired musicians, while the air resounded with the incessant explosion of sky rockets, which were kept flying upwards from all parts of the lake. A variety of fire-works added to the brilliancy of the scene. Occasionally, the eye would be almost dazzled by the sudden starting of a fire wheel, sending forth, as it whirled rapidly round, showers of sparks, and shooting rockets into the air, and winding up with a whole volley of rockets flying in all directions. Small boats were gliding about, placing lights in small floating gourds upon the water. In a short time the bosom of the lake seemed to be lighted up with lamps floating upon the surface of the water, and as the articles on which they were placed could not be seen, it looked as if the fire itself was floating on the water.

"One boat, larger than the rest, attracted special attention, and as it came close under the window, I had a good view of it. It was decorated more gaily than the rest, with innumerable lanterns, and colored paper and tinsel glittering in the bright light of the lanterns. It was covered by a canopy, under which sat several persons, dressed in white, and near them a table was placed, covered with a great variety of dainties. This boat was the one in which these people thought the departed spirit was present, and the food was placed there for its use. After remaining a short time, the boats all returned by the same way they came, but afterwards passed and repassed the part of the lake on which I live several times, keeping up the constant noise of gongs and rockets, fireworks and musical instruments until a late hour in the evening. All this was in honor of the spirit of the person who had just died. Very few people are rich enough to make such splendid exhibitions in honor of their deceased friends, but all do as much as they can to testify their respect and affection. All this display must have cost a great deal of money as there were more than twenty boats and many hundred lanterns."—*Foreign Missionary*, 1847.

The practice of burning models of houses is not common, for few families can afford it; and among those who can, a lurking unbelief of its efficacy excuses them from the practice. Sometimes, however, it is done with a great expense; at Kingqua and Howqua's funerals several hundred dollars were lavished to provide them with a complete establishment in the spirit-world. The following notice of one seen at Amoy is generally applicable, but the practice appears to be more common there than in Canton.

"It was made of richly-colored paper, pasted over a frame-work of bamboo

splints, and though it was about the size of an ordinary sedan-chair, yet it was very light. When I returned it was gone, but in an adjacent shop, there was a splendid paper house. The frame-work of this frail structure was also made of bamboo splints. It was some four feet wide in front, extended about three feet back, and displayed all the characteristics of Chinese architecture. The interior was furnished after the taste of this people, in the most approved style. In one apartment was a paper dish, out of which a paper pig and a paper fowl were feeding. In another apartment was a paper servant sweeping, and other paper servants were carrying various things about in paper baskets swung on the ends of poles laid across their shoulders. Away in the back part of the house was a paper shrine, with its paper gods and other appurtenances. The whole structure was elevated about two feet above the ground, and presented a very rich and gaudy display."

In the southern parts of China, the sides of hills, and places elevated above the water, are selected for burial spots; but in the northern provinces, this point is not so carefully attended to, nor in fact is so much care there taken to bury the dead. The selection of a family sepulchre is supposed to be a matter of great importance to the prosperity of the family, and is intrusted to the skill and science of a professor of the *fung-shoui*, or geomantic art, whose directions are implicitly followed; and who usually takes up his abode with his employer until the place is fixed upon. We have no very clear notions of the principles on which these men determine the good or bad character of a given spot, and the people who employ them do not disturb their faith by examining very deeply into the matter. A few remarks on this point are given in our last volume, page 537; an inquiry into the rules usually followed in relation to this subject, would produce a curious chapter in the history of human error. A gentleman at Amoy mentions a case in which after a geomancer had selected a lucky grave and the body was buried, he was attacked with sore eyes, which he ascribed to the effect of some poison given him by the family of the deceased; in revenge for this treatment, he hired workmen to remove a mass of rock near it, and thus completely spoiled its efficacy.

When the family has removed from its original seat to another part of the country, with the expectation of returning, and has no family sepulchre in the place where it sojourns, the coffin is frequently deposited in public temples or dead-houses built for the purpose, called *chóang* 厝, a small sum being annually paid for the rent and services of a priest to burn incense before it. The coffins of such persons are also kept in their houses for years; and cases are not uncommon in Canton where there are six, ten, and even more, of these melancholy relics resting in the *lararium*.

The funeral procession is generally made as showy and diversified as the means of the family will allow, by hiring musicians to play, engaging coolies and pavilions, to carry and enshrine the tablet, sacrifices, and effigy, with banners, tablets, and other articles, most of which are hired for the occasion. The following account of a funeral at Amoy is in the main also applicable at Canton.

"On the day of burial a table was set in the street, well-furnished with pork, fowls, cakes and vegetables, for the use of the spirit. The coffin was then brought out and placed on trestles, followed by the mourners, consisting of a dozen females, and several men and boys. All were clothed in coarse brown sackcloth, the females wearing a somewhat finer article, however, than that worn by the others. A cowed head-dress, falling below the shoulders in front and behind, completely concealed the faces of the females from public gaze. Not much loud lamentation was made, but some of the females embraced the coffin; a band of music in attendance played throughout the services. First, a man, boy and child approached and kneeled before the table on a mat. Two persons in full mourning, one on each side, stood at the head of the table to officiate, and handed to the worshipers, after their first obeisance, two lighted incense-sticks to each, excepting the child. Having made obeisance with these, they were passed to the second man, who placed them in a basin of ashes on the table, and the worshipers prostrated themselves with their foreheads to the earth. Remaining in this posture for a time, the assistants took hold as if to raise them up. They then arose, bowed, again prostrated themselves, and retired. The child being too young to go through with these exercises himself, the person carrying him assisted him to do so. The females now approached by threes, and worshiped in much the same manner. Another man now came forward, followed by a boy, both in full mourning, and as the man prostrated himself, the boy behind carefully imitated him. These all then retired to the opposite side of the table, and remained bowed with their faces to the ground till the services were through, when the *friends* came forward by threes and worshiped after the same form. These were dressed in ordinary white clothes, with the mourning head-dress of white muslin. This is a neat article, formed by plaiting the cloth for the body of the cap, and having the plaits running from front to back, properly confined by a band, like any other cap. A boy in full mourning stood by, and went through all the prostrations with the whole number of friends. After all had paid their homage, a quantity of silvered paper was burnt, and then the burial procession was immediately formed. This consisted of the musicians, a chair carrying the effigy, the male mourners and friends and attendants with baskets containing the sacrifices, or others with more paper and some articles of dress, including a holiday cap for some ceremonies at the grave. The female mourners accompanied the procession a few steps to the end of the street, and then again met it on its return, with lamentations."—*Miss. Chronicle*, 1846, page 50.

As the funeral procession proceeds through the street, the musicians play dirges at short intervals, and the chief mourners, completely dressed in sackcloth, and the friends wearing white caps, follow them. A man precedes the coffin to scatter round pieces of paper along the road; this is called *fāng lù ts'ien*, i. e. 'scattering road money,' each of these slips of paper being regarded as current money in hades, and now used to buy the goodwill of malicious, wandering elves, that they may not molest the wraith of the deceased on its way to the grave—many persons supposing the spirit accompanies the coffin to the grave, and the chief mourner frequently carries a banner with the epitaph of the spirit written on it to show it the way to its long home.

The order of a large procession is somewhat as follows. First, the person who scatters the paper money; then come those bearing large white paper lanterns on poles, having the titles borne by the deceased written thereon in blue characters; these are followed by the principal band of musicians, between which are carried ornamental banners and flags bearing inscriptions of a general nature, notices to people to retire aside, official tablets, &c. In front of the tablets are two persons with gongs, who beat the same number of strokes the deceased would be entitled to if he still held office. An incense pavilion, or *hiáng ting*, and a second, bearing a roasted pig, accompanied by mourners, the two separated by an embroidered banner and followed by musicians, come after the tablets; a third pavilion, containing fruits, cakes, confits, &c., and perhaps others, succeed, each containing portions of the sacrifice. These *ting* 亭 or pavilions, are square stands of wood, covered by a light roof or cupola, and when new look very rich from the carving, gilding, and gay colors put upon them; they are borne on light thills like a sedan. After the sacrifice come the retinue of priests, preceded by lanterns showing the name of their monastery, and an altar containing their implements; then follow some of the relatives and servants, the latter bearing trays of betel-nuts, pipes, &c, as refreshment for the mourners, succeeded by more banners and musicians. A splendid shrine containing the picture or tablet of the dead, and supported by the nephews or grandchildren, as bearers, follow the priest; between this and the coffin, a number of children attend carrying baskets of flowers or little banners, with the chief mourner, who totters along by himself, supported under the arms by servants, exhibiting the greatest sorrow, as if he was just ready to drop down with grief. His head has not been shaven since his father's death, and perhaps his face has not been often washed; his clothes are awry, and his gait and aspect altogether are negligent and slovenly.

The pall, or *kwán chau*, is frequently a rich piece of silk embroidery, of many colors, and covers the coffin completely, the fringe reaching nearly to the ground. The crowd of mourners, among whom servants bearing the younger children or grandchildren on their backs, and other attendants, bring up the rear. The length of a procession is sometimes half a mile, and even more, especially in the country, where the villagers are attracted by respect or curiosity to attend it.

The forms of graves vary in different parts of the country, and their locations are unlike. In the south, an elevated, dry, location is chosen, one that commands a good prospect, and if possible a view of the water; in the northern provinces, cultivated and low land is frequently taken, and the graves occupy less space. There are no grave yards in Chinese cities, but the people prefer lonely and waste spots, where the sighing trees can wave over the dead, and the melody of nature refresh the departed spirit. In the south, the grave is usually constructed somewhat of the shape of the Greek Ω , or perhaps better, of a great arm-chair, in which the spirit can recline at its ease. The mason-work in the back of the supposed chair is built up with the tombstone in it, and the coffins are deposited in the seat. In large graves, behind and above the back are two small stones with two characters cut on each to define the limits of the grave, or as it is in Chinese, of the *tseh* 宅 or home of the dead. Some of the family sepulchres around Canton are further ornamented with sculptured lions to guard this *dwelling*; but at the north, images of various animals are sometimes placed in a line, making an avenue leading up to the tomb. There too, the grave is shaped like a pyramid, or a box, and occasionally a stone supported on posts covers the naked coffin. The poor are often merely thrown on the ground there to lie till their remains moulder to dust. The coffins are made of planks half a foot thick, called *shau pán*, or longevity boards, and are rounded on one side, so that when put together the coffin resembles a section of the trunk, of a tree. The rich frequently provide their own coffins before death, spending scores of dollars in buying fragrant and durable woods; these are kept in the house, or near the door, ready for use.

In some cases a mat shed is erected over the grave, in which the priests perform a variety of ceremonies for the repose of the departed, similar to those observed at the house; but usually the coffin is merely buried with the burning of crackers and papers, and the repetition of prayers and wailings. The following prayers are said by the eldest son, and then burned; though it should be added that but few persons offer them; they give over the business of praying to the priests.

Prayer at burial.

I beg to announce to my parent (*Siek Nganking*), that since my father cast off this world, and departed, I shall cherish my grief to the end of my days; I have constantly kept it in my own breast morning and evening, yet sorrowing in vain. Having divined favorable auguries, with thankfulness I come here to a lucky spot where the wind dwells, and the dragon's pulse rests. On this lucky day I take up the coffin and place it; the form returns to the grave, and the spirit to the hall; they will remain there thousands of generations. Being now settled in this place which is so beautiful and desirable, may you abundantly illuminate your posterity, that happiness and emoluments may be granted them, obtained by your goodness. Be pleased to regard this.

Prayer to the genii of the hills.

I beg to announce to the terminalia of this hill, saying, The fortunate divination of my parent has directed me to this spot, and I now, on opening the ground respectfully announce it, with entire sincerity, praying you to come and extend your protection that my ancestors' souls may rest quietly, and my posterity be prosperous.

After the grave is covered, prayers are again offered, after which the procession disperses.

Prayer when the burial is over.

Since my father died, my mournful thoughts have never been forgotten. Not obtaining a lucky place, I was uneasy night and day; but having now divined the good influences of this hill, I now place you here, by which I shall receive felicitous omens: the form returns to the grave, the spirit to the hall, there to remain for aye, for endless generations. May your fame affect your posterity, and you be glorified at their success.

Prayer to the genii after the funeral.

My parents are reposing quietly in their dark abode, the sextons have finished their work, the little fires are freshly waving around, and I with sincere feelings, prostrate beg you to accept the sacrifice of clean viands here spread out, and cause happiness to descend, through the merit of the living and dead, for ever upon this place.

The friends sometimes offer their requiem also, though this is not usual; but as it need only be written and burned, it imposes no great labor upon them; the following is given in the Family Ritual.

Plaint offered by the friends.

We call upon our lord, Ah!
 The equal of Káng Sz';
 We invoke her now at peace, Ah!
 Whose virtues are like Wan Ki's:
 Now suddenly you've left the world, Ah!
 Your honored names will never rot;
 You've sought the shades to rest in peace; Ah!

The location of the spot is striking,
 The beauty of a thousand hills are centred here, Ah!
 And the dragon coils around to guard it;
 A winding stream spreads vast and wide, Ah!
 And the egrets here collect in broods.
 Rest here in peace for aye, Ah!
 The sighing firs above will make you music;
 For ever rest in this fair city, Ah!
 Where pines and firs will cover and cheer you.
 Friends and kin in crowds now collect, Ah!
 Here at your dwelling to salute you.
 Our mean libation with humble mind we pour, Ah!
 And looking up, your favor we implore.

When the family returns home, some of the Chinese believe the spirit also comes back to the house; others, that one of the three souls remains at the grave, a second in the tablet, and a third dwells in the spirit world. The tablet is now formally installed among the congregation of tablets in the lararium, and worshiped with its fellows. When the *skin chü*, 神主 or tablet, is set up, a prayer is said and burned.

Prayer on setting up the tablet.

The paper tablet has gone to its sepulchre, the spirit has come back to the hall; the tablet being finished, prostrate I implore the honored spirit to leave the old and come to the new [wooden] tablet. I depend on your protection.

It is said that at the ancestral temples of the emperors of former dynasties kept at Peking by government, where tablets of the noble and wise of former ages are ranged in dusty rows, those of wicked kings are rejected as unworthy to appear in such good company; if this be so, it offers an unexpected illustration of the custom of the Jews of not burying their bad kings in the sepulchre of David, inasmuch, as the intention in both cases was to brand them with infamy.

The great festival in the ancestral ritual is on the first day of the term of *Tsi-ngming*, which commences during the first half of the month of April. The ceremonies of sweeping the grave can be performed during any of the thirty days following, but the first day is the luckiest. Early on this day, the men and servants of the family repair to the grave to *pái shán* 拜山 (i. e. worship the tumuli), or *pái fan* 拜墳 (i. e. worship the grave), carrying with them a sacrifice of meats, vegetables and spirits arranged on a tray, a quantity of incense-sticks, fire-crackers, and gold and silver paper, with a broom and hoe. These last mentioned are first used; the weeds that have sprung up during the year around the grave are pulled up, and the filth or rubbish is swept away; the offering is then spread out, and the gold and silver

papers burned, to supply the spirit with food and money during the coming year. Slips of red and white paper, two or three feet long, are secured to the corners of the grave as evidence of the rites having been performed; the appearance of a hill-side, with thousands of these testimonials fluttering in the breeze, is singular. The eldest worshiper then repeats one of the following prayers, after which it is burned, amidst the explosion of crackers. From these prayers, as well as other evidence, it is plain that the Chinese regard their departed relatives in the light of intercessors with higher powers, and trust to their good offices to cause blessings to descend on them.

Prayer at the tomb.

The spring dews are now distilling their fertility, and my grief cannot be forgotten. I improve the time to examine and sweep the grave, and visit the fir hall (the tomb). Prostrate I pray your protection to surround and assist your descendants, that they may be powerful and honored; let every son and grandson in the house receive a happy sign, and become conspicuous over all, their fame rivaling the lustre of their ancestors. Looking up, we pray you to descend and accept our sacrifice.

Another.

The enduring virtue of our ancestors has descended upon their posterity for hundreds of years, and their literary reputation has been our inheritance. Now rain and dew cover the heavens, I soothe the sorrow of my heart; hearing the lamentable cry of the cuckoo stirs up my grief; and I, with my sons and grandsons, having prepared a little incense, and a few sorts of viands in common dishes, desire to show some little respect; and having poured the sweet waters of Spring River into mixed wine, I beg to announce it for my ancestors' acceptance. I have suspended the money slips, and burned the yellow prayers, uniting them with the incense of the sandal-wood, that they may induce you, from the pure ethereal, to descend as a butterfly upon my offering. Looking up I pray for your penetrating glance, and implore unlimited blessings upon us, that all our plans for wealth may be abundantly gratified, and those who are scholars may all become the lights of the country.

Another.

May the virtue of our ancestors enrich us, and never cease its influence. Remembering the dew of spring is now descending, we sweep the grave and spread out the feast; the sacrificial papers flutter on the hills, the incense collects over the tomb, and its smoke curls up wards like the flittings of a butterfly, apt emblem of the sorrows of our hearts. May your pervading influence and presence be here, and look at this poor repast, and cause that your posterity may ever be found, glorious and prosperous to distant ages.

Another.

This 13th year of T'aukwang (1833), or *Kwei-sz'* (the 30th of the cycle), in the second month, the 16th day of the moon, at the happy Tsing-ming term—propriety requires that the spring sacrifice should be offered, the grass mowed down, and the brambles cut away. Reverently have we prepared pigs, sheep,

fowls, and fresh hams; seasonable vegetables, fruits, incense, rich wines, gold, silver and precious things (i. e. tinsel papers); and venture to announce the same to the soul of our great Progenitor, the venerated Prince.

Behold! man has progenitors and parents, as water has springs, and trees have roots. When the roots strike deep, the branches are abundant, the foliage rich, and forests are formed. When springs of water are large and flow far, they enrich the soil, and diffuse fragrance. We look wishfully and pray the souls in hades to shelter and assist us, their descendants; that we may be prosperous; age after age may be decked with badges of honor; may long enjoy riches and ranks; may, like the melon-creeper and the cotton fibre, be continuously happy and never extinct; and for myriads of ages may be illustrious spirits. Prostrate we pray you to come to enjoy, and view these sacrifices. With sincerity these prayers are offered up.*

There is but little difference between these several forms, and many persons do not pray at all to the manes, but content themselves with going through the ceremonies. After the preceding prayers, the following is addressed to the Terminalia, a class of imaginary beings who are thought to have great influence upon the happiness of the deceased and the fortunes of his family.

Prayer to the Hau-tü, or Terminalia.

May the spirits of this deity long protect this citadel; my ancestors quietly repose in this tumulus, and for years and months have trusted to their unbounded protection. At this genial period, when the spring is passing away, I worship and repair the tomb, and with solemn care lay out the sacrifice and libations to show the sincerity of my heart, which I humbly pray you to come and accept. Let your protection be over the sepulchres of my fathers, and your blessing open out upon their numerous descendants, and cause coming generations to be honored.

*"How the Chinese Confucianists reconcile these observances with the doctrine of annihilation at death, we have not been able to ascertain. We have found nothing in books that throws light upon this dark subject; nor have received anything but evasive answers from the natives with whom we have conversed. One person denied that the Confucianists taught annihilation: they simply (he said) in imitation of Confucius, lay aside the subject of God and religion, the soul and its immortality, and affirm nothing concerning them. This is practically much the same as denying the existence of God and the soul altogether. For if he exists, and the soul is immortal, the duty of creatures towards Him, and the eternal consequences of their actions, are not subjects which a rational being, much less a sage, or wise man, would entirely dismiss from his thoughts and his conversation. But it is the fact, that many of the Confucian sect boldly deny the existence of a soul separate from the body. And we have read Chinese statements, which turned the doctrine of rewards and punishments into ridicule, because at death the whole man was dissolved or "dispersed," and returned to earth, or water, or air: so that if any power wished to punish man after death, it was impossible to do it, for there remained nothing to be punished.

"Common sense and reason suggest another difficulty arising from these innocent rites as some call them. How Buddhists in China who believe in the punishment of bad spirits in a separate state, reconcile the idea of wicked ancestors, who are themselves suffering punishment, being able to help their descendants on earth, we cannot tell. But consistency is not a quality of superstition. We leave the matter where it is; and sincerely pray that China may soon be illuminated by the Gospel of Christ, which brings "life and immortality to light;" and directs sinful and weak man to a better Savior and Helper than the shades of deceased ancestors."—*Miscellaneous Sinica.*

If the grave is ruinous, or the coffins fill up the cavity, it is repaired, the coffins opened, and the ashes taken out and placed in jars, each one being marked; they are then reburied, and the grave closed, when the following announcement is made.

Announcement when repairing a grave.

From the time when my ancestors were gathered to their resting-place I have not had the leisure to guard its borders with trees, but my mind has not been easy about it. I have now renovated the gravestone and altar before it, with the epitaph; be not alarmed or fearful, for all is now completed in order, and your spirit will be glorious. Be pleased to look upon this slight respect, and let this fortunate sign move you to come and bless your posterity with prosperity, and keep up the family for ever.

In addition to the Tsing-ming, the Chinese observe another festival in the seventh month, popularly called *sháu í*, i. e. burning clothes, at which time they burn great numbers of paper garments for the use of their relatives, together with gold and silver paper.

The ceremonies attending the worship of deceased relatives are few, and easily performed. A servant, a child, or the keeper of the family temple, every morning and evening lights a few incense sticks, and bows before the tablets and shrines as he thrusts them into a tripod; on the new and full moons, he buys a few candles and gilt papers, and burns them in the family sanctuary and at the threshold; and lastly, in the spring and autumn, he repairs to the grave and offers his prayers and petitions, accompanying his worship with fire-crackers, burning papers, and offering a sacrifice of flesh, fruits, and spirits, which is then carried home, and furnishes a sumptuous feast for the household. The occasion calls together the scattered members of the family, and the annual reunion being accompanied with good cheer and the pleasant company of loved ones, the worship of ancestors is indelibly associated in the minds of children with the most delightful recollections of youth. There is nothing revolting or obscene, no celebration of bacchanalian orgies, no horrid sacrifices of human beings, in all these rites; everything connected with them is orderly, kind, simple, and decorous, calculated to strengthen the family relationship, cement the affection between brothers and sisters, and encourage sentiments of filial reverence and obedience. In the course of ages it has had an influence in the formation of Chinese character, in upholding good order, promoting industry, and cultivating habits of peaceful thrift, beyond all estimation. Yet with all these features, its spirit is in direct violation to the spirit of the Bible, it wholly fails to satisfy the longings of the soul of man, and is as idolatrous in its nature as the worship of Moloch or Baal-peor.

The ancestral tablet is simply a piece of wood (chestnut is most orthodox), "twelve *tsun* high to represent the twelve months, four *tsun* broad to denote the four seasons, and twelve *fan* thick to represent the twelve hours; the top is rounded like heaven, and the bottom flat like earth." In a family temple they are ranged on the shelves in chronological order, the number gradually increasing downwards, beginning with the founder of the family down to the last generation. The inscription on it is short, as can be seen in these two.

MOTHER'S TABLET.

Hwáng 皇 [Of the] Imperial
Ts'ing 清 Ts'ing [dynasty],
kien 顯 this illustrious
pi 妣 consort,
li 例 expecting
tsang 贈 to receive
jü 孺 } [title of] lady,
jin, 人 }
Hwáng 黃 Hwáng
mú, 母 mother,
Chin 陳 Chin,
t'ai 太 noble
kiun 君 family
chi 之's
shin 神 spirit's } tablet.
chü. 主 lord. }

FATHER'S TABLET.

Hwáng 皇 [Of the] Imperial
Ts'ing 清 Ts'ing [dynasty],
kien 顯 this illustrious
káu 考 completer of probation,
tang 登 who reached a
sz' 仕 }
tso 佐 } sub-magistracy,
láng, 郎 }
wei 諱 named
Ching 成 } Complete-
teh, 德 } Virtue,
shí 諱 shrined
Yung 永 } Eternal-
fáh 發 } Progress,
Hwáng 黃 Hwáng
kung 公 lord,
fú 府 family's
kiun 君 prince,
chi 之's
shin 神 spirit's } tablet.
chü. 主 lord. }

The father's is thus, "The tablet of Mr. Hwáng Yungfáh (late Chingteh) the head of the family, who finished his probation with honor during the imperial Ts'ing dynasty, reaching a sub-magistracy."

The mother's reads, "The tablet of Madam Hwáng, originally of the noble family Chin, who would have received the title of lady,

and in the imperial Ts'ing dynasty became the illustrious consort of her husband."

The title of the highest office held by the deceased is placed on the tablet, and his wife is worshiped with a corresponding designation, but no ancestral title is given to her, as to him; by the character *wei* 位 is denoted the name he held in his lifetime, and by *sai* 諡 the ancestral name given him by some learned friend of the family after his death. In the back of each tablet a small hole is dug out, having a sliding cover, in which is placed a paper giving the date of the birth and death of the deceased, the number of children, and place of the grave. The tombstone contains an inscription similar to the tablet, with the addition of the place of residence, the time of burial, and sometimes the names of those who set it up. No sentiment, like those found on the stones in western graveyards, such as lines of poetry, texts, records of labors, biographical laudations, &c., is ever added. In China, all is severely simple, or (in our opinion) heartlessly formal.

The Chinese have great dread of the malice of *kwei* or friendless, hungry spirits, and have an annual feast in the autumn to propitiate them, which is celebrated with considerable show. The Buddhists and Rationalists both exert themselves to get up this festival, and for their emolument as well as the peace of the neighborhood, lead the people to spend much more money in these ceremonies than they can afford. The streets are covered with awnings, festoons of different colored silks are suspended across and along the street, having paper figures representing historical or religious events on small trays, large and small chandeliers, and various colored lamps and lanterns, hanging between them; the effect at night is splendid in the extreme. In a conspicuous place, an altar is erected, or sometimes half a dozen of them, surrounded with pictures, paper gods, and a deal of trumpery, before which these priests recite prayers. The following account by Medhurst gives a good idea of the objects and conduct of this festival.

"This, the priests put forth, as entirely a benevolent undertaking, and solicit subscriptions for it, on charitable grounds. The ceremony is generally performed during the seventh moon; and as each district, tything, and street, has hungry ghosts of its own, so each locality must have a separate sacrifice. A committee is appointed for collecting the funds and laying in the necessary provisions. On the day fixed for the ceremony, stages are erected; one for priests, and one for the provisions; flags and lanterns are displayed near, while gongs and drums are beaten to give notice to the forlorn ghosts, that a rich feast is provided for them; and then the priests set to work to repeat their prayers, and move their fingers in a peculiar way, by which means they

believe the gates of hell are opened, and the hungry ghosts come forth to receive the boon. Some of the spectators profess to be able to see the opening portals, and the scampering demons, pale and wan, with hair standing on end, and every rib discernible, hurrying up to the high table, and shouldering the baskets of fruits and pots of rice, or whole hogs and goats, as the case may be; and returning with satisfied looks, as if they had enough to last them till the next anniversary.

"The world of spirits, according to the Chinese, is like the world of men: and as in this life, it is impossible to live without eating, or to obtain comforts without money; so, in the life to come, the same state of things prevails. Hence, those who wish to benefit the departed, must not only feed them once in the year, but supply them with cash for unavoidable expenses. In order to remit money into the invisible world, they procure small pieces of paper, about four inches square, in the middle of which are affixed patches of tin-foil or gold-leaf, which represent gold and silver money; these they set fire to, and believe that they are thus transformed into real bullion, passing through the smoke into the invisible world. Large quantities of this material are provided, and sacrificial paper constitutes a great article of trade and manufacture, affording employment to many myriads of people.

"When the priests have gone through their service, and the ghosts are supposed to have been satisfied, a signal is given, and the rabble rush forward to scramble for what the spirits have left, which is all the material part of the food. It is amusing to see the eagerness and agility with which the mob seize on these leavings; for although the stage is generally twenty feet high, with the boards projecting about two or three feet beyond the head of the poles, the more expert manage to mount the high table, and engrossing what they can for themselves, bear it off, imagining that food over which so many prayers have been said, must be attended with a blessing. It is curious, however, to observe how hypocrisy creeps into a religious service of so anomalous a character. The provisions consist of fruits and confectionary, with rice and vegetables, piled up in basins and baskets, which to the eye appear full to overflowing; but in reality, the hollow of each vessel is filled with coarse paper or plantain stalks, and the provisions are only thinly scattered over the top. On being remonstrated with for thus deceiving the ghosts, the worshipers reply, that the spirits who are invited to the feast know no better, and by this means they make a little go a great way."

Besides paying this attention to childless spirits, every district has a temple where the tablets of all persons whose families are extinct are collected, and a man is hired to burn incense before them; the buildings are called *wú-sz' t'án* 無嗣壇 or orbate temples, and some of them contain several hundred tablets. A feeling of sadness involuntarily comes over the visitor as he enters one of these rooms, and sees these silent mementoes of families left without a name or a remainder among the living. The tablets are of all colors, ages, and sizes, gilded, plain, and worm-eaten, some of them black with the

smoke of myriads of incense sticks, others comparatively new, and others again partly worn. The room is silent as a grave, the tablets are covered with dust, and the perpetual smoke slowly curl up from the lighted incense-sticks; and as one goes from epitaph to epitaph, he almost begins to think he really has got among a company of spirits. Few records of the departed are more melancholy and saddening than an orbate temple in China.

This slight sketch of ancestral worship is incomplete, for the subject is extensive; but enough has been given to show its principal features. The nature of the opposition it will exert against Christianity is easily seen; for its associations are so pleasant, so domestic, and so gentle, that the heart itself rebels against adopting a faith, which disrupts all these sweet remembrances, even if the head be convinced that they are wrong. Further, even if the resolution be strong not to adore the "family lords," it is well nigh overset by the opposition of kindred, friends and neighbors, who bring their battery of menace, ridicule, and actual constraint, to overpower the wavering decision, and reclaim the wanderer to the bosom of his family. This superstition has so much in its ritual that is commendable, that it requires the teachings of the Spirit of truth himself to enable the half-enlightened Chinese to see the difference between what is due to parents in filial respect, and what is due to God in heartfelt worship. When the citadel of the hall of ancestors is taken, the stronghold of idolatry and superstition in China will soon surrender to the triumphs of the Gospel; and although but few persons have yet cast out the tablets from the *lararium*, they are an earnest of the peaceful victories of the Prince of Peace in this dark land.

ART. V. *What I have seen in Shānghái: position of the city; character of the inhabitants; mercantile interests; special enterprises; Mr. Fortune; open and secret excursions into the country; bad policy of the late plenipotentiaries; reasons for their conduct; Christian Missions; Committee of Delegates now engaged in revising the Chinese version of the New Testament, &c.*

DEAR SIR,—During the two years I have resided in Shānghái, having in the prosecution of my duties had occasion to pass through the city almost every day and often twice, and having had much intercourse with natives and foreigners, opportunity has been afforded me for gaining information, which may be acceptable to some of your readers.

Both as a mart for trade and as a field for missionary enterprise, Shànghái has superior advantages, which claim much more attention than it has yet received. These arise chiefly from its central position, by which it has easy communication with immense agricultural regions of great fertility, whose inhabitants are peaceful and passionately fond of traffic. Every one who visits this region of country, and has any acquaintance with the geography of the Chinese empire, will be struck with these advantages. Great as they are, however, they may yet be greatly augmented, whenever the Chinese will allow foreigners freely to traverse their country, and railroads shall have been constructed so as to facilitate communication between Shànghái and the neighboring cities of Hángchau, Súchau, Chinkiang, Nanking, &c.

In *character*, both physical and intellectual, the inhabitants here present a remarkable variety, differing in many particulars from what is found at the south. Taking the whole native population in one mass, it presents a very heterogenous aspect, and to ordinary moral influence as insensilbe as the very rock. Doubtless there are pearls and a few precious stones to be found in it; but in the mass, as I have yet seen it, the common and baser qualities greatly predominate. I will not however speak too confidently on this point, though one thing is certain; the minds of this people must be remoulded, and their manners greatly reformed, before they can rise; for as yet they are but half civilized, and need altogether to be animated by another spirit, whereof they are now wholly ignorant.

Mercantile interests, concentrated here, have raised this city to its present importance. But for these it would have continued till this day a mere country-market, and have attracted far less notice than Kito Point, or the lofty promontory of Shántung. The annual reports published by consular authority, and the monthly statements from the Chamber of Commerce, show the progress and indicate the prospects, of foreign commerce. The domestic trade is but little understood by foreigners. It is evidently very great, and its ramifications extend over all the empire. If by any means two short railways could be laid down—one extending to Hángchau and the other to Súchau, and foreigners allowed freely to visit and trade in those two cities, the foreign and domestic trade of Shinghái would both thereby be carried on upon a much larger scale. As in every part of China, inland communication here is slow, and often exposed to loss by reason of the numerous bands of 'water thieves,' who prowl over the lakes and canals, and secrete themselves along the coasts. Steam would set at naught these freebooters.

entered on the study of the Chinese language. The former had the assistance of only one Chinese, a Mr. Lassar, an Armenian born in Macao. The latter was somewhat better provided with native assistants, and for a season was aided by Dr. Milne; and by the joint labors of the two, Morrison and Milne, a version of both the Old and New Testaments was completed before the close of 1819. That in Bengal had been finished about the same time.

In the meantime, as they passed from the stage, new versions were undertaken, and in due time completed and printed. But neither the old nor the new versions were sufficiently idiomatic; and a strong and growing desire for something better—a desire which was felt by almost every missionary—prepared the way for a general meeting, held at Hongkong, in 1843, “assembled for the purpose of taking into consideration the then present state of the Chinese version of the Sacred Scriptures.”

In regard to the versions prepared prior to that date, 1843—whether the old, by the missionaries who had then deceased; or the new, by the missionaries who were then still living—it should be especially borne in mind that they were all mainly the work of individuals, and of individuals laboring separately and under great disadvantages compared with what are now enjoyed. Much of this work, too, was performed while the translators were in the earlier stages of their Chinese studies, not indeed novices, but with knowledge far less matured and extended than was desirable. While I wish these things to be borne in mind, far be it from me to cast the least reflection on any of those labors, or in the least degree to depreciate their merits.*

When the missionaries were assembled in Hongkong in 1843, sessions were held on the 22d, 23d, 24th, 25th, and 28th of August, and on the 1st and 4th of September, and the subject of revision thoroughly and deliberately considered. The gentlemen present were the Rev. Messrs. Medhurst, Dyer, Bridgman, Dean, Shuck, Roberts, J. and A. Stronach, Ball, Legge, Milne, Lowrie, S. R. Brown, and Docts. Hobson and Macgowan.

A resolution passed at one of those meetings relative to the most appropriate word for expressing the name of God in Chinese, decided that each station might temporarily use such word as it shall prefer. Another resolution laid out a plan as to the best mode of apportioning the work of revision among the various stations.

* See Vol. IV. pp. 249, 297, 393, &c., and Vol. XII, page 551, for further accounts of these versions, and this meeting of missionaries.

In accordance with this plan, which was so devised as to secure the talents of all the missionaries who might be disposed to engage in the work of revision, five local committees of stations were formed, and the work of revising the New Testament apportioned as follows :

Acts, and Hebrews to II. Peter, to the Canton and Hongkong stations ;
 Mark, I. and II. Corinthians, to the Amoy station ;
 Luke, Romans, Galatians, and Ephesians, to the Fuhchau station ;
 Matthew, and Philippians to Philemon, to the Shánghái and Ningpo stations ;
 John's Gospel and Epistles, Jude and Revelation, to Bangkok.

Owing to a variety of circumstances, which could not be foreseen, the execution of this plan was early retarded, and the plan itself considerably modified ; some of the circumstances I will mention. Mr. Dyer's early decease so altered the arrangements of others, that Fuhchau was never occupied by those who had intended to perform the work of revision assigned to that station. Sickness called others away from their fields of labor. Besides, such was then the condition of the missions at all the stations (just after the close of the war), when their respective members were so fully occupied with other missionary duties, that very little time could be secured for the work of revision. Now that the country was in some degree open, those who had sent missions to China were anxious, as the missionaries themselves were also, that every possible effort should be made to *preach* the word. To do this was their *first* duty. The work of revision was conceived to be an object of secondary consideration.

Thus stood the case till February, 1846, when a circular was issued by the secretary of the General Committee, proposing that the Committee of Delegates should meet at Shánghái in September of that year. The missionaries in Canton, on account of the little progress that had been made in the work of revision, objected to this time of meeting, and proposed the 1st of June, 1847, which was agreed to, and notice thereof duly published.

Delegates were accordingly elected and assembled : from the Shánghái and Ningpo stations, the Rev. Drs. Medhurst and Boone, and the Rev. Walter M. Lowrie ; from Amoy, the Rev. John Stronach ; and from the Canton and Hongkong stations, myself. Not being able to obtain early opportunities for sailing, Mr. Stronach and myself did not reach Shánghái till the fourth week in June. Soon after our arrival, the delegates assembled on Monday, June 28th. Four days were occupied with preliminary arrangements ; and the following is a summary of the rules of order we adopted in Committee.

(1.) Three delegates shall form a quorum for business, provided they are not all from one local committee. (2.) Each meeting shall be opened with reading a portion of Scripture, and prayer by one of the delegates. (3.) The

recording secretary shall then read the minutes of the preceding meeting from a book, in which the daily attendance of members and the progress of their work, &c., are to be noted. (4.) The Chinese secretary shall then produce a correct copy of the portion of Scripture revised at the previous meeting; which after being read and approved, shall be kept on file upon the table for reference; and it shall be considered as the standard copy from which the work shall be printed. (5.) The Chinese secretary shall note in a book kept for that purpose (the Englishman's Greek-English Concordance), the rendering into Chinese of each Greek word; which book is to be kept for the use of the several delegates. (6.) Each day, before adjournment, the portion of Scripture to be considered at the next meeting shall be specified, that each member may duly examine and consider the same. (7.) In all ordinary cases each delegate shall have a vote; but if any one requires it, the vote shall be by stations, each station having but one vote. (8.) The method of proceeding in Committee shall be to consider verse by verse, word by word, allowing each individual opportunity to propose any alteration that may be deemed desirable. (9.) Any portion of the work that has been revised and approved may be reconsidered, if a motion to that effect be offered in writing. (10.) Any Protestant missionary who may be present at the meeting of the Committee shall have the privilege of expressing his opinion on any point under discussion.

These and other preliminaries touching the principles of translation having been adopted, the work of revision was commenced July 2d. This is the proper place to notice the state of the version as it came before the Committee of Delegates, from the several local committees of stations. It was found that much less had been accomplished than was anticipated—and for the reasons stated above. Consequently, the delegates felt that they were entering upon a most difficult and responsible work; and for this they have spared no pains in furnishing themselves with the necessary means in the shape of versions, commentaries, lexicons, etc., and with the best native assistance they were able to engage. At their third session for business, July 5th, the word *Θεός* came up; and with this they were occupied six months; and the question was then left undecided, the committee being equally divided in opinion. It was agreed, however, and with perfect unanimity, that, as they could not agree in the rendering of *Θεός*, this word, and the original for *Spirit* when referring to the Trinity, should be left untranslated by them, and that the work of revision should proceed. In deference to the wishes of the British and Foreign Bible Society, the Committee of Delegates have resolved to follow the *Textus Receptus*, as proposed at the General Meeting at Hongkong in 1843; but for those wishes, they would have preferred to follow the Text as edited by Dr. Bloomfield, and thus secure the advantages which the researches of more than two centuries now give the Biblical student.

When the delegates again assembled to resume their work on the 5th of January, 1848, the Rev. W. C. Milne, who had been elected

by the Shánghái and Ningpo stations to fill the place of Mr. Lowrie, appeared and took his seat. The want of health at this juncture prevented Dr. Boone from occupying his place in the Committee. The other delegates, however, without further delay proceeded with their work,—their daily sessions extending from 10 A. M. to 2.30 P. M., allowing in the interval a recess of half an hour. The following memoranda will indicate the progress of their work. The revision of

Matthew's Gospel was completed May 30th, 1848.

Mark's Gospel was completed July 26th, 1848.

Luke's Gospel was completed Nov. 9th, 1848.

John's Gospel was completed Jan. 18th, 1849.

The Acts of the Apostles was completed April 19th, 1849.

Having thus gone through with the historical portions of the New Testament, it was deemed proper to take a review thereof. In this the progress has been more rapid, but not hasty; Matthew was completed May 8th; Mark, May 21st; Luke, June 16th; John, June 30th; and on the Acts, the progress up to this date has continued at about the same rate. This review finished, the other parts of the New Testament will be taken up in course, and the work carried on without interruption, I trust, till it is completed.

Adieu,

Shánghái, July 7th, 1849.

E. C. BRIDGMAN.

ART. VI. *Journal of Occurrences: Visit of the U. S. brig Dolphin to Formosa.*

THE U. S. brig Dolphin, Commander Ogden, has recently returned from her cruise to Formosa, and we have been kindly furnished with the following particulars of her visit to that little known island. The Dolphin left Macao June 12th, and Hongkong shortly after, arriving at Amoy *en route* on the 21st. Here her captain procured the services of a Chinese sailor who was acquainted with the harbor of Kílung, having already engaged two interpreters through whom he could communicate with the authorities. He reached K lung harbor on the 24th, and the next day was visited by the naval officer in command, with whom presents were exchanged. The harbor of Kílung, or Killon as it is often written, lies between lat. 25° 09' and 25° 16' N., and long. 121° 43' and 121° 47' E., and is landlocked on all sides except the north, and here too ample protection is afforded from the waves by the coral reefs and a rocky islet, which bound the eastern side of the harbor, stretching round to the north. To one unacquainted with this harbor, it is not very easy of access, chiefly owing to the low shores and the absence of any prominent headland; the entrance can not be seen three miles off, and is rendered hazardous by the strong and varying currents which beset it, and the steep shores which prevent a vessel anchoring securely when she is in danger. A further acquaintance with the harbor lessens most of these hazards.

The country around it is well peopled by agriculturalists, and even the sloping hillsides are brought under cultivation, and their intervals adapted to rice culture by terracing and watering the descending plats by leading the mountain

rills from one to the other. Many of the inhabitants attend to fishing, going out in fleets, and occasionally fishing in company by night with torches at the bows. The supplies to be had at Kilung consist chiefly of fish, vegetables, and poultry. Capt. Ogden remained only two days in the harbor, during which he visited the village of Kilung and some of the others; that town contains from a thousand to twelve hundred people; the others are smaller; in all of them the foreigners were received with great civility, and the inhabitants further gratified their own curiosity by going off to the brig in crowds.

The object of the Dolphin in visiting Formosa was explained to the magistrate of the place, who seemed to understand it fully, and ready to give all the information in his power. He strongly dissuaded Capt. Ogden from visiting the coal mines, which he said was the burial ground of the natives, who guarded the spot with great care against intrusion; and further added that the governor-general of Fuhkien had prohibited it. The mines seem to have been already examined, however, as we should infer from the following account written about two years since by a British officer.

"The coal appears very abundant, the sides of the hill being perforated in many places, and in one or two tunneled to the distance of about 40 yards, five feet by four, showing a distinct vein of about four feet thick, hard and easily detached, lying between a blue soft shale and sandstone. The slip lies about 24 deg. north-easterly, taking its direction from the valley at the commencement of the range of hills. The sides of the hills show numerous alternations of sandstone, shale, and coal, associated with beds of ironstone and old red sandstone. The quality of the coal is very good, heavy, brilliant, easily ignited, and burning with a bituminous gassy flame, leaving a very small quantity of ashes of a reddish white color. The practicability of working the coal appears not at all a difficult matter, plenty of wood growing on the spot which may be felled, and the largest about the size of sleepers for a tram road; the length of iron [rail] required is about a mile, and the ascent is one foot in fifteen. A canal or creek connects the road with the harbor, which is navigable for flat bottomed boats of four or five tons, and the coal would not have to be carried more than three miles and a half. The mine is 230 feet elevation by barometer. The coal and land around appears to be unclaimed, any one taking away as much as they like. The inhabitants themselves offered to bring us forty or fifty tons at a day's notice, at less than a dollar a ton; probably a much larger quantity might be obtained with a little exertion."

Since this was written, it would appear that the Chinese government has taken possession of the mines, and thrown impediments in the way of exporting the coal. The agents of the Peninsular and Oriental Steam Co. made a contract with a Chinese some two years since for 700 tons of Formosan coal at \$7 a ton, but the contractor failed to bring any; and with the exception of 300 tons brought to Hongkong in a junk last winter none has been received from the island. Capt. Ogden was informed that no coal could be exported from Kilung, which probably referred to foreign vessels taking it; but he is of opinion that no effective contract could be made with any probability of success except with a high officer, and this could not be done without previous communication and understanding with the governor-general or the imperial court. The existence of coal at this accessible point, and the desirableness of depending less upon the supplies brought from Europe, will soon induce the foreign authorities in China to stir in the matter. Capt. Ogden corroborates what we have already heard respecting the good qualities of this coal, stating it to be easily kindled, and to burn a longer time than any mere bituminous coal he had seen, and with less coking. Those who used that imported last winter represent it as better fuel than Liverpool coal.

NOTE TO ART. IV, JUNE No. Since the publication of the narrative of the Visit of the Preble, we have learned that the suggestion made in the last paragraph of the account of the sailors, on page 331, that the government at Washington should communicate to Mr. Levysohn its sense of his kindness to the captive Americans, had already been attended to by Commodore Geisinger, in his instructions to Commander Glynn.

THE
CHINESE REPOSITORY.

VOL. XVIII.—AUGUST, 1849.—No. 8.

ART. I. *Annals of Confucius; or a survey of the Chronology and Geography of the Chinese empire during two hundred and forty-two years, the period embraced in the Chun Ts'ü, or Annals of Lü the native State of Confucius.*

CHRONOLOGY and Geography have been designated, the “two eyes of history;” and certainly without their aid it would be very difficult to give the western reader any clear idea of what existed prior to the Christian era, in this obscure quarter of the earth. As a prerequisite to the study of the Life and Times of Confucius, therefore, some knowledge of these, so far as they relate to Chinese history, may be deemed indispensable. For the period in question, fortunately, we have prepared by Confucius himself, all that could be expected, though by no means all that is desirable. In the *Chun Ts'ü* and its commentaries, we have the best history extant of the Chinese empire, during the eventful and revolutionary times in which the sage lived and those immediately preceding, including a period of two hundred and forty-two years. These Annals are dry and dull beyond almost anything ever written; but we shall not trouble our readers with even a single quotation from the book, nor attempt to give more than a sketch of the chronology and geography, as we find them prepared for us in an edition of the Annals published a century ago, by order of the emperor K'anghi.

On opening the imperial edition, which is in twenty volumes, we first find a commendatory preface written by the aged emperor; next a copious index, dividing the Annals into thirty-eight chapters or *kien*; next a list of commentators, more than one hundred and fifty in number; and next a long introduction, giving us a full account of the manner in which the Annals were originally compiled, and the

present imperial edition prepared. Every kingdom or principality had its own historiographer; and it was from the record kept by them, and from personal inquiry, that the work before us was compiled. Such Annals were called by various names; those compiled by Confucius he called *Chun Ts'ü* 春秋, i. e. Spring and Autumn, but his commentators are not agreed about his reasons for giving the work this name.

In the second volume, the compilers give us a tabular view, extending over a period of 242 years, and exhibiting, between parallel lines,—*first*, the name of the dynasty, and the names of the twenty principal states comprising the empire; and in the *second* place, year by year, the names of the emperors and of the princes. This view occupies nearly a hundred pages, and shows at a glance the commencement and end of each reign, and also the sovereign and subordinate princes who were contemporaries. Of this tabular view a summary will here suffice. The following is the list of the emperors, who in succession occupied the throne, commencing with the thirteenth monarch of the Chau dynasty.

<i>Names of the Sovereigns</i>	<i>Reigns commenced.</i>	<i>Reigned.</i>	<i>Names of the Sovereigns</i>	<i>Reigns commenced.</i>	<i>Reigned.</i>
平王	Ping wáng	B.C. 770 51 yrs.	匡王	Kwáng wáng	B. C. 612 6 yrs.
桓王	Hwan wáng	„ 719 23 „	定王	Ting wáng	„ 606 21 „
莊王	Chwáng wáng	„ 696 15 „	簡王	Kien wáng	„ 585 14 „
倬王	Hí wáng	„ 684 5 „	靈王	Ling wáng	„ 571 27 „
惠王	Hwni wáng	„ 676 25 „	景王	King wáng	„ 544 25 „
襄王	Siáng wáng	„ 651 33 „	敬王	King wáng	„ 519 44 „
頃王	King wáng	„ 618 6 „			

The Annals commence with the 49th year of the emperor Ping wáng, 722 B. C., and end with the 39th of King wáng, 481 B. C.; or according to the Chinese method of reckoning by sexagenary cycles, they extend from the year *ki-wi*, the 56th, on completing four cycles and two years, to that marked *kang-shin*, the 57th, in the cycle.

In the Annals, when detailing the affairs of the states or kingdoms which composed the empire, two dates are usually given in addition to the years of the cycle. Accordingly, the year with which Confucius commences his Annals is thus indicated.

1st. It is marked *ki-wi*, i. e. the 56th of the cycle;

2d. Of the Chau dynasty, it is the 49th year of the emperor Ping wáng;

3d. Of the kingdom of Lú, it is the 1st year of prince Yin.

After the same manner, to take another example, we find the year in which Confucius was born thus indicated.

- 1st. It is marked *kang-siuh*, i. e. the 47th year of the cycle :
- 2d. Of the Chau dynasty, it is the 21st year of the emperor Ling wáng ;
- 3d. And of the kingdom of L'í, it is the 22d year of prince Siáng.

Now, by referring to the summary of the tabular view given above, we find that the 49th year of the emperor Ping wáng corresponds to the year B. C. 722. So, by a similar reference, we find that the 21st of the emperor Lingwáng, corresponds with the year B. C. 551, the year in which the sage was born.* With the aid of the foregoing summary, therefore, and these brief explanations of the Chinese method of indicating time, any year specified in the Annals, or in the life of Confucius, may be easily determined according to the Christian chronology.

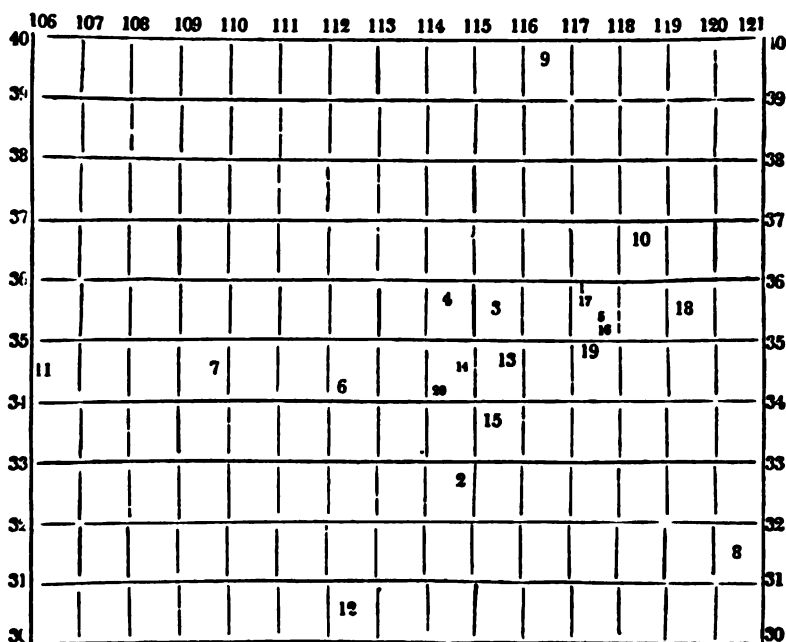
As to the geography of the Chinese empire, during the period in question, viz. from B. C. 722 to 481, we are thrown upon our own resources, and such aids as we can derive from the labors and the modern surveys made by the Jesuits. We have before us, besides the imperial edition of the Annals, a very neatly printed duodecimo edition. Each contains a map of the empire, prepared by the celebrated Sú Tungp'ü of the Sung dynasty, and especially designed to illustrate the geography of the *Chun Ts'ü*. This map, in the small edition, is neatly executed for one that is purely Chinese, but is so egregiously incorrect as to be utterly useless.

The compilers of the imperial edition have not attempted to define the boundaries of the empire, nor of the states which composed it during the period embraced in the Annals ; but they have pointed out, so far as they were able, the cities which now occupy the sites of the capitals of those ancient states. Hence, in order to arrive at a knowledge of the sites of those ancient capitals, we have only to see what is the latitude and longitude of the cities built thereon. These states were twenty in number, and we give a plan intended to indicate the relative position of their capitals ; and short descriptions of these *kuoh*, or kingdoms.

This rough plan will be better understood by those already acquainted with the geography of China, if they remember that No. 9 is in the vicinity of Peking ; No. 12 is north of the Tungting lake ; No. 11 in Eastern Kansuh ; and that most of the figures indicate the position of the fertile regions on both sides of the Yellow river.

* The commentators on the Annals of Confucius give the 20th year of Ling wáng and the 21st year of Siáng, as that in which the sage was born ; but his biographers show that the commentators are in error.

Plan showing the relative position of the feudal states of China in the time of Confucius.



Short descriptions of the ancient states as indicated by the situation of the modern cities occupying the sites of their respective capitals.

1. Kingdom of Lú 魯.

Kiuhfáu, situated lat. $35^{\circ} 52' N.$, long. $117^{\circ} 13' E.$, in the department of Yenchau, in the southern part of Shántung, is pointed out by Sú Tungpú as the site of the ancient capital of the kingdom of Lú. This was not a very large state, but it comprised some rich lands and enjoyed a good climate. The first prince of this state was Pehkin. In the thirteenth generation from Pehkin, the government was transmitted to Yin Kung, or duke Yin, whose name was Siehkú. With the reign of this duke, or prince, Confucius commences his Annals.

2. Kingdom of Tsái 蔡.

Sintsái, situated lat. $32^{\circ} 46' N.$, long. $114^{\circ} 58' E.$, in Jüning, the most southern department of the province of Honán, is the site of the ancient capital of Tsái. But in this, as in some of the other states, the capital was not always confined to one place. It was a small state.

3. *Kingdom of Tsáu* 曹.

Ting'au, situated lat. $35^{\circ} 11' N.$, long. $115^{\circ} 44' E.$, in Tsáuchau the southwestern department of Shántung, is the site of the capital of the ancient Tsáu. There, too, historians say the ancient monarch Yáu once held his court. This was a small state, and not very far removed from the kingdom of Lú.

4. *Kingdom of Wei* 衛.

Ki, situated lat. $35^{\circ} 38' N.$, long. $114^{\circ} 21' E.$, in Wei-hwui, the northern department of Honán, is regarded as the site of the ancient capital of Wei. In regard to territory and influence, this state held a respectable position, being neither one of the largest nor one of the smallest.

5. *Kingdom of Tang* 滕.

This is the modern district *Tang*, situated lat. $35^{\circ} 15' N.$, long. $117^{\circ} 24' E.$, in the department of Yenchau. This was a very small state, contiguous to Kiuhfau on the south.

6. *Kingdom of Tsin* 晉.

The capital of this state is the site of the city *Yihching*, situated in lat. $35^{\circ} 37' N.$, long. $111^{\circ} 47' E.$, in the department of Pingyang of Shínsí. It was an extensive and powerful state, one of the chief of those which composed the dominions of the Chau dynasty.

7. *Kingdom of Ching* 鄭.

Two places are pointed out as the sites of this ancient kingdom; the first is *Huáchau*, situated lat. $34^{\circ} 30' N.$, long. $109^{\circ} 51' E.$, in the department of Tungchau in the province of Shensi; the second is *Sinching*, situated lat. $34^{\circ} 26' N.$, long. $113^{\circ} 56' E.$, in the department of Káifung in the province of Honán. We have selected the first named as the seat of that government; but it may have been first in the one, and afterwards in the other. It was one of the most powerful states in the empire.

8. *Kingdom of Wú* 吳.

The government of this state was first fixed at *Wúsih*, i. e. No-tin; but was afterwards removed to *Súchau*, lat. $31^{\circ} 23' N.$, long. $120^{\circ} 25' E.$, now the capital of the province of Kiángsú. It was a powerful state.

9. *Kingdom of Yen* 燕.

Táhing, situated in lat. $39^{\circ} 54' N.$, long. $116^{\circ} 28' E.$, one of the districts of Shuntien fú in Chihlí, now occupies the site of the capital of the ancient kingdom of Yen, the most northern part of the empire under the reign of the Chau dynasty.

10. *Kingdom of Tsi* 齊.

The capital of this kingdom is the modern *Lintsz'*, situated in lat. $36^{\circ} 55' N.$, long. $118^{\circ} 32' E.$, which forms a part of the department of Tsichau in Shántung. It was one of the largest states.

11. *Kingdom of Tsin* 秦.

Tsingshui, situated in lat. $34^{\circ} 42' N.$, long. $106^{\circ} 12' E.$, one of the districts of Tsinchau in Kansuh, is regarded as the site where the first prince of this state commenced that rule, which afterwards become so dreadfully despotic, and which has given its name to the whole empire among other nations.

12. *Kingdom of Tsi* 楚.

The seat of this ancient and powerful kingdom was at first established where now stands the chief city of the district called *Kiángling*, situated in lat. $30^{\circ} 26' N.$, long. $112^{\circ} 04' E.$ This site, the chief city of the district, is also the chief city of the department of Kingchau; and it stands a little southward from the centre of the province of Húpeh.

13. *Kingdom of Sung* 宋.

Shángkiú, situated in lat. $34^{\circ} 28' N.$, long. $115^{\circ} 51' E.$, is the site where stood the capital of the ancient kingdom of Sung. The chief city of this district, *Shángkiú*, is the chief city of the department of Kweiteh, which forms the eastern part of the province of Honán. The city stands on the south of the Yellow river, a few miles east of Káifung.

14. *Kingdom of Ki* 杞.

The site where stood the ancient capital of the kingdom of Ki, is the modern city of *Kí*, situated lat. $34^{\circ} 42' N.$, long. $114^{\circ} 55' E.$, in the southeastern part of the department of Káifung, and not very far westward from Shóngkiú. It was a very small state.

15. *Kingdom of Chin* 陳.

South of the departments of Káifung and Kweiteh in Honán, is the department of *Chinchau*, the chief city of which, situated lat. $33^{\circ} 46' N.$, long. $115^{\circ} 02' E.$, is the site of the ancient kingdom of Chin.

16. *Kingdom of Sieh* 薛.

This was a very small state, and the seat of its government has not been satisfactorily determined. All we know is, that historians describe it as situated in what now forms the district of Tang in the department of Yen in Shántung, and not far from Kiuhfau, about ten li, or three English miles, south-west from the chief city of the district Tang, where they tell us there is a place called *Siehching*, or the city

of Sieh. According to this description, the capital of the kingdom of Sieh must have stood in lat. $35^{\circ} 12' N.$, long. $117^{\circ} 21' E.$

17. *Kingdom of Chü* 邾

The modern *Tsáu*, situated lat. $35^{\circ} 30' N.$, long. $117^{\circ} 10' E.$, one of the districts of Yenchau in Shántung, is now regarded as the site of the ancient kingdom of Chü.

18. *Kingdom of Kù* 莒

The capital city of the department of *Küchau*, lat. $35^{\circ} 35' N.$, long. $119^{\circ} 20' E.$, in the province of Shántung, is built on the site of the ancient kingdom of Kù.

19. *Kingdom of Siáuchü* 小邾

This was a small state, the capital of which historians suppose was situated in Shántung, and within the limits of the modern district of *Tang*, in the department of Yen; about lat. $35^{\circ} 10' N.$, long. $117^{\circ} 20' E.$

20. *Kingdom of Hù* 許

Hüchau, situated in lat. $34^{\circ} 06' N.$, long. $114^{\circ} E.$, in the province of Honán, is now regarded as the site of the ancient kingdom of Hù.

From the foregoing statements it may safely be inferred that the empire, with its twenty states, was of small extent, compared with the wide dominions of the modern empire,—small indeed, even if compared with the eighteen provinces of China Proper. Many other states existed, some of them very small, and others so barbarous that they refused submission to the imperial sway. Under the Chau dynasty, the imperial power usually must have been very limited, and at times scarcely felt at all. Consequently, the princes, in their respective states, acted irrespective of the so called “son of heaven,” the “celestial king;” and often the ministers, both of the emperor and of the princes, conducted in like manner, regardless of any and all power above them. Civil war was the order of the day, as the Annals give ample testimony; indeed, the whole period of 242 years exhibits almost one uninterrupted series of strifes. As in Europe during the last year, so at times under the Chau dynasty, all was disorder and confusion. These events Confucius has chronicled in the briefest manner. His paragraphs seldom exceed two columns; commonly they are comprised in eight or ten characters; often in no more than two or three. Along with these events of a civil character, he records in the same style, natural events, as earthquakes, droughts, inundations, eclipses, &c. But dry as these Annals are to a foreigner, to a Chinese they are full of interest; and the commentaries thereon afford us numerous specimens of fine writing.

ART. II. Revenge of Miss Sháng Sankwán.

ONCE there was a literary man in the city of Chú-koh named Sháng Sz'yú, who under the excitement of liquor, ridiculed and black-guarded one of the chief men of the city. This man called his servants and slaves, and ordered them to beat him, which they did so harshly, that he had to be carried home, where he died of his bruises. He left two sons Shin and Lí, and a daughter named Sankwán, aged sixteen, whose marriage day had already been fixed, but on account of this casualty the nuptials were deferred. The two brothers informed the authorities, but a year passed away, and no redress was obtained. The relatives of their sister's betrothed sent a messenger to her mother, requesting the widow to do the best she could under the circumstances, and finish the marriage; which she expressed herself willing to do. Sankwán coming in, cried out against it: "My father's corpse is not yet cold, and shall we think of such a joyful affair; has nobody got a father and mother but him?" This made them rather ashamed of themselves, and they dropped the matter.

The brothers were at last driven away from the tribunals by the officers, compelled to suffer injustice because they were weak, and the whole household broke out in lamentations on hearing the result; but the brothers proposed to let the corpse remain in the house, and once more try the effect of a petition. Sankwán said, "We can infer what sort of times these are, when a case of murder receives no redress. Do you think, my brothers, that heaven is going to produce another Yen-lo-wáng like Páu to take your part? The corpse of our father still lies here unburied, and why do you defer longer?" The brothers assented to her words, but did not delay the funeral.

After the burial was over, Sankwán went off one night, nobody knew where, greatly to the grief of her mother, who afraid lest the family of the young lady's intended should hear of her absence, could not venture to inquire among her relations, but sent her two sons to make secret inquiries for her, which they did for nearly six months without success.

The birthday of the same chief man happening about this time, he engaged an actor to play for him, named Sun Shun, who brought two assistants with him. One of them, named Wáng Ching, had not a very good person, but was an excellent singer, whom everybody flattered and rewarded. The other, named Lí Yuh had a fine speech, and figure like a handsome woman, but his singing was dull and unnu-

sical, and when forced to sing, he made a noise like a little girl squeaking, greatly to the amusement of the spectators, who clapped their hands at it. Sun Shun was much mortified, and explained to his host that this assistant had not practiced singing a very long time, but he knew how to hand about the wine-cup, and concluded by begging him not to be offended. The master of the house accordingly ordered the wine to be handed round, and as Lí Yuh went from one guest to another, skillfully noting and obeying his wishes, he was much pleased with him, and after the entertainment was over and the guests had departed, detained him there to sleep. Lí prepared the bed, took off the man's shoes, and made everything ready. The master sent all the domestics out, only keeping Lí with him, who waiting till they had gone off to have a carouse by themselves, barred the doors. After a while a scuffling noise was heard in the apartment, and then the sound of something heavy falling down, at which the servants, quite alarmed, and their calls receiving no answer, broke open the door. A shocking sight met their view; their master's head cut off, and his companion hanging by the neck dead. Calling in the whole family they examined him, and taking off his shoes saw by the small feet that it was a woman. His employer Sun Shun was called, but could give no explanation of it, otherwise than that his apprentice had been with him only a month, and expressed a great desire to attend this birthday; and that when he came to him, he guessed he belonged to the clan of Sháng from his dress. The matter was reported to the authorities in the morning, who called Shin and Lí, but they did not know anything of the circumstances, except that they had lost their sister for half a year or so, and knew not what had become of her. On repairing to the house, they immediately recognized the corpse to be Sánkwan's; the officers told them to bury her according to the usual rites, and forbade any of the family of the murdered man to revenge his death.

Note. A similar story to this is given in Vol. VIII, p. 345. Such conduct is applauded by Chinese moralists, when through the indolence or injustice of the magistrates, the just penalties of crime are not visited on the criminals. Whether this incident be true or not, the story illustrates public opinion respecting the necessity of revenging the murder of a parent; and furthermore offers a topic of comparison with the usages of the Hebrews in relation to blood revenge.

ART. III. *List of Works upon China, principally in the English and French languages: 1. Philological works; 2. Translations; 3. General Accounts, Travels, &c.*

THE following catalogue has been prepared under the disadvantage of being obliged to collect the titles of many of the works from other books, in which they are quoted, rather than from the volumes themselves; still, we think it will prove acceptable to many persons engaged in investigating the language and literature of the Chinese, during their sojourn in these parts; while the general reader will be able to inquire for the treatises, travels, histories, and accounts, which have from time to time been published upon China and its bordering regions; especially those which have appeared during the last fifty years. The first two divisions are more minute than the last, for that comprises too many works to be catalogued in this part of the world; to make it complete, one must have access to the libraries of Europe. No effort has been made to ascertain what books have been published on these subjects in other European languages, for it is believed that every original work of value in Spanish, Italian, and German, has been translated into English or French. We do not suppose we have collected all the names of these, while still we think every one of any importance is noticed. It is surprising how many of them have been written by persons who never saw China. For further remarks respecting those which have been reviewed or noticed in the previous volumes of the Repository, references are given under the several works.

Many valuable papers relating to China are scattered through the English and French reviews and encyclopædias, and other works of a general character, but we are totally unable to refer to them; we regret this the more, since many of them contain the mature opinions and researches of distinguished scholars and sinologues. The Encyclopædia Metropolitana and Britannica, the Penny Cyclopædia, the Mines des Orient, Revue des Deux Mondes, Journal of the Royal Asiatic Society, and the Edinburgh, London, and Foreign Quarterlies, and other minor publications, contain many papers well worth perusal.

I. Aids in the Study of Chinese.

SECT. I. GRAMMARS.

1. Arte de la lengua Mandarina; compuesta por el M. R. P. Francisco Varo. 64 leaves, small 4to. Canton, 1703.

This work was printed on blocks in the Chinese manner, and has long been out of print; it is singular that the Chinese character was not introduced, seeing that it was so easy to have done so. Its contents furnished Fourmont with a good part of his materials.

2. *Linguae Mandarinicae Hieroglyphicae Grammatica Duplex, Latine et cum characteribus Sinensium, &c. Item Sinicorum Regiae Bibliothecae librorum Catalogus.* Auct. Stephen Fourmont. Folio, pp. 516. Paris, 1742.

The literary history of this work is somewhat singular; it is noticed in *Chi. Rep.* vol. X, p. 673; subsequent scholars have criticised it, and yet have drawn much from its pages. The grammatical part occupies 341 pages; the Catalogue is still of value; it cost the author much labor.

3. *Notitia Linguae Sinicae.* Auct. P. Prémare. 4to. pp. 262. Malacca, 1831.—Same translated into English by J. G. Bridgman. 8vo. pp. 328. Canton, 1846.

For a notice of the manner in which this valuable work was prepared and sent to France to Fourmont, who placed it in the Royal Library, see vol. X, p. 671. The translation was made from the edition published at Malacca; see vol. XVI, page 266.

4. *Clavis Sinica, or Elements of Chinese Grammar.* By Rev. John Marshman. 4to. Serampore, 1814.

A work containing many observations of value, but its plan is faulty, and the author's acquaintance with his subject was partial. See *Chi. Rep.*, vols. VII, page 115, and IX, page 587.

5. *Grammar of the Chinese Language.* By R. Morrison. Small 4to. pp. 280. Serampore, 1816.

This treatise was composed soon after the author commenced his studies, and is arranged on the principles of English grammar, which are inapplicable to the Chinese. It is of little practical use.

6. *Éléments de la Grammaire Chinoise.* Par Abel-Rémusat. 8vo. pp. 214. Paris, 1822.

This work deservedly bears a high reputation, and is a valuable aid in the acquisition of Chinese; much of the materials were taken from Prémare's *Notitia*, which at that time existed only in manuscript. The preface contains critical notices of all the preceding works.

7. *Grammatica Latina ad usum Sinensium juvenum.* Auct. J. A. Gonçalves. 16mo. Macao, 1828.

This little book issued from the press at the college of San Jozé, and was prepared for the convenience of the pupils fitting there for the church. It is arranged on the principles of Latin grammar, the design of its publication being to assist Chinese in learning Latin.

8. *Arte China, constante de Alfabeto e Grammatica, &c.* Por J. A. Gonçalves. Small 4to. pp. 550. Macao, 1829.

This work contains a great number of phrases, dialogues, and examples, with rules for the composition of Chinese, thrown together without much order, which greatly diminishes their usefulness. See *Chi. Rep.* Vol. XV, page 71.

9. Notices of Chinese Grammar. By Philo-sinensis. Part I. Orthography and Etymology. 8vo. pp. 148. Batavia, 1842.

Mr. Gutzlaff's treatise on Chinese Grammar was printed by lithography, the Chinese character being written upon the stone after the letter-press had been transferred to it. See Chi. Rep. Vol. XI, page 317.

10. Exercices pratiques d'analyser de Syntax et de lexigraphe Chinoise. Par S. Julien. 8vo. Paris, 1842.

11. Premieres Rudimens de la langue Chinoise, à l'usage des élèves de l'école des langues orientales. 12 mo. Paris, 1844.

12. Han-tseu-thso-yao, ou Exercices sur les Phonétiques et sur les Clefs de la langue Chinoise, suivis de dialogues familiers; à l'usage des élèves de l'école des langues orientales. Petit 4to. Paris, 1845.

These three works, none of them large, have been prepared by the Parisian sinologues, for the purpose of facilitating the labors of students in Chinese, and the mere fact of the publication of such works shows how much greater attention is paid to Chinese studies in that capital than elsewhere in the West.

SECT. II. DICTIONARIES AND VOCABULARIES.

13. Dictionnaire Chinois-François et Latin, publié d'après l'ordre de sa majestie l'Empereur Napoleon. Par M. de Guignes. Folio. pp. 1112. Paris, 1813.

This work was edited by De Guignes from the manuscript dictionary of F. Basile de Glemona. The characters are arranged according to the radicals, and their definitions are remarkably accurate, but the want of the characters in the examples, and their small number, renders it less useful to a student than it would otherwise be; its unwieldy size is also a minor objection.

14. Dictionary of the Chinese Language. By R. Morrison. 6 vols. 4to. In three parts. Macao, 1815—1823.

This monument of literary labor was published at the expense of the East India Company, and their assistance in carrying it through the press stands almost alone in their annals as an instance of their patronage to Chinese studies.

15. Chinese and English Dictionary, containing all the words in the Chinese Imperial Dictionary. By W. H. Medhurst. 2 vols. 8vo. pp. 1486. Batavia, 1843.

16. English and Chinese Dictionary. By W. H. Medhurst. 2 vols. 8vo. pp. 1436. Shánghái, 1848.

These two works are transposed translations, the latter having been compiled out of the former. They are less in size than Morrison's, but equally useful. See Chi. Rep. Vol. XII, p. 496.

17. Dicionario Portuguez-China no estilo vulgar Mandarim e classico geral. Por J. A. Gonçalves. Small 4to. pp. 872. Macao, 1831.

18. Dicionario China-Portuguez, composto por J. A. Gonçalves. Small 4to, pp. 1154. Macao, 1833.

These two works embody a great number of phrases and definitions, but the language in which they are printed prevents their being generally useful, and in the last one, the author has needlessly complicated the arrangement by reducing the number of 214 radicals as given by Káng-hi to a system of his own.

19. Dictionary of the Hokkēen Dialect of the Chinese Language. By W. H. Medhurst. 4to. pp. 860. Macao, 1837.

This work has been of considerable utility in assisting students to ascertain the sounds of Chinese as they are spoken in Amoy, and generally throughout the Indian Archipelago; its definitions are meagre. See *Chi. Rep.* vol. VI, page 172. The Introduction relating to the peculiarities and tones of the dialect, and the geographical account of Fuhkien province, are valuable papers.

20. Vocabularium Latino-Sinicum. J. A. Gonçalves. 18mo. Macao, 1836.

21. Lexicon Manuale Latino-Sinicum. Auct. J. A. Gonçalves. Post 8vo. Macao, 1839.

22. Lexicon Magnum Latino-Sinicum. Auct. J. A. Gonçalves, Folio, Macao, 1841.

These three works have never been of much use out of his college; the learned author died just as the last of them was finished, leaving the materials for the Chinese-Latin volume behind him. See *Chi. Rep.* XV, p. 69.

23. Scriptura Phonicum Scripturæ Sinicæ. Auct. J. M. Callery. Small folio, 2 Vols. Macao, 1841.

The plan of this dictionary differs from any other hitherto published, the characters being arranged according to their phonetic or primitive elements; thus substituting nearly fifteen hundred small groups for the 214 given by Káng-hi; the definitions are in Latin and French, and are rather meagre. See *Chi. Rep.* Vols. XI, page 388; and XII, page 253.

24. Dictionnaire Encyclopédique de la Langue Chinoise. Par J. M. Callery. Vol. I. Small folio, pp. 212. Macao and Paris, 1844.

The prospectus of this immense undertaking is given in vol. XII, page 300; this single number is all that ever appeared, or is likely to, until Chinese studies become more popular than they are now, though every student must regret its non-completion. See Vol. XIV, page 137.

25. An English and Chinese Vocabulary in the Court Dialect. By S. Wells Williams. Post 8vo. pp. 435. Macao, 1844.

This contains the meaning of common English words as they are written, rather than as they are used colloquially in this dialect. See *Chi. Rep.* Vol. XV, page 145.

26. Chinese and English Vocabulary. Part I. By R. Thom. 8vo. 40 leaves. Canton, 1843. Printed on blocks.

The second part was never printed; the sounds of the characters are given in the Court dialect, which renders the work more useful at the north than in Canton; it has greatly assisted the Chinese there in learning to speak good English. See Vol. XIII, page 102.

27. Vocabulary of the Canton Dialect. By R. Morrison. In three parts. Two vols. 8vo. Macao, 1822.

This hasty compilation was issued at the E. I. Co.'s press, for the convenience of the residents at Canton; the second volume consists of sentences and proverbs arranged without regard to order, so that they are not easily consulted.

28. The Beginner's First Book in the Chinese Language (Canton Vernacular). 8vo. pp. 161. Hongkong, 1847.

The author of this manual, Rev. T. T. Devan, has arranged its contents into chapters according to subjects, a mode less convenient on the whole than the alphabetical, though attended with some advantages. The pronunciation given of the characters is without uniformity, and rather inaccurate.

29. Vocabulary of the Hokkien Dialect. By Rev. S. Dyer, 12mo. Singapore, 1838.

This little work is an attempt to express the sounds without using the character; it has been of some service to the students of that dialect.

30. First Lessons in the Tiechiw Dialect. By W. Dean. 4to. pp. 48. Bangkok, Siam, 1841.

This dialect is spoken not only by the inhabitants of Chanchau fū in the province of Kwángtung, but also in Bangkok and other towns in Siam, and in many places along the southern coasts of China, these people are found in sufficient numbers to render the acquisition of their patois an object. See Chi. Rep. Vol. XI. page 369.

31. A Chinese and English Vocabulary in the Tiéchiu Dialect. By Josiah Goddard. 8vo. pp. 248. Bangkok, 1847.

A small manual, well fitted for a companion to a fuller dictionary, to those who have occasion to acquire this dialect.

SECT. III. DIALOGUES AND OTHER PHILOLOGICAL WORKS.

32. Dialogues and detached Sentences in the Chinese Language. By R. Morrison, 8vo. pp. 260. Macao, 1816.

This work is scarce, most of the edition having been lost in the *Alceste* frigate; the sounds are in the court dialect, with a literal and free rendering, whereby the grammatical construction is more readily understood.

33. Chinese Dialogues, Questions and familiar sentences, literally rendered into English. By W. H. Medhurst, sen. 8vo. Shanghai, 1844.

This work is intended to supply the place of the preceding; it does so and more also. See Chi. Rep. Vol. XIV. page 395.

34. A Lexilogus of the English, Malay, and Chinese languages. 4to. pp. 111. Malacca, 1841.

This work contains a series of common phrases arranged in five parallel columns, in English, Malay, Chinese, and the dialects spoken at Canton and Amoy; there is some difficulty of finding a phrase when it is needed, and

the sounds of the Malay, of the Canton, and of the Amoy dialects are written according to as many different systems of orthography; still it is a serviceable book. See Chi. Rep. Vol. XI, page 389.

35. English and Student's Assistant, or Colloquial Phrases, Letters &c. By Shaou Tih, a native Chinese student in the Anglochinese college. 8vo. pp. 101. Malacca, 1826.

This little book contains sentences and conversations on a great variety of subjects, designed for the use of the students at Malacca; its author was government interpreter for several years at Peking in the intercourse with the Russians.

36. The Chinese Speaker, or Extracts from works written in the Mandarin language, &c. By R. Thom, Part I. 8vo. pp. 102. Ningpo, 1846.

This is printed in the Chinese style on one side of the paper; the characters are on one page, and the pronunciation and a literal translation on the opposite, an arrangement less convenient than that adopted by Mr. Thom in his Esop's Fables, but it takes up less room. See Chi. Rep. Vol. XVI, page 238. Mr. Thom's system of pronouncing the characters in this work is so irregular that it adds something to the labor of the student.

37. Manuel Pratique de la Langue Chinoise vulgaire, choix de dialogues, précédés d'une Introduction grammaticale, et suivis d'une Vocabulaire. Par L. Rochet. 8vo. Paris, 1846.

By *la langue Chinoise vulgaire* is meant the colloquial of the Court dialect.

38. A Chinese Chrestomathy in the Canton Dialect. By E. C. Bridgman. Royal 8vo. pp. 728. Macao, 1841.

A compilation containing much that is useful in studying other dialects than that spoken at Canton. See Chi. Rep. Vol. XI. pages 157, 221.

39. Easy Lessons in Chinese, adapted to the Canton Dialect. By S. Wells Williams. 8vo. pp. 288. Macao, 1842.

The nature of most of the exercises contained in this work fit it for use in other dialects than the Canton. See Chi. Rep. Vol. XIV. page 339.

40. Esop's Fables rendered into Chinese, with a literal translation. By R. Thom. Folio, pp. 104. Macao, 1840.

A very useful book for beginners, the free and literal translations being placed under each other so as to show the idiom and the meaning of each character. See Chi. Rep. Vol. IX. page 201.

41. Esop's Fables, rendered into the colloquial of the Hokkien and Tiéchiú dialects. By S. Dyer and J. Stronach, 8vo. pp. 80. Singapore, 1843.

The preceding work is here rendered into the colloquial of these two dialects without the introduction of the original; by using the two together, the student in those dialects is furnished with an important aid in acquiring the spoken language, and ascertaining its affinities with the written idioms. It is the fullest attempt yet made to express the Chinese language without writing the character. See Chi. Rep. Vol. XIII, page 98.

42. Hien Wän Shoo, 賢文書 or Chinese Moral Maxims. By J. F. Davis. 8vo. pp. 199, Macao. 1823.

The two hundred maxims in this volume are in columns, having the pronunciation and meaning of each character on its side, and the free translation at the top; it therefore affords considerable help to the student in ascertaining the grammatical construction of the sentences, but their subjects are not such as he would wish to learn at the commencement of his studies.

43. Asia Polyglotta. Par J. Klaproth. 4to. pp. 384. Paris, 1823.

This laborious work contains comparative vocabularies of most of the languages and dialects spoken in Eastern Asia, but as the erudite author never visited the regions where many of them are spoken, he has fallen into some mistakes in transferring the sounds into German.

44. View of China for Philological Purposes. By R. Morrison. Small 4to. pp. 141. Macao, 1817.

This is a most useful manual notwithstanding its odd title; it contains notices of the chronology, geography, government, &c., of the Chinese, having the characters inserted in a manner that affords considerable facility to the student.

45. Theoph. Spizelii de re Literariæ Sinensium. 12mo. 1660.

46. Museum Sinicum, in quo Sinicæ linguæ et litteraturæ ratio explicatur. Auct. T. S. Bayeri. 2 Vols. 8vo. Petropoli, 1730.

47. Meditationes Sinicæ. Opera Steph. Fourmont. Folio. Paris, 1737.

48. Lettre de Pekin, sur la genie de langue Chinoise. Par le Père Amiot. 4to. Paris, 1773.

49. De Studiis Sinicis. Auct. Ant. Montucci, 4to. Berolini, 1808.

50. An Explanation of the Elementary characters of the Chinese. By Joseph Hager. Folio, pp. 116. London, 1801.

51. A Parallel between two intended Chinese Dictionaries. By the Rev. Dr. Morrison and Antonio Montucci. 4to. London, 1817.

52. Poeseos Sinensis Commentarii. On the Poetry of the Chinese. By J. F. Davis, 4to. Royal Asiatic Society's Transactions. London, 1829. Reprinted, 12mo. pp. 103. Macao, 1834.

This Essay contains a brief account of all the varieties of Chinese poetry, with translations of the quotations cited from their authors. In the reprint, the author has added notes of Lord Amherst's embassy to Peking, and some detached translations. See Chi. Rep. Vol. III, page 44.

53. A. Dissertation on the Nature and Character of the Chinese system of Writing. By P. S. Du Ponceau, LL. D. 8vo. pp. 374. Philadelphia, 1838.

Only a hundred pages of this volume are occupied with the dissertation, the rest of it being a Cochinchinese-Latin vocabulary. The discussion turns upon the point whether a man can read Chinese characters as he can pictures, by the eye, before he has learned what they mean. It is a labored treatise upon a figment. See Chi. Rep. Vol. VII, p 337.

II. Translations from the Chinese.

SECT. I. CLASSICS.

54. *Ta Hio*, in Latin. By P. Ignace de Costa. Printed at Kien-cháng fú in Kiángsí, with the Chinese text. 1662.

This version of the first of the Four Books is believed to have been the earliest attempt of Europeans to make known the Chinese classics to their countrymen. It was reprinted in Paris.

55. *Confucius Sinarum Philosophus, sive Scientiæ Sinensis latine exposita*. Folio. Paris, 1687.

This work is a reprint of the translations made of three of the Four Books by as many Romish missionaries, who had already published them separately. They are rather paraphrases than translations.

56. *Sinensis Imperii Libri Classici Sex, nimirum adutorum schola, immutabile medium*, &c. Auct. F. R. Noël. 4to. Prague, 1711.

These six works are the Four Books, the *Híu King*, and the *Síu Híoh*, all of them translated anew by Noël. Julien's criticism of *verbosa atque tædiosa* is applicable to most of the translations of the Jesuits.

57. *Les Livres Classique de l'empire de Chine*. Traduit par l'Abbé Pluquet. 7 vols. 18mo. Paris, 1784-1786.

This is a translation of the work of Père Noël, by one who having little knowledge of the Chinese modes of thinking and standard of morals, and still less of their language, has failed to convey the true sense of the originals in many places, though he has given a general notion of their contents.

58. *The Four Books*, translated and illustrated with notes, by Rev. David Collie. 8vo. pp. 185. Malacca, 1828.

The notes added by the translator, who was the Principal of the Anglo-Chinese College, are chiefly versions of the remarks of the native commentators given in his own language. The translation is not remarkably faithful, nor is it a very scholarlike performance.

59. *Les Sse Chou, ou les Quatre Livres des Philosophie, morale et politique de la Chine*. Traduit par G. Pauthier. Paris, 1843.—*Confucius et Mencius. Les Quatre Livres de Philosophie*, &c. Traduits par G. Pauthier. 18mo. pp. 513. Paris, 1846.

This version of the Four Books follows that of the Book of Records, in the *Livres Sacrés*. The *Ta Híoh* was issued previously in a separate form, under the title of

60. *Le Ta Hio, ou le Grand Étude, ouvrage de Khoung-fou-tseu*, &c. Traduit en François, avec une version latine et le texte Chinois en regard. Par G. Pauthier. 8vo. Paris, 1837.

This edition of the *Superior Lessons* is accompanied by the notes of Chú Hí.

61. *The Ta Hyoh, or Superior Lessons*. Translated by Rev. J. Marshman. 4to. Serampore, 1814.

This translation forms part of the *Clavis Sinica*; it is combined with the text so as to afford considerable aid to a student.

62. L'Invariable Milieu, ou ouvrage morale de Tsz' Sz' en Chinois et Manchu, avec une version literale Latine, une traduction Françoise, et des notes, &c. Par Abel-Rémusat. 4to. pp. 158. Paris, 1817.

This translation of the Chung Yung is a finished performance, and affords the scholar all the assistance he needs to ascertain the sense of the text. It was first published in the *Notices des Manuscrits*.

The same work was first translated into Latin by P. Intorcetta, and printed at Canton or Goa with the text. It also forms part of the folio edition of the works of Confucius, and was again reprinted by Thévenot in 1672; and a third time in the *Analecta Vindobonensia*. The Chinese text was published in St. Petersburg with great luxury by Baron Schilling de Cannstatt; and lithographed in Paris by Levasseur in a pocket edition. No Chinese work has received so much attention from foreign scholars.

63. The works of Confucius, with a translation. By J. Marshman. 4to. Vol. I. pp. 725. Serampore, 1809.

This contains the first part of the Lun Yu, with the text, accompanied with very minute notes and philological remarks, in much the same style as the author's version of the Ta Hioh. It is preceded by a long grammatical dissertation.

64. Der Lun Yu des tschinesischen Weisen Kung-fu-dsu, zum erstenmal aus der Ursprache ins deutsche übersetzt und mit Anmerkungen begleitet, von Wilhelm Schott. (Translation of the Dialogues of Confucius in German.) 2 Vols. 8vo. Halle, 1826.

65. Mengtseu vel Mencium, latine interpretatione; edidit Stanislaus Julien. 8vo. 2 Parts, pp. 230, 248. Lutetiae Parisiorum, 1824. With a volume of the text, pp. 161.

This is one of the most finished translations yet made by sinologues, and affords a good model for others in the same branch of study. Its indices, notes, and philological explanations leave nothing to be desired. See *Chi. Rep.*, Vol. X. p. 222.

66. Y-King, antiquissimus Sinarum liber quem ex Latinâ interpretatione P. Regis. Edidit J. Mohl. 2 vols. 12mo. pp. 474, 588., Stuttgart, 1834.

This is the only translation of this curious work yet made into any European language, and though susceptible of much improvement in many places, is sufficiently faithful to give an idea of its character. See *Chi. Rep.*, Vol. III, page 104.

67. Chi King Confucii, sive Liber Carminum. Ex Latinâ P. Lacharme interpretatione. Edidit J. Mohl. 12mo. pp. 322. Berlin, 1830.

Of all the classical books of China, we should most like to see a finished translation of the Book of Odes. Lacharme's work is in prose, and gives one a poor idea of the versification; its apparatus of notes leaves unexplained much that is obscure. See *Chi. Rep.*, Vol. III. p. 104; and Vol. XVI, p. 454.

68. Le Chou King, un des livres sacrés des Chinois. Par feu le P. Gaubil. Revu and corrigé, &c., par M. de Guignes. 4to. pp. 474. Paris, 1770.

This edition of the Book of Records has a valuable apparatus of notes in illustration of the text, and is prefaced by an elaborate preliminary discourse of nearly a hundred pages, giving an account of the periods antecedent to those spoken of in the work itself, derived chiefly from the writings of Prémare. Rémusat finds fault with the editor of this translation for endeavoring to laud himself at the expense of the deceased missionary Gaubil, but it is on the whole a valuable performance. See *Chi. Rep.*, Vol. VIII, p. 385, and IX, page 573.

69. *Le Chou King, Livre sacré de la Chine, traduit par le P. Gaubil; revu soigneusement sur le texte Chinois, et augmenté d'un grand nombre de notes, par G. Pauthier. Post folio, pp. 136. Paris, 1843.*

This edition of Gaubil's work forms part of Pauthier's publication entitled *Les Livres Sacrés de l'Orient*; in it he has discarded most of De Guignes' notes, and replaced them with his own, generally retaining those of Gaubil; the notes of the former are chiefly philological.

70. *The Shoo King, or the Historical Classic. Translated by W. H. Medhurst, sen. 8vo. pp. 413. Shanghai, 1846.*

This translation professes to be less free than Gaubil's, and to come nearer the meaning of the original; the translator's notes are principally geographical and historical, the latter being taken from the native commentators, and forming an important aid to the right understanding of the author. The original is given with the translation, but the benefits of this arrangement are not a little vitiated by "interlacing" it with the English in a running style, instead of giving it by itself in a separate part of the page.

71. *The San-tsze King, or Trimetrical Classic. See Chi. Rep., Vol. IV. pages 105-118.—Tseên Tsze Wăn, or the Thousand Character Classic. Vol. IV., pp. 229-243.—Keënyun Yew-heö She-teë, or Odes for Children in Rhyme on various subjects. Vol. IV., pp. 287-291. Heaou King, or Filial Duty. Vol., V. pp. 345-353.—Seaou Heö, or Primary Lessons. Vol. V. pp. 81, 305; Vol. VI, pp. 185, 393, 562, comprising Parts I and II of Book First.*

These translations were all made by Rev. E. C. Bridgman. The Thousand Character Classic was also translated by Rev. S. Kidd, and published with the text at Malacca, 1829, as a supplement to the Report of the Anglo-Chinese college.

72. *Horæ Sinicæ and Chinese Primer. Translations from the popular literature of the Chinese. By R. Morrison. London, 1817.*

This little work contains a translation of the Santz' King, with the text, and a few other pieces.

73. *Lehrsaal des Mittelreiches, enthaltend die Encyclopädie der chinesischen Jugend und das Buch des Ewigen Geistes und der Ewigen Materie, übersetzt und erläutert von Neumann. 4to. München, 1836.*

This volume contains the Trimetrical Classic with a tract of the Rationalists called the Book of Purity and Constant Tranquillity. We have no knowledge of the fidelity of these translations.

SECT. II. MISCELLANEOUS TRANSLATIONS.

The works in this section are arranged somewhat according to their subjects : first, dramas ; then, novels and stories ; followed by miscellaneous pieces ; and the list ending with books relating to Buddhism, &c. It could be greatly increased if all the detached translations made by scholars were added ; they are to be found in many of the works noticed in the next section.

74. Tchao-Chi-Kou-Eul, 趙氏孤兒 ou L'Orphelin de la Chine. Traduit par S. Julien. 8vo. pp. 352. Paris, 1834.

This drama had been previously translated by Prémare, whose version afforded Voltaire the groundwork of his Orphan of China, but this edition contains the entire piece, with all the poetical parts. Besides the drama, the translator has given four stories and some specimens of poetry. A translation of Prémare's Orphelin has been given three or four times in English ; one was published by Bishop Percy in his Chinese Miscellany, in 1762.

75. Lao-seng-eul, 老生兒 or the Heir in Old Age. A Chinese Comedy, translated by J. F. Davis. 8vo. Paris and London, 1819.—Lao-seng-eul, ou le Vieillard qui obtient un Fils ; Comédie Chinoise, suivie de *San-iu-leou*, ou les Trois Étages consacrés ; conte moral. Traduit par Bruguière de Sorsum. 8vo. Paris, 1819.

Hán Kung Tsíú, or the Sorrows of Han ; a Chinese Tragedy, translated by J. F. Davis. 8vo. pp. 23. London, 1829.

These two plays, given to the English public by Sir John Davis, have made known some features of a portion of their literature which exercises great influence over the Chinese.—Nine dramas have been translated into European languages.

76. Hoeï-Lan-Ki, 灰蘭記 ou l'Histoire du Cercle de Craie ; drame Chinois. Traduit par S. Julien. 8vo. pp. 148. London, 1832.

This translation was published in elegant style by the Oriental Translation Fund, a compliment well deserved by the author.

77. Théâtre Chinois, ou Choix des pièces de théâtre, composés sous les Empereurs Mongols. Traduits par M. Bazin ainé. 8vo. pp. 410. Paris, 1838.

There are four plays in this volume, and the notes of the translator leave nothing to be desired in respect of understanding their allusions. See *Chi. Rep.*, Vol. XVIII, page 113.

78. Le Pi-Pa-Ki, 琵琶記 ou l'Histoire du Luth. Drame Chinois. Traduit par Bazin ainé. 8vo. pp. 275. Paris, 1841.

This drama or story is divided into twenty-four parts ; the plot is simple, but adapted to the Chinese taste, and its author Káu Tángkiá has acquired great celebrity from his representation of the strength of the filial principle.

79. Hao Kiou Chooan, or Pleasing History. 4 Vols. 18mo. London, 1761.—The Fortunate Union, or Háu Kiú Chuen 好逑傳, a Chi-

nese Romance. Translated by J. F. Davis. 2 Vols. 8vo. pp. 258, 211. London, 1829.—Hao-Khieou-Tchouan, ou la Femme Accomplie; roman Chinois, traduit sur le texte original par M. Guillard d'Arcy. 8vo. Paris, 1842.

This popular tale has probably been read by more persons than any other translation from Chinese literature. The Pleasing History published by Bishop Percy was an imperfect version made by a gentleman resident in Canton in 1719; it was however translated into French, and published at Lyons, 1766.

80. Iu-kiao-li, 玉嬌梨 ou Les Deux Cousines; roman Chinois. Traduit par Abel-Rémusat. 2 Vols. 12mo. Paris, 1826.—The Two Fair Cousins. A Chinese novel. 2 Vols. 12mo. pp. 260, 290. London, 1827.

This is a very popular story among the Chinese, and one of the best in the language. The translator's preface is one of his best essays on oriental literature. See Chi. Rep., Vol. VIII, page 402.

81. Blanche et Bleu, ou Peh Shié Tsing Kí, 白蛇精記 les Deux Couleuvres-fées; roman Chinois. Traduit par S. Julien. 8vo. pp. 326. Paris, 1834.

This story is a fairy tale of the sect of the Rationalists, but it appears very jejune in comparison with the similar stories of the Arabs and Persians, though well worthy of perusal by those who take an interest in Chinese literature.

82. Choix de Contes et Nouvelles, traduits du Chinois par T. Pavie. 8vo. pp. 298. Paris, 1839.

There are seven stories in this volume, most of them relating to the tenets of the Buddhists or Rationalists; and it shows the superior interest taken in Chinese literature in the French capital that any bookseller could be found to venture such a publication.

83. Lasting Resentment of Miss Wang Keaou-lwan. A Chinese tale, translated by Sloth (R. Thom). Post 4to. pp. 66. Canton, 1839.

This story is a tolerable specimen of Chinese tales, and the notes and prefatory remarks of the translator render it more valuable than a mere version would be. See Chi. Rep. Vol. VIII, page 54.

84. Chingtih Hwáng Yú Kiángnán, 正德皇遊江南 or Travels of the Emperor Chingtih in Keängnan. Translated by Tsin Shen. 2 Vols. 12mo. pp. 320, 321. London, 1843.—Republished in New York, pp. 64, 1843.

This is a work of trifling merit as a literary performance, there being nothing worthy of the name of a plot. See Chi. Rep. Vol. IX, page 57. If we are not mistaken, it is the first translation made into a European language by a Chinese; at least, it is the only one we know of into English.

85. San Kwoh Chí, ou Les Trois Royaumes. Traduits par T. Pavie. Paris, 1844.

We are not certain that this book is rightly quoted, nor have we heard that the whole is finished.

86. Hwa Tsien, 花箋 or Chinese Courtship. In verse. Translated by P. P. Thoms. 8vo. pp. 340, Macao, 1824.

This story is accompanied by the text, and though written in heptameters in the original is a very prosaic composition. An Appendix of forty pages contains many notices of the revenue of China.

87. The Shing Yu 聖諭 or Sacred Edict. Translated by Rev. W. Milne. 8vo. pp. 299. London, 1817.

This work would have been more rightly entitled the Sacred Commands. Considering its authors, and their objects in its preparation, it is a remarkable production. See Chi. Rep., Vol. I, p. 296.

88. 'Ta Tsing Leu-le; 大清律例 or the Penal Code of China. Translated by Sir Geo. T. Staunton, bart. 4to. pp. 581. London, 1810.

A better rendering of this title would be "Statutes and Ordinances of the Great Pure Dynasty." This valuable work was translated into French by M. Renouard de Sainte-Croix, and published in two volumes 8vo. in 1811. See Chi. Rep., Vol. II, page 10. Few sinologues have excelled Sir George Staunton for accuracy and scholarship, and when we remember that his studies were pursued with the help of only native works, his eminence is still more remarkable.

89. Narrative of the Chinese Embassy to the Khan of the Tourgouth Tartars; with a map. Translated by Sir George T. Staunton, bart. 8vo. pp. 330. London, 1821.

This expedition stands alone in the Chinese annals, as an embassy sent through a country under the dominion of Europeans. The envoy Tu-li-shin is the narrator of his own mission, and he has done it in rather an entertaining manner.

90. Histoire Générale de la Chine; traduit du Tong-kien kang mou. Par le Père Mailla. 12 toms. 4to. Paris, 1777-83.

This is the most voluminous translation yet made from the Chinese. The translator, the publisher, and the reader of such a work must, one would suppose, equally possess unmeasured patience and literary spirit. It has supplied scores of authors with materials for their compilations.

91. History of the Pirates who infested the China sea from 1807 to 1810. Translated by C. F. Neumann. 8vo. pp. 128. London, 1831. —Tsing Hái Fan Kí, 靖海氛記 or Record of the Pacification of the Seas. Published in the Canton Register, Vol. XI, No. 8. *et seq.*

The second of these two translations was made by John Slade, the editor of the Register, and is superior in point of faithfulness to that of Neumann's. See Chi. Rep., Vol. III. p. 76.

92. Säng Tsán tsih-yáu, 桑蠶輯要 ou Résumé des Principaux Traités Chinois sur la Culture der Muriers. Traduit par S. Julien, 8vo. pp. 224. Paris, 1837.

This work was compiled and printed by order of the French government to afford the cultivators of silk in France all the instruction which could be given them as to the manipulations of Chinese farmers and manufacturers.

93. Portfolio Chinensis, or Chinese State Papers. Translated by J. L. Shuck. 8vo. pp. 191. Macao, 1840.

The eight papers contained in this collection all refer directly or incidentally to the opium trade. See Chi. Rep., Vol. IX, page 267. Most of them are contained in the pages of the Repository.

94. Tchou-chou-kí-pien, 竹書記年 Tablettes Chronologiques du livre écrit sur bambou. Traduit par E. Biot. 8vo. Paris, 1839.

95. Litteræ patentes imperatoris Sinarum Kanghi, sinice et latine. Auct. Murr. 4to. Norimbergæ, 1802.

96. Monument de Yu, ou la plus ancienne inscription de la Chine. Par Joseph Hager. Folio, Paris, 1802.

97. Translation of a singular proclamation issued by the Fooyuen of Canton. By R. Morrison, 4to. London, 1824.

98. The Catechism of the Shamans, or the Laws and Regulations of the priesthood of Budha in China. Translated from the Chinese original with notes and illustrations, by Charles F. Neumann. 8vo. pp. 152. London, 1831.

Prof. Neumann was sent to Canton in 1830 to collect a library of Chinese books. This translation is not very accurate, and gives in some cases erroneous views of the doctrines of the Shamans or lamas. See Chi. Rep., Vol. I, page 285.

99. Pilgerfahrten Buddhistischer Priester von China nach India. Von C. F. Neumann. Berlin, 1833.

This work is a translation of the travels of the Buddhist priest Hwui-sang in Central Asia in A. D. 520, whither he was sent to collect books treating upon his faith.

100. Foë Kouë Ki, 佛國記 ou Relations des Royaumes Bouddhiques: Voyage dans la Tartarie et l'Inde, par Chy Fâ Hian. Traduit du Chinois, et commenté par M. Abel-Rémusat. 4to. pp. 424. Paris, 1836.

This work was published from the manuscripts of the translator after his death by Klaproth and Landresse at the expense of the French government, and is one of the most valuable memoirs upon the geography and inhabitants of Central Asia yet translated. See Prof. H. H. Wilson's review, Chi. Rep., Vol. IX, p. 334. The Introduction by the editors gives a comprehensive view of our knowledge of the Buddhist faith, and what we may expect from further researches into the works written by its votaries.

101. Lao-tseu Tao Te King, 老子道德經 ou le Livre de la Voie et de la Vertu, par le philosophe Lao-tseu. Traduit et publié avec le text Chinois, et un commentaire, par S. Julien. 8vo. pp. 303. Paris, 1842.

The comments on the text enable the reader to understand the obscurities of the author, while the introduction and prefatory papers on the life of 'Lautsz' and his commentators, contain much to illustrate the tenets of the Rationalists.

102. *Le Tao-te-king, ou le Livre de la Raison Supreme et de Vertu*, par Lao-tseu. Traduit par G. Pauthier. 8vo. Paris and Leipzig, 1838.

The first nine chapters of this work were published in this pamphlet, and are again reprinted in Pauthier's *Livres Sacrées*.

103. *Le Livre des Récompenses et des Peines*, Kan-ing-p'ien, 感應篇 en Chinois et en François, accompagné de quatre cents légendes, anecdotes et histoires, qui font connaître les doctrines, les croyances, et les mœurs de la secte de Tao-see. Traduit par S. Julien. 8vo. pp. 531. Paris, 1841.

This work consists of a series of aphorisms or rules of conduct, each one of them illustrated by one or two instances of the good or bad results of obedience or infraction of their requirements, these rewards and punishments being constantly ascribed to divine interference.

III. Works on China.

The arrangement of the books in this division are: 1, General accounts of the empire, intended to give a complete survey of the country and its inhabitants; 2, travels through China, and voyages to its borders; 3, particular treatises upon subjects relating to China; 4, missionary relations and biographies; 5, serial works upon, or including China in their plan; 6, works of all kinds relating to regions beyond the provinces; 7, works upon countries using the Chinese language.

1. GENERAL ACCOUNTS.

104. *Historia de las cosas mas notables, ritos, y costumbres del Gran Reyno de la China*. By J. G. de Mendoza. 8vo. 1585.—The historie of the Great and Mightie Kingdome of China. Translated out of Spanish by R. Parke. 8vo. pp. 410. London, 1588. Printed in German text.

Parke's work is not a mere translation of that of Mendoza, but contains some other matter. See *Chi. Rep.* Vol X. page 241.

105. A treatise, in which are contained at great length, affairs relative to China, and also some particulars of the kingdom of Ormuz. By the Rev. Gaspar Da Cruz of the order of San Domingo. Lisbon, 1569. Second Edition, 1829.

106. *Epitome Historial del Reyno de la China*. By Maldonado. 8vo. 1621.

107. *Relatione della Grande Monachia delle Cina*. By Alvarez Semedo. 4to. 1643.

Semedo's book has been translated into French and English; the latter was published in a small folio of 308 pages at London in 1655. See *Chi. Rep.* Vol I, page 473.

108. *Sinicae Historiæ*. Auctore Martin Martinii. 18mo. Amstelodami, 1659.

The author of this work was in Canton when it was captured by the Manchus in 1661, and most of his statements are from personal observations.

109. *Asia*. By John de Barros. 1560.

110. *Asia Portuguesa*. By Manoel de Souza e Faria. 1639.

111. *Nouvelle Relation de la Chine*. Par Gabriel de Magaillans. 4to. Paris, 1638.—A new History of China containing a description of the most considerable particulars of that Empire. By G. Magaillans. 12mo. pp. 352. London, 1688.

Magaillans was well qualified to speak upon China, and his book, though a posthumous publication, is still valuable. See *Chi. Rep.* Vol. X, page 641; and page 605, for a notice of his life.

112. *China, Monumentis, &c., Illustrata*. Auct. Athanasii Kircheri. Folio. Amstelodami, 1667.—Same in French, folio, Amsterdam, 1670.

113. *Tratados Historicos, Politicos, Ethicos y Religiozos de la Monarchia de China*. Por Fre D. F. Navarette. Folio. Madrid, 1676.—Account of the Empire of China. By Navarette. Forms part of Hackluyt's Collection of Voyages and Travels, London, 1744.

114. *Memoirs and Remarks, geographical, &c., made in above Ten years' travel through the Empire of China*. By Louis Le Comte. A new translation. 8vo. pp. 536. London, 1738.

Le Comte, like Magaillans, was well acquainted with his subject, and his book has not yet lost its value. See *Chi. Rep.* Vol. I, page 249.

115. *Description Geographique, Historique, Chronologique, Politique, et Physique, de l'Empire de la Chine, &c.* Par Père J. B. Du Halde. 4 vols. folio. Paris, 1735; and 4 vols. 4to. Haye, 1736.

Du Halde's *China*, 2 vols. folio, and an abridgement in 4 vols. 8vo. was published in English soon after the appearance of the original. Though the compiler himself never was in China, yet his work, being made up from the most authentic materials then in existence, has ever since been justly regarded as a complete account of the empire. Parts of these ponderous tomes never possessed much real value, and other parts of them are now obsolete.

116. *Bibliothèque Orientale, Dictionnaire Universel, &c.* Par B. d'Herbelot. 4to. 4 Vols. Haye, 1777.

117. *De la Chine, ou Description Générale de cet Empire*. Par l'Abbé Grosier. 8vo. 7 vols. Paris, 1784. An abridgment, 2 Vols. 1787. Third edition, revised and augmented, with two maps. 8vo. 7 vols. Paris, 1818.

In many respects this is a better compilation than Du Halde's; it contains less extraneous matter, is arranged on a better plan, and has drawn information on many subjects from sources unknown to the former, or not existing in his day. See *Rémusat's* review of it, *Nouveaux Mélanges*, Vol. I, p. 283.

118. *Mémoires concernant l'Histoire, les Sciences, &c., des Chinois*. Par les Missionnaires de Pekin. 16 vols. 4to. Paris, 1797–1814.

This celebrated work was written for the most part by the missionaries Amiot and Cibot; two Chinese named Ko and Yang, assisted the editors in their labors. It is a collection of detached essays, translations, letters, and researches on a great variety of subjects, written by persons of different talents and attainments; and consequently, while some portions are valuable, others are less trustworthy, or even useless. It treats more of the external features of China than of the mind of the people; and on the whole gives an exaggerated idea of their attainments.

119. An historical, geographical, and philosophical View of the Chinese Empire. By W. Winterbotham. 8vo. pp. 434. London, 1795.

A poor compilation made by one who had little knowledge of his subject; it was probably a bookseller's speculation on the return of Macartney's Embassy.

120. *La Chine en Miniature, ou Choix de Costumes', Arts et Metiers de cet Empire; à l'usage de la Jeunesse.* Par M. Breton. 6 vols. 12mo. Paris, 1811.—Translated from the French, 4 vols. 8vo. Embellished with plates. London, 1813.

This work is of little real value; the plates were taken from drawings sent from Peking by two Chinese who had been in France, and consequently differ in many particulars from similar sketches made at Canton; but as the compiler never was in China, the letter-press contains many errors.

121. China; dialogues between a father and his two children concerning the history and present state of that country. By an Anglo-Chinese. 24mo. pp. 120. London, 1824.

122. *Résumé de l'Histoire de la Chine.* Par M. de S*** (Sacy?) 24mo. pp. 366. Paris, 1825.

123. A Sketch of Chinese History, ancient and modern. By the Rev. C. Gutzlaff. 2 Vols. 8vo. pp. 436, 463. London, 1834.—Republished in New York.

This work was hastily written; it possesses few things of value, and gives such a dry chronicle of events, that few works on China are more tedious. See Chi. Rep., Vol. II, page 331. If history is a record of the action of causes, and reveals the great forces which affect, and delineates the men and acts which accomplished, the destiny of a nation, then this work is not a history.

124. *The Chinese.* By J. F. Davis. 2 vols. 12mo. London, 1836; and 1 vol. 18mo. 1840.—Reprinted in New York, 2 vols. 18mo. 1838.

This work has deservedly passed through many editions in England and America, besides being translated into French. The peculiar advantages enjoyed by its distinguished author for acquiring an intimate knowledge of China and its institutions, were well improved. See Chi. Rep. Vol. V, p. 380.

125. *An Historical and Descriptive Account of China, &c.* By Hugh Murray, John Crawford, and others. Edin. Cabinet Library. 3 vols. 18mo. pp. 368, 496, 462. Edinburgh, 1836.

The account of the natural history of China is one of the best portions of this work; the parts relating to commerce and national industry are less satisfactory. It is a readable compilation, requiring, however, almost as much knowledge of the subject to sift out the truth, as its six authors had, none of whom ever lived in China. See Chi. Rep. Vol. V., page 193.

126. *China Opened*. By Rev. C. Gutzlaff. Revised by Rev. A. Reed, D. D. 2 vols. 8vo. pp. 510, 570. London, 1838.

These volumes were written in some haste, and though they contain some observations of value, they are an unsafe guide to the subjects they discuss. See *Chi. Rep.* Vol. VIII, p. 84.

127. *China, its State and Prospects*. By W. H. Medhurst. 8vo. pp. 582. London, 1838.—Republished in Boston, 1839.

This work contains a well digested account of the progress of Protestant missions among the Chinese up to the date of its publication, and a journal of the author's voyage up the coast in 1835. See *Chi. Rep.* Vol. IX, page 74.

128. *A Peep at China, in Mr. Dunn's Chinese Collection*. By E. C. Wines. 8vo. pp. 193. Philadelphia, 1839.—*Ten Thousand Things relating to China and the Chinese*. By W. B. Langdon, curator of the Collection. 8vo. Plates. London, 1842.

Chinese Museum in Marlborough Chapel. By John R. Peters, Jr. 8vo. pp. 182. Boston, 1845.

The first two of these works are intended to accompany the collection of Chinese curiosities carried to America by Nathan Dunn, formerly a merchant in Canton; the second is compiled with the most knowledge of the subject. Mr. Peters' pamphlet delineates the contents of a similar museum, carried to New York in 1845. See *Chi. Rep.* Vols. VIII, p. 581; and XII, page 561.

129. *Chine, ou Description Historique, Géographique, et Littéraire, de ce Vaste Empire*. Par G. Pauthier. 8vo. pp. 490. Avec Planches. Paris, 1839.

130. *Description de la Chine et des états tributaires de l'empereur*. Par le Marquis de Fortia d'Urban, 3 Vols. 12mo. Paris, 1840.

131. *The Chinese as they Are: their moral, social, and literary character, &c.* By G. Tradescant Lay. 8vo. pp. 342. London, 1841.—Republished in Albany, U. S. A.

The reader of this book has one satisfaction, viz, he is not perusing other people's thoughts; Mr. Lay gives his own views, feelings, and theories; and though he might have modified them all after further research and reflection, we have the opinions of an independent observer.

132. *China, or Illustrations of the symbols, philosophy, antiquities, customs, superstitions, laws, government, education, and literature of the Chinese*. By Samuel Kidd. 8vo. pp. 403. London, 1841.

The author of this work was a missionary at Malacca seven years, from whence he returned to England in 1832, and was afterwards appointed Professor of Chinese in University college, London. His work exhibits considerable reading upon the various topics mentioned in the title page, and has the advantage of presenting the Chinese characters with their sounds; but on the whole it is a scholastic rather than a practical work, meagre in those points where one most desires information, and too much taken up with combating the errors and theories of others.

133. *The History of China, Pictorial and Descriptive*. By Miss Corner. 8vo. pp. 196. London, 1842.—Reprinted in Philadelphia.

134. *Histoire Antédiluvienne de la Chine, jusqu'au déluge d'Yao*.

Par M. le Marquis de Fortia d'Urban. 2 vols. 18mo. pp. 481, 522. Paris, 1840.

A laborious compilation from other works, detailing the opinions and statements of former authors relating to the earliest ages of this people.

135. *La Chine et les Chinois. Ouvrage illustré par Auguste Borget.* Folio. Paris, 1839.

136. *China, in a series of views displaying its scenery, architecture, &c. Drawn by T. Allom, and described by Rev. G. N. Wright.* 4to. 4 vols. London, 1843.

Neither the engraver, nor the writer of these beautiful volumes was ever in China, and they have produced a strange medley. The pictures are chiefly remarkable for the number of pagodas introduced into them; many of them are taken from the preceding work. See *Chi. Rep.* Vols. XIV, page 118; and XVI, page 223.

137. *La Chine Ouverte. Aventures d'un Fan-kouei dans le pays de Tsin.* Par Old Nick. Ouvrage illustré par A. Borget. 8vo. pp. 394. Paris, 1845.

This work, notwithstanding its odd title, is one of the most reliable compilations respecting China. It is divided into four parts, viz. the correspondence between Murphy Dermot and Patrick O'Donovan, Voyage of the student Ping-si, studies of Sieou-tsai, and the fankwei at Peking; the whole being slightly connected by the same personages appearing in each. It is impossible to tell, however, how much of their adventures are fictitious, and what is real. The pages are profusely illustrated by very good woodcuts, taken from sketches made by M. Borget when in China.

138. *People of China, their History, Court, Religion, &c.; with a sketch of Protestant Missions.* 18mo. pp. 336. London.—Republished in Philadelphia, 1845.

This little book was written for the Religious Tract Society's series of publications by one who was never in China; few books on the subject contain so many errors, and convey so many erroneous impressions.

139. *China, Political, Commercial and Social.* By R. M. Martin. 2 vols. 8vo. pp. 432, 502. London, 1847.

This work contains some misstatements, and reads like a piece of patch-work; the geographical information respecting the five ports and Hongkong is the most trustworthy. The author endeavors to show the propriety of retaining Chusan under British power.

140. *An Account, Geographical, Historical, and Statistical, of the Chinese Empire, comprehending a full description of Mongolia and Manchuria. Tibet, Formosa, Lewchew Is., Cochinchina, Corea, &c. In the Urdu language.* By Corcoran. Calcutta, 4to. 1848.

We know nothing of this work except from its title page, but suppose it to be a compilation of European origin.

141. *The Middle Kingdom; a survey of the Geography, Government, &c. of the Chinese Empire.* By S. Wells Williams. 2 vols. 8vo. pp. 590, 614. New York, 1848.

This work is accompanied by a map of the Chinese Empire, arranged by the divisions and names acknowledged by its government.

SECT. II. TRAVELS AND VOYAGES.

The writings of travelers to China from the earliest times are given in Kerr's Collection of Voyages, 26 vols. and in Churchill, Hackluyt, Purchas, and Harris's compilations of voyages in various parts of the world. The account of discoveries in Central Asia in the Edinburgh Cabinet Library by Murray is a well digested narrative, and supplies all that the general reader will desire. A reference to these collections will obviate a recapitulation of the titles and editions of the early voyagers.

141. Travels of Marco Polo in the thirteenth century. Translated from the Italian, with notes, by W. Marsden. 4to. pp. 782. London, 1818.—The Travels of Marco Polo, greatly amended and enlarged, with copious notes. By Hugh Murray. 12mo. pp. 368. Edinburgh, 1844. Reprinted in New York, 1845.

It is not necessary to recite the numerous editions of these celebrated travels which have appeared in every European language, the differences and comparative merits of most of them being fully mentioned and illustrated in the prefaces of these two English versions. The edition published in 1824 by the Geographical Society of Paris is probably the most complete of any, but none of the editors or annotators of the Venetian have brought more patient research and varied oriental learning to bear upon his Travels than Mr. Marsden.

142. Ancient Account of India and China, by two Mohammedan travelers, who went to those parts in the 9th century. Translated by Eusebius Renaudot. 8vo. London, 1733.

This was translated from the French edition published in 1718; there has been a new translation from the Arabic lately issued in Paris, better than either of them. See Chi. Rep. Vol. I, p. 6, 42.

143. Recueil des Voyages du Nord. Redigé par Thévenot. Folio. Paris, 1662–1673.

144. Voyages du P. Alexandre de Rhodes en Chine, &c. 4to. 1653.

145. Legatio Batavica ad Magnum Tartariæ Chamum Sungteium modernum Sinæ Imperatorem, &c. Per Ioannem Nieuhovium. Folio, Amstelodami, 1668.—Nieuhoff's Embassy from the E. I. Co. of the United Provinces to the Tartar Cham, &c. Englished by J. Ogilby. Folio. London, 1669.

The variety of interesting and minute detail in this narrative renders it a work of permanent value. See Chi. Rep. Vol. XIII, page 333.

146. Atlas Chinensis, or relation of two embassies sent by the E. I. Co. of the United Provinces, and a more exact geographical description of the whole empire. By Arnoldus Montanus. Englished by J. Ogilby. folio. London, 1671.

147. Travels in divers parts of Europe and Asia, undertaken by the French king's order (Louis XIV.) to discover a new way by land to China. By Father Avril. Done out of French. 18mo. pp. 370. London, 1693.

This work gives some notices of the regions of Central Asia, and of the missions in the north of China. See *Chi. Rep.* Vol. X, page 297.

148. Voyage of Backhoff into China; and of Wagener through a great part of the world, as also in China.

These travels form part of Hackluyt's collection, London, 1744.

149. Journal of a Russian Embassy overland to Peking. By Adam Brand, secretary to the Embassy, 8vo. 1698.

150. Travels from Moscow to China. By E. Ysbrandt Ides. Small 4to. pp. 210. London, 1706.

Ides' work partakes partly of the form of a journal, and partly of an official report. See *Chi. Rep.* Vol. VIII, page 520. Brand's journal is a scarcer book than that of the ambassador.

151. Relation du Voyage fait à la Chine sur le Vaisseau l'Amphitrite, 12mo. Paris, 1700.

152. Nouveau Voyage autour du Monde, avec une description de l'Empire de la Chine. Par Le Gentil. 1728.

153. A New Account of the East Indies. By Capt. Alexander Hamilton. 2 Vols. 8vo. pp. 400, 320. London, 1744.

The author of this book was a sea captain, who spent the best part of his life in trading between the ports of Asia and Europe, and wrote a gossiping narrative of his adventures and observations between St. Helena and China; about 75 pages of the second volume are occupied with notices regarding China.

154. Voyage to the East Indies in 1747-48, with an account of China. 8vo. London, 1762.

155. Voyage to China and the East Indies in 1751. By Peter Osbeck. Translated from the German by J. R. Forster. 2 Vols. 8vo. London, 1771.

The lively style in which this journal is written renders it rather a favorite book, and as the author chiefly confined himself to describing what he himself saw, his notices give a good idea of the condition of foreigners in Canton a hundred years ago. See *Chi. Rep.* Vols. I, p. 209 and XVI, page 136.

156. Navigatio ac Itinerarium Johannis H. Linscotani in orientalem sive Lusitanorum Indiam. Folio. Hage, 1799.

157. Travels from St. Petersburg to divers parts of Asia. By John Bell of Antermony, 2 Vols. 4to. London, 1763. and 2 Vols. 8vo. 1764.

Bell's book, from its subject being new, and written when a journey from Moscow to Peking was a rare adventure, has been often quoted; but he seems to have possessed few of the qualities of a first-rate observer. One of the most valuable parts of the volumes is Lange's journal at Peking.

158. Authentic Account of an Embassy from the King of Great Britain to the Emperor of China. By Sir G. L. Staunton, bart. 2 Vols. 4to. London, 1797. and 3 Vols. 8vo. Reprinted in Philadelphia.

159. Narrative of Lord Macartney's Embassy to China. By Æneas Anderson, 4to. and 8vo. London, 1796. Republished in Philadelphia.

160. *Travels in China.* By John Barrow. 4to. pp. 632. London, 1804. Republished in Philadelphia.

Of these three accounts of Macartney's Embassy, Staunton's is the fullest; Anderson's was published first, but as his situation of valet to his lordship did not give him opportunity to learn all the particulars which transpired, the former is perhaps termed *authentic*. Barrow's book is the result of much reflection and study, and will always remain one of the best treatises on the national character and position of the Chinese. See *Chi. Rep.* Vols. II. page 337, and VI. page 17.

161. *A Complete view of the Chinese Empire, and a genuine and copious account of Macartney's Embassy.* 8vo. pp. 456. London, 1798.

162. *Voyages à Peking, Manille, &c.* Par M. de Guignes. 3 tomes 8vo. Avec une Carte. Paris, 1808.

163. *An Authentic Account of the Embassy of the Dutch E. I. Co. to the Emperor of China in 1794 and 1795.* By A. E. Van Braam. Translated from the French, 2 Vols. 8vo. pp. 288, 295. London, 1798.

These two works give a detailed account of the origin and execution of the embassy planned by Van Braam to do honor to Kienlung. That of De Guignes is one of the best accounts yet written regarding the Chinese, he having resided in China many years as consul of the French government, and going to Peking in quality of interpreter to the embassy; in these capacities he enjoyed unusual opportunities for acquiring information. The annalist of the embassy furnishes a diary of events, from the time it left Canton till its return, in a peculiar strain of gratulation and parade.

164. *Sketches of Chinese Customs and Manners in 1811-12, with some account of the Ladrões.* By G. Wilkinson, 8vo. pp. 370, Bath, 1814.

A superficial performance, taken up chiefly with the writer's complaints of his treatment on board ship.

165. *Journal of the late Embassy to China.* By the Rt.-hon. Henry Ellis, third commissioner, &c. 4to. London, 1817. Republished in New York, and several editions in England; a late one by the author in an octavo volume, pp. 126. London, 1840.

166. *Narrative of a Journey in the interior of China.* By Clarke Abel. 4to. pp. 420. London, 1818.

167. *A Memoir of the principal occurrences during an Embassy from the British government to the court of China in the year 1816.* By Rev. R. Morrison, 8vo. pp. 96. London, 1820.

168. *Sketches of China, partly during an Inland Journey of four months.* By J. F. Davis, 2 Vols. 12mo. pp. 319, 322. London, 1841.

These four works relate to the embassy of Lord Amherst. The last one was published only recently, and is intended as a supplement to the rest. See *Chi. Rep.* Vol. XI, page 81. Abel's book is devoted principally to natural history, and Morrison's to his interviews and conversations with the people.

169. Narrative of a residence in China. By Peter Dobell. 2 Vols. 12mo. London, 1823.

Only one of these two volumes relate to China, and that is not very valuable. The author was in the service of the E. I. Co.

170. The Journal of Two Voyages along the coast of China. 12mo. pp. 322. New York, 1833.—Three Voyages along the coast of China: By Rev. Charles Gutzlaff. 12mo. London, 1834.

Two of these journals were first published in the Repository; see Vols. I. pp. 16, 25; II. pp. 20, 49; and III. page 406.

171. Report of Proceedings on a Voyage to the northern ports of China in the ship Lord Amherst. By H. H. Lindsay. Svo. pp. 296. London, 1834.

This voyage excited considerable notice in England when it was presented to the House of Commons, and did much to attract the attention of English merchants to the new field opened to their trade by the abolition of the Company's monopoly. See Chi. Rep. Vol II. page 529.

172. Residence in China and the neighboring countries. By Rev. D. Abeel, 12mo. pp. 378. New York, 1836. Reprinted in London.

This work treats very cursorily of China, Siam, Singapore, and other parts of Asia beyond the Ganges; it was intended chiefly to impart information respecting the religious conditions and wants of the people inhabiting these regions. See page 268.

173. Travels in China, New Zealand, &c. By James Holman, R. N. Svo. pp. 519. London, 1840.

The travels of Lieut. Holman in various lands have attracted attention from their being the descriptions of a blind traveler. The chapters on China are chiefly compilations from approved authors.

174. Sketches of China. By W. W. Wood. 12mo. pp. 250. Philadelphia, 1830.

Mr. Wood published a paper in Canton for nearly two years, called the Canton-Courier. This work contains such notices of Canton and its vicinity, the trade, and the native and foreign communities, as were most easily gathered up, giving a tolerably good idea of life in Canton as it was under the old régime.

175. The Fanqui in China in 1836-37. By C. Twogood Downing. 3 Vols. 12mo. London, 1838. Republished, 2 vols. Philadelphia, 1839.

The object of this writer was the same as Mr. Wood's, but not having remained in the country so long, found more to write about. The volumes contain a due proportion of truth and error, the writer misunderstanding much that he saw, and misapprehending some things he heard; and yet giving a tolerably good account of life in Canton. See Chi. Rep. Vol. VII, page 323.

176. 1. Six Months with the Chinese Expedition. By Lord Jocelyn, 12mo. pp. 155. London, 1847.—2. Narrative of the Second Campaign in China. By K. S. Mackenzie, 12mo. pp. 253. London, 1842.—3. Narrative of the Expedition to China, &c. By J. Elliot Bingham, R. N. 2 Vols. 12mo. pp. 395, 424. London, 1842.—4. Imprisonment at Ningpo. By W. Scott.—5. Two Years in China: Narrative of the

Chinese Expedition from April 1840 to 1842. By D. McPherson, M. D. 8vo. pp. 254. Appendix of 137 pages. London, 1842.—6. Narrative of a voyage around the World in H. M. S. Sulphur, including naval operations in China. By Sir E. Belcher. 2 Vols. 8vo. pp. 367, 473. London, 1843.—7. Doings in China. By Lieut. Alexander Murray.—8. The Last Year in China to the peace of Nanking. By a Field Officer. London, 1813. Reprinted in Philadelphia, 8vo. pp. 58.—9. Journal kept by Mr. Gully and Capt. Denham, during a captivity in China in 1842. London, 1844.—10. Closing Events of the Campaign in China. By Capt. G. G. Loch, R. N. 12 mo. pp. 227. London, 1843.—11. Narrative of the Voyages and Services of the *Nemesis* from 1840 to 1843, and of the naval and military operations in China. From Notes of commander W. H. Hall by W. D. Bernard. 2 Vols, and 1 Vol. 8vo. An abridgment in one Vol. 12mo. London, 1845.—12. The Chinese War. By Lieut. J. Ochterlony.—13. The Opium War: being Recollections of Service in China. By Capt. Arthur Cunynghame. London, 1845.—Republished in Philadelphia.

These various works all relate to the late war, and are the performances of officers and others connected with the Expedition. Lord Jocelyn's work is noticed *Chi. Rep.* Vol. X, page 510.—Mr. Mackenzie took Lord Jocelyn's place as military secretary in reporting the progress of the war in China, but his narrative is not as readable. See *Chi. Rep.* Vol. XI, page 643.—Lieut. Bingham's two volumes go over the same ground, and give one a better idea of the conduct of the war than either of the preceding. See Vol. XII, page 353.—Doct. McPherson's *Two Years* contains numerous details respecting the sickness of the troops, and a minute account of the attack on Canton.—*The Last Year in China* details many particulars of the occupation of Ningpo, and subsequent operations to Nanking, derived from personal observation, but the position of the writer was not the most favorable for a candid account.—Ochterlony's narrative is, on the whole, the best book to read now, since the novelty has passed away.—Capt. Loch's work continues that of Bingham, and is equally well written. See Vol. XIII, page 57.—The circumstances attending the capture and execution of the crews of the *Nerbudda* and *Ann* in Formosa, and the sufferings of those who were saved, form the *material* of Mr. Gully's journal. See Vols. XII, pp. 113, 235, and Vol. XIV, page 298.—Mr. Scott was one of the crew of the *Kite* transport, and recounts the incidents of his captivity at Ningpo in a pleasant manner.

177. *Travels in China, Cochinchina, &c., in 1844, '45, and '46.* By Hausmann. 3 Vols. Paris, 1848.

This account is written by one of the delegates sent out in connection with the French ambassador Lagrené in 1844. There have been many reports and *mémoires* published at different times by Rondot, Hedde, and other gentlemen attached to this embassy, since their return to France, but we are unable to give a list of them, M. Hausmann's work being the only one we have seen noticed.

178. *Three Years' Wanderings in the northern provinces of China.* By R. Fortune. 8vo. pp. 406. London, 1847.

Mr. Fortune was sent out by the Horticultural Society of London in 1843

to collect new plants for their garden at Chiswick. His report in this volume contains an account of his travels and adventures in pursuance of this object, with particular accounts of the cultivation and preparation of tea, cotton, mulberry, and other branches of agricultural industry. See *Chi. Rep.* vol. XVI, page 568.

179. A Narrative of a visit to the Consular Cities of China, &c., on behalf of the Church Missionary Society, in 1844, '45 and '46. By George Smith. 8vo. pp. 532. London, 1847. Reprinted in New York.

A pleasant, readable book, conveying a fair view of the lights and shadows of Chinese character and condition, and leaving the impression that the people of this empire are worthy of all the efforts which can be made for their improvement.

180. Glance at the Interior of China obtained during a Journey through the Silk and Green Tea Districts. 8vo. pp. 182. Shanghai, 1848.

SECT. III. PARTICULAR TREATISES RELATING TO CHINA.

181. History of the Court of the king of China. From the French of M. Baudier. 4to. 1634.

182. Basilicon Sinense. Auct. Andreæ Mülleri. Small 4to. 1679.—*Opuscula nonnulla Orientalia*, Andreæ Mülleri. Small 4to. Frankfort on the Oder, 1695.

The former of these two works is contained in the last, together with a variety of tracts on different points relating to Chinese and oriental studies; one of the most curious is a translation of the Nestorian monument, in which the tones of the characters are attempted to be expressed by musical notes.

183. *Tabula Chronologia Monarchiæ Sinicæ*. Auct. P. Couplet. Folio. 1686.

184. *Histoire de l'Empereur de la Chine, Kamhi*. Par Joachim Bouvet. Paris, 1699.—Translated into English. 18mo. pp. 111. London, 1699.

Bouvet was commissioned to go to France by Kángchi on affairs relating to the Romish missions, and while there he drew up this panegyric to present to Louis XIV. A memoir of the same monarch in a less laudatory strain by Mr. Gutzlaff is appended to Allom's *Views in China*.

185. Essay, showing the probability of Chinese being the original language. By J. Webb. 18mo. London, 1678.

186. *Hebdom. Observationes de Rebus Sinicis*. Auct. Andreæ Mülleri. Colon, 1674.

187. *De Horis Sinicis et Cyclo horario commentationes*, &c. Auct. T. S. Bayeri. 4to. pp. 32. Petropoli, 1735.

188. Designs of Chinese buildings, furniture, &c., from the originals drawn in China. By W. Chambers. Folio, 21 plates. London, 1757.

189. *Mémoire dans laquelle on prouve que les Chinois sont une Colonie Egyptienne*. Par M. de Guignes. 8vo. Paris, 1760.

190. *Yu le Grand et Confucius. Histoire Chinoise.* Par M. Clerc. 4to. pp. 701. Paris, 1769.

This is one of those books which have aided in giving such exaggerated notions of Chinese civilization in Europe.

191. *Anecdotes Chinoises, Japonaises, &c., sur les Mœurs, Religions, &c., de ces differens peuples.* 18mo. pp. 750. Paris, 1774.

An indifferent compilation of notices of persons, events, &c., drawn from various authors who have written upon China, Japan, and Eastern Asia.

192. *Mémoire de M. d'Anville sur la Chine.* 8vo. Paris, 1776.

D'Anville's *Mémoire* has been regarded as an acute and learned dissertation on the geography of Central Asia.

193. *Recherches Philosophiques sur les Egyptiens et les Chinois.* Par M. de Pauw. 2 vols. 12mo. Berlin, 1773.—Translated into English, 2 vols. 8vo. pp. 339, 320. London, 1795.

De Pauw was professor at Berlin, and endeavored in these *Researches* to show how little trust could be reposed in the accounts given of the Chinese by the Jesuits. The particular object he had in view was to prove the absurdity of the memoir of De Guignes; but neither of the writers were ever in China, and their essays are not of much real value.

194. *Numismatique Chinoise.* Par Joseph Hager. Folio. Paris, 1803.

195. *Recueil de Monnaies de la Chine, du Japon, de la Corée, d'Annam, et de Java.* Par le Baron S. de Chaudoir. Folio. St. Petersburg, 1842.

196. *Mémoires concernant les Chinois; suite de l'Abrégé de l'Histoire Chinoise de la grand-dynastie T'ang.* Redigés par S. de Sacy. 4to. Paris, 1814.

197. *Abrégé Historique des Principaux Traits de la vie de Confucius, orné de 24 Estampes, gravées d'après des dessins envoyés à Paris par Amyot.* Petit folio. Paris, without date.

These beautiful engravings are accompanied by as many pages of descriptions also engraved, drawn up by an enthusiast in Chinese studies; the originals were obtained from the collection of M. Bertin, which furnished the drawings for Breton's *China*.

198. *Panthéon Chinois, ou parallele entre le culte religieux des Grecs and celui des Chinois; &c.* Par Joseph Hager. 4to. pp. 175. Paris, 1806.

This work is devoted to the consideration of the knowledge possessed by the Greeks of the Seres; and Hager endeavors to show that they were Chinese drawing his proofs from rather singular sources: the voyage of Jason to Colchis to obtain the golden fleece, was, according to him, a journey to China to get silk and mulberries.

199. *Mélanges Asiatiques.* Par Abel-Rémusat. 2 vols. 8vo. Paris, 1825.—*Nouveaux Mélanges Asiatiques.* Par le même. 2 vols. 8vo. pp. 446, 428. Paris, 1829.—*Mélanges Posthumes d'Histoire et de Littérature Orientales.* Par le même. 8vo. pp. 469. Paris, 1843.

200. *Mémoire sur l'étude des langues étrangères chez les Chinois.* Par A. Rémusat. Paris, 1811.

201. *Mémoire sur la Vie et les Opinions de Lao-tseu.* Par Rémusat, Paris, 1823.

All that proceeded from the pen of Rémusat relating to China was characterized by a comprehensiveness of research, which has placed him among the very first of European sinologists. Though he never visited Asia, he was better acquainted with its peoples and their history, literature, &c., than most of those who dwell in its borders.

202. *Recherches sur la substance minérale appelée par les Chinois Pierre de Iu, et sur le Jaspe des Anciens.* Par A. Rémusat, 12mo. pp. 120. Paris, 1820.

A good specimen of the author's learning and criticism, but the subject is hardly worthy the labor he spent upon it.

203. *Miscellaneous Notices relating to China.* By Sir Geo. T. Staunton. 2 vols. 8vo. Part I. 1822; Part II. 1828. London.

204. *Tableaux Historiques de l'Asie, depuis la Monarchie de Cyrus jusqu'à nos jours.* Par J. Klaproth. Avec un Atlas in folio. 4to. pp. 290. Paris, 1826.

205. *Mémoires relatifs à l'Asie.* Par J. Klaproth. 3 Vols. 8vo. Paris, 1828.

These volumes are made up of essays on a great variety of subjects, a few of them having no relation to China; but most of them bearing upon the ethnography and literature of the nations of Central and Eastern Asia.

206. *Description of Peking.* By Père Gaubil. 8vo. Paris, 1766.—Same in Russian and German.—*Description de Peking, avec un plan de cette capital.* Par P. Hyacinthe. Traduit de Russe par De Pigny. 8vo. Petersburg, 1829.

207. *Description of the city of Canton.* 8vo. Canton, 1838.

208. *A Historical Sketch of the Portuguese settlements in China.* By Sir A. Ljungstedt, knt. 8vo. pp. 323. Boston, 1835.

Portions of this work were printed in China, before the whole was prepared for the press. The author was a Swedish merchant and employé in China for many years, and his work is a valuable collection of historical records relating to Macao. See *Chi. Rep.* Vol. I, page 391; and Vol. III, page 288.

209. *China; an Outline of its Government, Laws, and Policy, and of the British and foreign Embassies thereto.* By Peter Auber. 8vo. pp. 419. London, 1834.

Mr. Auber, as secretary of the E. I. Co.'s Court of Directors in London enjoyed peculiar facilities for clearing up many obscure points relating to their intercourse with China. The principal merit of this volume consists in its statistical information relating to the embassies.

210. *A Practical Treatise on the China and Eastern Trade.* By John Phipps. 8vo. pp. 338. Calcutta, 1835.

A compilation made from newspapers and other periodicals, good at the time of its publication, but now of less value.

211. Chinese Commercial Guide, consisting of a collection of details respecting the foreign Trade with China. By John Robert Morrison. 8vo. pp. 166. Canton, 1834. 2d ed. 1844. 3d ed. 1847.

This compilation is a series of tables and directions respecting the conduct of the trade at Canton and elsewhere in China. The later editions were published after Mr. Morrison's death. See Chi. Rep. Vol. III, page 396.

212. *Documens Statistiques officiels sur l'Empire de la Chine* Traduit par G. Pauthier. 8vo. Paris, 1841.

213. *Dictionnaire des noms anciens et modernes des Villes et Arrondissements compris dans l'Empire Chinois; avec une carte dressée par M. Klaproth.* 8vo. pp. 314. Paris, 1842.—*Études sur les Montagnes et les Cavernes de la Chine.* 8vo. Paris.—*Recherches sur la hauteur de quelques points remarquables du territoire Chinois.* 8vo. Paris.—*Recherches sur le température ancienne de la Chine.* 8vo. avec cartes.—*Mémoire sur la géographie de la Chine ancienne.* 8vo.—*Mémoire sur les déplacements du cours inférieur du fleuve Jaune* 8vo. avec une carte. Paris.—*Essai sur l'Histoire de l'Instruction publique en Chine,* 8vo. pp. 318. Paris, 1845.

These publications are from the pen of M. Edouard Biot, and are all marked by a spirit of candor, and patient research which is not always found among those who have written upon the Chinese. The last named Essay gives the best account of the literary institutions of this country which has appeared. See page 57. The *mémoires* here mentioned appeared first in the *Journal Asiatique*.

214. *Flora Cochinchinensis; Auctore John de Loureiro.* 2 vols. 4to. pp. 744. Lisbon, 1790.

This work remained some time in manuscript; it is still valuable to those who wish to pursue the study of Chinese botany. See Chi. Rep. Vol. V, page 118.

215. Report on the Ichthyology of the seas of China and Japan. By Dr. John Richardson, F. R. S. 8vo. pp. 144. London, 1846.

This valuable paper is contained in the Report of the British Association for 1845.

216. *Flora and Fauna of Chusan.* By T. Cantor, in the *Annals and Magazine of Nat. History*, Vol. IX.

217. *Collection Precieuse et Enluminée des Fleurs, qui se cultivent dans les jardins de la Chine.* Dirigée par M. de Buchoz. Folio, 100 planches. Paris, 17—

214-217. These few works do not comprise nearly all that has been published on the natural history of China, for the writings of Pallas, Valentyn, Tchihatcheff, Gmelin, Osbeck, Abel, Fortune, &c., all contain much on the same topics; the various periodicals devoted to botany and zoölogy, published in France and England, furnish the most accurate notices. See Chi. Rep. Vols. III. page 84, and X. page 484.

218. Tea; its effects, medicinal and moral. By G. G. Sigmond, M. D. 18 mo. pp. 144. London, 1839.

219. Account of the culture, &c., of Tea. By Samuel Ball. 8vo. London, 1847.

Mr. Ball was tea-taster in China for many years, and wrote a pamphlet about 1822, showing the desirableness of the English getting their tea at Fuhchau or some other port nearer the regions where it was grown. Both these works describe the preparation of tea.

220. China and the English; or the character and manners of the Chinese, as illustrated in their intercourse. By Rev. Jacob Abbott. Boston, 1835.—Reprinted in London.

221. Points and Pickings in Chinese History. London, 1840.

222. The Jews in China; their Synagogue, their Scriptures, their History, &c. By James Finn, 12mo. pp. 85. London, 1843.

Everything that is yet known relating to this matter has been collected in this volume. See Chi. Rep. Vol. XIV, page 305.

223. Desultory notes on the Government and People of China, and on the Chinese language. By T. T. Meadows, 8vo. pp. 250. London, 1847.

Of the nineteen Notes contained in this volume, those relating to the government and its officers are the best. See Chi. Rep. Vol. XVII, page 90.

224. Hongkong Illustrated in a series of views. Drawn by M. Bruce, Architect. Lithographed, London, 1849.

These views are very pretty things. We suspect the workmen in England added some things when filling up the original sketches, such as Chinese riding on donkeys, a picnic of Chinese gentlemen and ladies on one of the hills, with a state umbrella held over them, &c.

225. A dissertation on the Theology of the Chinese with a view to the elucidation of the most appropriate term for expressing Deity. By W. H. Medhurst. 8vo. pp. 280. Shanghai, 1847.

226. Agriculture in China, illustrated by 72 agricultural implements. (In Russian) 8vo. pp. 100. St. Petersburg, 1844.

227. Historical Researches into the Politics, Intercourse, and Trade of Asiatic nations. By A. H. L. Heeren. 2 Vols. 8vo. London, 1840.

Only a few pages of this work relate to China; see that portion relating to the Scythians, Vol. II.

228. Atlas von China nach der Aufnahme der Jesuiten Missionare; herausgegeben von St. Endlicher. 4to. Vienne, 1843.

229. Memoirs and Travels of count de Benyowsky. Written by himself. 2 Vols. 4to. London, 1790.

A strange relation of the daring adventures of a reckless man; the only part relating to China is contained in the first seventy pages of Vol. II, where his proceedings on Formosa are detailed; see Chi. Rep. III: page 526.

230. *Resche Van Groot Djava.* By F. Valentyn. 6 vols. folio.

231. *Formosan and English Vocabulary.* By W. H. Medhurst. 12mo. Batavia, 1842.

These three works relate to Formosa. La Peyrouse's voyages also contain some notices of the inhabitants, and Gully's Journal. The History of Formosa by George Psalmanazar, an impudent fabrication, can now delude no one.

232. *Notices concerning China and the Port of Canton, the affair of the frigate Topaze, and the Fire of Canton.* By R. Morrison. 8vo. pp. 97. Malacca, 1833.

233. *Notices on the British Trade to the Port of Canton, &c.* By John Slade. 8vo. pp. 104, London, 1820.

234. *Letter to the Rt.-hon. Charles Grant, on the present state of British Intercourse with China.* By C. Marjoribanks. 8vo. pp. 66. London, 1833.

235. *Remarks on British Relations and Intercourse with China.* By an American merchant. London, 1834.

236. *The present position and prospects of the British Trade with China, together with an outline of some leading occurrences in its past history.* By James Matheson, of Canton, 8vo. pp. 135. London, 1836.

237. *Letter to the Rt.-Hon. Viscount Palmerston on British relations with China.* By H. H. Lindsay. 3d ed. 8vo. pp. 19. London, 1836.

238. *Remarks on the British Relations with China, and the proposed plans for improving them.* By Sir G. T. Staunton, 8vo. pp. 43. London, 1836.

239. *Remarks on the late lord Napier's mission to Canton, in reference to the present state of our relations with China.* By J. Goddard. 8vo. pp. 21. London, 1836.

240. *British Intercourse with China.* By a Resident in China (C. W. King). 8vo. pp. 58. London, 1836.

241. *Address to the People of Great Britain explanatory of our commercial relations with China.* By a Visitor to China. 8vo. pp. 127. London, 1836.

235-241. These pamphlets probably form only a part of those issued from the English press on these subjects. See *Chi. Rep.* Vol. III. page 406; and V. page 241.

242. *Narrative of the late Proceedings and Events in China.* By John Slade, 8vo. pp. 250. Canton, 1839.

243. *The Opium Question;* by S. Warren. 2d ed. London, 1840.

244. *The Chinese Vindicated, or another View of the Opium Question; a Reply to S. Warren.* By Capt. T. H. Bullock. London, 1840.

245. *Review of the management of our affairs in China, and the Government dispatches from 1836 to 1839.* 8vo. pp. 217. London, 1840.

246. Correspondence with China. (The Blue Book.) Two parts Presented to Parliament, 1840. Folio.

247. Opium Crisis; a letter to Charles Elliot; by an American Merchant. London, 1839.

248. Is the War with China a just one? By H. H. Lindsay. London, 1840.

249. The Rupture with China, and its causes. In a letter to Lord Palmerston. By a Resident in China. London, 1840.

250. The Opium Trade, &c. By Rev. Connop Thirlwall. London, 1830.

251. A Voice from China and India, relative to the evils of the cultivation and smuggling of opium. By James Peggs. 8vo. pp. 90. London, 1846.

242-251. Whether this list contains all the pamphlets issued respecting the war is doubtful; see Chi. Rep. Vol. IX. pages 156, 311, 321.

SECT. IV. ACCOUNTS OF MISSIONS, BIOGRAPHIES, &c.

252. Historia de las Misiones en los Reynos de la China. By L. de Guzman. Folio, 1601.

253. De Christiana Expeditione apud Sinas, suscepta ab Societate Jesu ex P. Mat. Ricci ejusdem Societatis Commentariis. Auct. N. Trigault. Libri V. small 4to. Lugdun, 1616.

This has been translated into French, and published at Paris, 1617.

254. Brevis Relatio de Numero Christianorum apud Sinas. Auct. Martin Martini. Amstelodami, 1655.

255. Nouveaux Mémoires sur l'État présent de la Chine. Par Louis Le Comte. 12 mo. 1697.

256. Varia Scripta de Cultibus Sinarum, inter missionarios et patres Societatis Jesu controversis. 8vo. 1700.

257. Relation de la Nouvelle Persecution de la Chine. Par F. G. de St. Pierre. 12 mo. 1714.

258. Travels of several Missioners of the Soc. of Jesus into divers parts of the Archipelago, India, China, and America. London, 1714.

259. Travels of the Jesuits into various parts of the world, particularly China and the East Indies. Translated from the Lettres Édifiantes, by John Lockman. 2 vols. 8vo. Second edition. London, 1762.

260. Anecdotes sur l'État de la Religion dans la Chine. Par M. le Cardinal de Tournon. 5 tomes. 12mo. Paris, 1733.

261. Chronicas de la Apostolica Provincia de S. Gregoria de religiosos des calzos de N. S. P. St. Francisco en las Ilas Philippinas, China, Japon, &c. 3 Vols. folio. Manila, 1738.

262. *Historia Tartarorum Ecclesiastica*. Auc. J. L. Mosheimii. Post 4to. pp. 354. Helmstadi, 1731.

263. *Authentic Memoirs of the Christian Church in China, with the causes of the declension of Christianity in that Empire*. Translated from the German of Mosheim. 8vo. London, 1750.—Reprinted in Bishop Percy's *Chinese Miscellany*, 1762.

264. *Indian Church History, or an Account of the planting of the Gospel in Syria, Mesopotamia, India, and China*. By T. Yeates. 8vo, pp. 208. London, 1818.

This work is a brief compilation from Mosheim and other less accessible authorities respecting these subjects. See *Chi. Rep.* Vol. XVI, pp. 153, 203.

265. *Retrospect of the first Ten Years of the Protestant Mission to China*. By Rev. William Milne, 8vo. pp. 376. Malacca, 1820.

Milne's work has now become very scarce, but much of its contents have been frequently reprinted. He enters very minutely into the history of the operations of himself and Dr. Morrison, and intersperses his remarks with short essays upon the mythology, literature, and character of the Chinese.

266. *The Land of Sinim, or an Exposition of Is. 49: 12, with a brief account of the Jews and Christians in China*. 18mo. pp. 147. Philadelphia, 1846.

This is a reprint of the articles under this title in Vol. XIII. of the *Repository*, by Rev. W. M. Lowrie.

267. *Letters on China*. By E. C. Bridgman. 18mo. pp. 124. Boston, 2d ed. 1840.

268. *The Midshipman in China, or recollections of the Chinese*. 18mo. pp. 124. London and Philadelphia, 1843.

Both these volumes are intended for Sunday Schools; the second of them contains some strange fancies, such as that the Chinese sometimes have visiting cards 13 feet long and 8 feet wide, that small footed women walk with crutches, mixed with observations tended to interest children in the spiritual condition of the Chinese.

269. *China and the Chinese. (Sermons)* By Rev. James Hamilton. London, 1847.

270. *China and her Spiritual Claims*. By Rev. Evan Davies. 18mo. pp. 134. London, 1845.

271. *Life of St. Francis Xavier of the Society of Jesus*. By Père D. Bohurs. Translated from the French by J. Dryden. 12mo. London. —*Vida iconologica del apostol de las Indias, F. Xavier*. Por Xuarès. Rome, 1798.

Bohurs gives his views of the character of a remarkable man: it is not the only, nor perhaps the best account of its subject. See *Chi. Rep.* Vol. XII, p. 258. Bartoli wrote a life in Italian about 1700, translated afterwards into Latin. Lucena's life of the Apostle to the Indies, written in 1650, or thereabouts, is the earliest.

272. *Lettres de M. De St. Martin, évêque de Caradre, vicaire apostolique du Su-tchuen.* Par l'Abbé Labouderie. 8vo. pp. 393. Paris, 1822.

273. *Memoirs of Father Ripa, during thirteen years' residence in the court of Peking.* Selected and translated from the Italian by Fortunato Prandi. 18mo. pp. 158. London, 1844.—Reprinted in N. Y.

This pleasant autobiography is condensed from the Italian work, called *Father Ripa's History of the Chinese College at Naples.* See *Chi. Rep.* Vol. XVI, page 377. There are doubtless many other memoirs of the Romish missionaries in China, but we have not the means of increasing the list.

274. *Memoirs of Rev. William Milne.* By R. Morrison. 8vo. pp. 231. Malacca, 1824.—*Memoir of Rev. W. Milne, late missionary at Malacca,* 24mo. pp. 36. Dublin, 1825.—*Life and Times of Milne.* By Robert Philip. 8vo. London, 1838. Republished in New York.

275. *Memoirs of the life and labors of Robert Morrison, D. D.* By his Widow. 2 vols, 8vo. pp. 552, 554. London, 1830.

276. *Memoir of Rev. Samuel Dyer.* By Evan Davies. 18mo. London, 1845.

277. *Memoir of Mrs. Henrietta Shuck.* By Rev. J. B. Jeter. 18mo. pp. 246. Boston, 1846.

278. *Memoir of Rev. David Abeel, D. D.* By G. R. Williamson. 12mo. pp. 315. New York, 1848.

All these works are biographies of Protestant missionaries to the Chinese; they are of various degrees of merit, and are mostly made up of the letters of their subjects. Philip's *Life of Milne* contains some chapters on the early introduction of Christianity into China, by far the most acceptable part of the volume. See *Chi. Rep.* Vols. X., p. 25; XIV, p. 19; and XVIII, p. 260.

279. *Lettres Édifiantes.* 12mo. 26 tomes. Toulouse, 1810.—*Nouvelles Lettres Édifiantes des Missions de la Chine, &c.* 12mo. 8 tomes. Paris, 1818.—*Lettres Édifiantes et Curieuses concernant l'Asie, l'Afrique et l'Amerique.* Publiées sous la direction de L. Aigré Martin, Royal 8vo. 4 Vols. Paris, 1843.—*Choix de Lettres Édifiantes.* 8 vols. Paris, 1808.—*Annales de la Propagation de la Foi, &c.* Recueil périodique faisant suite à toutes les éditions des *Lettres Édifiantes.* 8vo. Lyons et Paris, commencé en 1823.

These publications, some of which have been printed several times and in more than one language, contain the proceedings of the Romish missionaries in China during a long course of years, and are mostly filled with accounts of the converts, and the labors and sufferings of them and their spiritual teachers. In proportion to their extent, they contain little information regarding the customs and condition of the countries in which their writers lived.

In addition to the *Lettres* and the *Annales*, which treat exclusively of Romish missions, the publications of the various societies in England and America which have established Protestant missions among the Chinese, should be referred to for details respecting them. These are *The Missionary Magazine and Chronicle*, *the Church Missionary Record*, *the Missionary*

Register, and the Missionary Herald (*Baptist*) of England: the Missionary Herald (*Presbyterian*), the Spirit of Missions, the Missionary Chronicle, the Missionary Magazine, and the Foreign Missionary, published in the United States.

SECT. V. SERIAL WORKS RELATING TO CHINA.

280. Asiatic Researches. 4to. 11 Vols. from 1799–1812. London. Asiatic Researches of the Asiatic Society of Bengal. 8vo. Calcutta.

281 Transactions of the Royal Asiatic Society, 3 Vols. 4to. from 1823 to 1834. London.

282. Journal Asiatique, première série; seconde série, ann. 1828–1835. 16 Vols. 8vo. Paris. Troisième série, ann. 1836–1842. 14 Vols. 8vo.—Quatrième série, ann. 1843 *et seq*

283. Asiatic Journal. Monthly. 8vo. 27 Vols. from 1816 to 1843. London.

This periodical, as well as the Asiatic Researches, has much more information relating to India than China.

284. Indo-Chinese Gleaner. 8vo. 3 Vols. 1816–1821. Malacca.

All that is valuable in this periodical was contributed by Dr. Milne and Dr. Morrison. Many of its papers have been reprinted in the Repository.

285. Chinese Repository monthly, 8vo. Commenced 1832. Canton.

286. Canton Miscellany. Nos. I to X. 8vo. Macao. 1830.

This miscellany was started under the auspices of the members of the E. I. Co.'s Factory in Canton, principally by Mr. Marjoribanks and Mr. Davis

287. Canton Courier. Weekly. Conducted by W. W. Wood. Canton, 1832, 1833.

288. Canton Register, and Hongkong Register. Weekly. Published at Canton, Macao and Hongkong. Commenced in 1827.

289. Canton Press. Weekly. Published at Canton and Macao, 1838–1844. Conducted by Mr. Franklyn, and afterwards by E. Moller.

290. Friend of China. Semi-weekly. Commenced in 1841. Hongkong. Conducted by J. Carr.

291. China Mail. Weekly. Commenced in 1845. Hongkong. Conducted by A. Shortrede.

These are all the newspapers which have been published in the English language in China. Mr. Slade edited the Canton Register for ten years, when he was succeeded in 1844 by Mr. Cairns, who has recently retired from the editorial chair. See Chi. Rep. Vols. V. page 145, and XIV, page 135. For notices of the Portuguese newspapers at Macao, see Vol. XII, page 110.

292. Anglo-Chinese Calendar. Commenced 1831.—Companion for 1832, by J. R. Morrison.

SECT. VI. WORKS RELATING TO EXTRA-PROVINCIAL CHINA.

293. History of Eastern Asia. Part I. Manchuria. By J. H. Plath. (In German.) 8vo. 2 Vols. pp. 1036. Göttingen, 1830.

This Part contains a geographical and ethnographical description of Manchuria and its inhabitants, including the history of the Khitans and Manchus in China.

294. Éloge de la Ville de Moukden, et de ses environs; Poème composé par Kienlung. Traduit par Amiot. 12 mo. pp. 381. Paris, 1770.

His Imperial Majesty's eulogy on his ancestral city occupies about one fourth of this volume, the rest being filled with notes, so that what might have attracted attention as a curious *morceau* of Chinese literature, if given by itself is rendered somewhat formidable by the quantity of extraneous matter added to it.

295. Hymne Tartare-Mandchou, chanté à l'occasion de la conquête du Kinchuen. Trad. en Français par Amyot, et publié par Langlès. Paris, 1792.

296. Rituel des Tartares-Mantchoux. Notices des Manuscrits, tom. VII, Pars 1, pp. 241-308. Apart, folio, Paris, 1804.

297. Grammaire Tartare-Mantchou. Par P. Gerbillon. Insère dans les Mémoires concernant les Chinois, tome 13, dans les pp. 39-73.

This brief synopsis of this language is translated from the Latin as given in Thevenot's Relation, tom. IV.

298. Alphabet Mantchou, rédigé par Langlès, 8vo. pp. 206. Troisième édition. Paris, 1807.

299. Dictionnaire Tartare-Mantchou-François. Par Amyot et Langlès. 3 Vols. 4to. Paris.

300. Lettre sur la littérature Mandchou. Par J. Klaproth. Paris, 1825.

301. Chrestomathie Mandchou. Par J. Klaproth. Paris, 1808.

302. Verzeichniss der Chinesischen und Mandschuischen Bücher und Handschriften. Von J. Klaproth. folio. Paris, 1822.

303. Catalogue of Chinese, Manchu, Mongolian, and Tibetan books and manuscripts in the Asiatic library, with a supplement containing their original titles. 8vo. pp. 183. St. Petersburg, 1844.

304. Abhandlung über die Sprache und Schrift der Uiguren. Von J. Klaproth. Berlin, 1812.

305. Éléments de la Grammaire Mandchoue. Par Conon de la Gabellentz, 8vo. pp. 156. Altenbourg, 1832.

These various aids to the acquirement of Manchu were all prepared by French scholars, and have assisted many students in France in acquiring a knowledge of Chinese, by showing the meaning and grammatical construction of the latter language through the translations into Manchu contained in the Bibliothèque Royale.

306. *Recherches sur les Langues Tartares, ou Mémoires sur la littérature des Mandchous, des Mongols, des Ouigours, et des Thibetains.* Par M. Abel-Rémusat. 4to. pp. 400. Paris, 1820.

The Introduction to David's Turkish Grammar contains many observations on the relations between these several languages, and the people who speak them supplementary to this work of Rémusat.

307. *History of the Tartars; their wars with and overthrow of the Chinese.* From the Spanish of Mendoza, 8vo. London, 1679.

308. *Histoire de la Conquête de la Chine par les Tartares.* Par M. de Palafox, Evêque d' Osma. 18 mo. pp. 478 Paris, 1670.

Bishop Palafox wrote his work in Spanish not long after the events recorded therein had taken place, but he died before it was published. He was viceroy of New Spain.

309. *Histoire Généalogique des Tatars; traduite du manuscrit Tartare d'Abulgasi-Bayadur chan.* Par D * * * 18mo. Leyden, 1726.

In the preface, we are told that the author of this history was a khan of the Tartars, a descendant of the ancient sovereigns of the Kipjacks; he finished his work in 1665. The manuscript was obtained from a merchant of Bokhara by some Swedish exiles in Siberia, who translated it into Russian. The author begins at the beginning, like Diedrich Knickerbocker, and traces his ancestry from Adam to Mung'l khan, and thence through Genghis khan, giving an account of the lives and actions of them all, so far as he knew them, down to himself.

310. *L'Histoire de la Genzhiscan le Grand.* Par Petit de la Croix. 12mo. Paris, 1710.—Translated into English.

311. *Histoire de Genghizkhan et de toute la Dynastie des Mongous.* Par Père Gaubil. 4to. Paris, 1739.

312. *Histoire de la conquête de la China par les Tartares Manchoux.* Par M. Vojeu de Brunem, 2 Vols. 18mo. pp. 345, 318. Lyons, 1754.

The author of these little volumes carefully collected all the information then within his reach respecting the subjugation of China; some facts have since been gathered respecting it, but not enough to nullify the value of his performance.

313. *Histoire Générale des Huns, des Turcs, des Mongols. &c.* Par M. De Guignes, sen. 6 Vols. 4to. Paris, 1756.

This immense work has been much criticised by subsequent scholars, as Rémusat, Klaproth, Julien, &c. who have proved some portions to be wrongly translated; yet as a whole it is a monument of the laborious study of its author, and some parts are very valuable.

314. *Mémoires sur les Relations Politiques des Princes Chrétiens avec les Mongols.* Par M. Abel-Rémusat. 4to. pp. 180. Paris, 1832.

This tract contains the original text of a letter written by a Mongol prince named Khodabendeh, and many curious notices of the embassies and envoys sent by princes of Asia to Europe.

315. *Histoire des Mongols, depuis Genghis khan jusqu'au Timur-lane.* 2 Vols. 12mo. pp. 727. Paris, 1824.

This work is partly compiled from Mohammedan authors, an extended list of whom is given in the preface. It affords a general view of the conquests of Genghis, Kublai, and other Mongol princes.

316. *Memoires sur plusieurs Questions relatifs à la Geographie de l'Asie Centrale.* Par M. Abel-Rémusat. 4to. pp. 129. Paris, 1825.

These papers relate to the location of Karakorum, and to the extension of the Chinese dominions westward under former dynasties.

317. *Voyage à Peking à travers la Mongolie.* Par George Timkowski, 2 Vols. 8vo. Paris, 1825—Same in English, or *Travels of the Russian Mission through Mongolia to China.* By Geo. Timkowski. 2 Vols. 8vo. pp. 462, 496. London, 1827.

The second of these is translated from the first, and that from the Russian by Klaproth, who added many notes and corrections to the original; it is one of the best works upon Mongolia and its inhabitants.

318. *Histoire de la ville de Khotan.* Par Abel-Rémusat. 12mo. pp. 116. Paris, 1820.

A translation from an extensive Chinese work, of which the history of Khoten forms one chapter; it requires some zeal to read this book through, as the notices of the country are very uninteresting.

319. *Histoire de ce qui c'est passé au Royaume de Tibet dans l'an 1628.* 18 mo. pp. 104, Paris, 1639.—A similar history of China for the year 1624, pp. 102, is bound in with it.

A sort of register of events compiled from letters written by the Jesuit missionaries in Tibet and China to Viteleschi, the general of the Order. Neither of them contain much information of value.

320. *Alphabetum Tibetanum.* A. A. Georgii. Folio, Roma, 1762.

321. *Wei-tsang Tú-shih 衛藏圖識* ou *Description du Tibet.* Par M. Klaproth. 12 mo. pp. 230. Paris, 1831.

Father Hyacinthe Bitchourin first translated this work from Chinese into Russian, and Klaproth took a version made into French by another person, and compared them both with the original, adding notes of his own. It contains a small vocabulary of Tibetan words.

322. *An Account of an Embassy to the Court of the Teshoo Lama in 1783.* By Capt. Turner. 4to. pp. 473. London, 1806.

323. *Travels in the Himalayan Provinces of Hindustan, in Ladakh and Kashmir, &c. in 1819-25.* By Moorcroft and Trebeck. 2 Vols. 8vo. pp. 456, 508. London, 1841.

Both these enterprising travelers died in the regions they visited, and their journals were recovered with some difficulty; they were prepared for publication by H. H. Wilson. Moorcroft resided many months in Leh, the capital of Ladakh, and made one or two attempts to penetrate to Yarkand, but the Chinese commandant there refused him permission.

324. *Personal Narrative of a Journey to the source of the river Oxus.* By lieut. John Wood. 8vo. pp. 424. London, 1841.

The source of this river lies in the confines of China, and this work is likely to be the best account of its position for a long time. See *Chi. Rep.* Vol. XI. page 142.

325. Tibetan and English Dictionary, prepared with the assistance of the bande Sangs-Kgyas Phun-Tshog, a learned lama. By A. Csoma Körös. 4to. Calcutte, 1834.

327. Grammar of the Tibetan Language in English. By A. Csoma de Körös. 4to Calcutta, 1834.

These two volumes of 600 quarto pages were printed at the expense of the Indian Government; see Chi. Rep. Vols. III, page 185, and IV. page 40.

A New Collection of Voyages and Travels, so as to form a complete system of Geography and History. Thomas Astley, publisher. 4 Vols. London, 1747.—Erkhunde von Asien, by Carl von Ritter, Berlin.—Malte Brun's Geography.—Encyclopedique Methodique.—Bergeron's Recueil des Voyages, folio, Paris—Murray's Encyclopedia of Geography, Edinburgh, 1836.—These and many similar works on geography, include in their plan a large amount of information relating to China and its contiguous countries.

SECT. VII. WORKS UPON JAPAN, COCHINCHINA, COREA, &c.

328. The voyages and adventures of Ferdinand Mendez Pinto, a Portugal. Folio. Third edition, pp. 336. London, 1692.

Pinto has been classed with Maundevill, Bruce, Polo, and some other travelers for the marvelousness of his narrations, but his character for veracity, like that of these other travelers, has been rather cleared up latterly.

329. Histoire et Description Générale du Japon, &c. Par le P. de Charlevoix. 2 vol. 4to. Paris, 1736

Charlevoix's work resembles Du Halde's on China, containing a full history of the Japanese empire and people, compiled from a large number of works. He gives a list of fifty-six authors who had published books on that country, with critical remarks upon their merits. The national disputes between the Dutch, Spanish and Portuguese relating to the expulsion of the latter from Japan occupy many of these volumes.

330. Relation concernant l'Empire et le Gouvernement du Japon. Par F. Caron. Englished by Capt. R. Manley. 8vo. London, 1663.

331. Descriptio Regni Japoniæ et Siam. Auct. Bernhardi Vireni, 8vo. Cantabrigiæ, 1673.

332. Recueil de plusieurs Relations de Tavernier, 4to. Paris, 1679.

333. Observation, critiques et philosophiques, sur le Japon et ses habitans 18mo. pp. 266. Amsterdam, 1780.

A book written to repel the insinuations of the Jesuits against the Hollanders, and show that they were driven out of Japan by no machinations of the Dutch.

334. Relation des Guerres civiles du Japon. 18. no. pp. 160. Amsterdam, 1742.

335. Histoire de ce qui c'est passées en Royaumes du Japon et de la Chine, en ann. 1621 et 1622. 18mo. pp. 480. Paris, 1627.

336. Relation des Provinces du Japon, et de Malabar, &c. Ecrite en Portugais par François Cardim, 18mo. pp. 233. Paris, 1646.

In this volume, we have a survey of the condition of the Jesuit missions in Asia; about one half of it relating to Japan, at the epoch when they were expelled from those islands.

337. *The History of Japan, &c., its productions, its emperors, its people; with a description of the kingdom of Siam.* By Engelbertus Kämpfer. Folio. 2 Vols. pp. 700. London, 1727.

One of the most accurate accounts of Japan, even at the present time, and showing how little the people change in their government and customs. In the preface, the author has given a long list of writers on Japan.

338. *Amœnitatum exoticarum politico-physico-medicarum fasciculi quinque, &c.*—Auc. E. Kämpfer. 4to. Lemgovia, 1712.

339. *Flora Japonicæ, sistens plantas insularum Japonicarum.* Auct. C. P. Thunberg, M. D. 12mo. pp. 420. Lipsiæ, 1784.

340. *Travels in Europe, Africa, and Asia, in 1770–1779.* By C. P. Thunberg, M. D. 4 Vols. 12mo. London, 1795.

Thunberg's *Travels* were translated from Swedish into English, French and German. They are still good authority on matters relating to Japan. A memoir on the coins which have been struck in Japan was published by him in 1779.

341. *Narrative of my Captivity in Japan during the years 1811–13.* By Capt. Golownin. Svo. 3 vols. London, 1818.

342. *Voyage round the World in 1803–06 in the Nadeshda.* By Capt. A. J. Von Krusenstern. Translated from the German. 4to. pp. 718. London, 1813.

343. *Voyage round the World in 1803–'06; performed in the ship Neva.* By Urey Lisiansky. 4to. pp. 88. London, 1814.

344. *Voyages and Travels in various parts of the world, during the years 1803–07.* By G. H. Von Langsdorff. 4to. and Svo. pp. 620. London, 1817.

These three works were issued by the commanders and the surgeon of the Russian expedition; Krusenstern's is the most valuable. He remained at Nagasaki about six months.

345. *A Voyage of Discovery to the North Pacific Ocean, performed in H. M. Sloop Providence.* By W. R. Broughton. 4to. pp. 393. London, 1814.

346. *Herinneringen uit Japan, von Hendrik Doeff.* Svo. pp. 268. Haarlem, 1833.

347. *Japan.* Door G. F. Meijlan, Svo. pp. 190. Amsterdam, 1830.

348. *Bijdrage tot de Kennis van het Japansche Rijk.* Door J. F. van Overmeer Fisscher. Met Platen. 4to. pp. 350. Amsterdam, 1833.

Three works written by as many members of the Dutch factory at Desima. See *Chi. Rep.* Vols. IX, page 110; and III. page 145.

349. *Le Japon, ou Mœurs, Usages et Coutumes des habitans de cet Empire.* Par M. Breton. Orné de 51 gravures. 24mo. 4 Vols. Paris, 1818.

Most of the engravings for this compilation were taken from Titsingh's collection.

350. *Manners and Customs of the Japanese in the nineteenth century.* By Mrs. B. 12mo. pp. 222. London, 1841.—Reprinted in N. Y.

The whole of this work was transferred to the pages of the Repository at the time of its publication; see *Chi. Rep.* Vols. IX and X, *Notices of Japan.*

351. *The Claims of Japan and Malaysia; Voyages of the Morrison and Himmaleh to those countries, under the direction of their owners.* 2 Vols. 12mo. New York, 1839.

These unpretending volumes contain the record of one of the most munificent and benevolent private undertakings of modern times; but in themselves they are not a very important contribution to our knowledge of those countries. See *Chi. Rep.* Vol. VIII, page 359.

352. *Journal of an Expedition from Singapore to Japan.* By P. Parker, M. D. 18mo. pp. 75. London, 1838.

353. *Cérémonies usitées au Japon pour les Mariages et les Funérailles.* Traduit du Japonais par M. Titsingh. 8vo. Avec un oblong cartonné des seize planches; pp. 262. Paris, 1819.—*Mémoires et Anecdotes sur la dynastie régnante des Djogouns, et autres descriptions.* Tiré des originaux Japonais, par M. Titsingh. 8vo. pp.

354. Paris, 1820.—Translated into English in one vol. 4to. 1824.

Rémusat edited the second of these two works; the other was published anonymously, for Titsingh died in 1812. Both of them are rather uninteresting, lacking as they did the personal and intimate knowledge of the translator to supply deficiencies.

355. *Archives du Japon.* Par Ph. Fr. de Siebold. Published in numbers. Folio. Paris, 1833.

356. *Fauna of Japan.* By Siebold. Published in numbers. Folio. Paris, 1836.

357. *Éléments de la Grammaire Japonaise.* Par Père Rodriguez. 8vo. pp. 142. Paris, 1825.

Rodriguez was a missionary in Japan, and published a work in 1604 at Nagasaki called *Arte da Lingoa de Japam*, 4to. The manuscript of the *Éléments* was stored in the Bibliothèque Royale at Paris for about two centuries, when it was translated and edited by Landresse and Rémusat, and published at the expense of the Asiatic Society.

358. *Epitome Linguae Japonicæ.* Auc. Ph. Fr. de Siebold. M. D. pp. 136. Bataviæ, 1824.

359. *Ars Grammaticæ Japonicæ Linguae. 2. Dictionarium, sive Thesauris Linguae Japonicæ.* Composita à Didaco Collado. 8vo. Romæ, 1632.

The grammatical part of this work is in 75 pages, and the Latin-Japanese Dictionary in 353 pages. Neither of them display much diligence or learning.

360. *An English-Japanese, and Japanese-English Vocabulary.* By W. H. Medhurst. 8vo. pp. 314. Batavia, 1830.

This work was compiled with the assistance of Chinese and Dutch vocabularies of the Japanese language, and has already proved of considerable service in holding intercourse with Japanese; there are very few errors in the rendering of the words. See Chi. Rep. Vol. I, page 109.

361. Notice sur l'Encyclopédie Japonaise. Par M. Abel-Rémusat. (Extrait du Notices des Manuscrits. Tome Onzième.) pp. 188. Paris. 1827.

The work here noticed is a sort of summary of general knowledge, intended to assist young Japanese to learn the Chinese names of common things, almost every article named having a tolerable drawing to illustrate it.

362. San Kokf tsou ran to sets 三國通覽圖記 ou Aperçu Général des Trois Royaumes. Traduit par J. Klaproth. Avec 5 cartes. 8vo. pp. 288. Paris, 1832.

The three kingdoms described in this geographical treatise are Corea, Lewchew and Bonin Is.; the author's name was Rinsifée, a native of Yedo, and his work was translated by Klaproth at Irkutsk, with the assistance of a shipwrecked Japanese.

363. Sin zoo Zi-lin Gjok Ben 新增字林玉篇 sive Literarium Ideographicarum Thesaurus. Opus Japonicum curante Ph. F. de Siebold. Folio, pp. 164. Lugduni Batavorum, 1834.

364. Wa Kan won seki Sio-gen si Ko, 和漢音釋書言字考 sive Thesaurus Linguae Japonicæ. Opus Japonicum curante P. F. de Siebold. Folio, pp. 227. Lugduni Batavorum, 1835.

Only a hundred copies of these two works were issued, and it is hard to say for what purpose they were printed, since no assistance, at all commensurate with the great outlay in their publication, in the study of Japanese or Chinese could be derived from them; they are a mere transcript of Japanese books, without note or explanation being added. The writing of the Chinese and Japanese characters was done by a Chinese.

365. Nippon O-dai itsi ran 日本王代一覽, ou Annales des Empereurs du Japon. Publié par M. Klaproth. 4to. pp. 458. Paris et Londres, 1818.

This work was printed at the expense of the Oriental Translation Fund, under the superintendence of Klaproth from the manuscripts of Titsingh.

366. Narrative of a voyage in H. M. S. Alceste to Corea, Lewchew, &c. By J. McLeod. 8vo. pp. 288. London, 1817.

367. Account of a voyage of Discovery to the west coast of Corea, and the Great Loochoo island. By capt. Basil Hall. With a Vocabulary by Lieut. H. J. Clifford. 4to. pp. 400. London, 1818.—Republished in Philadelphia.

368. Narrative of the Voyage of H. M. S. Samarang, to Corea, &c. By Sir E. Belcher. 2 Vols. 8vo. pp. 358, 574. London, 1849.

Mr. Marryat, a midshipman on board the Samarang, and Mr. Adams, the surgeon, also wrote notes of her voyage; a large work on natural history by the latter is in course of publication under the patronage of the Admiralty.

369. Cháu-sien Wei kwoh Tsz' ko, 朝鮮偉國字彙 or Translation of a Comparative Vocabulary of the Chinese, Corean and Japanese Languages; to which is added the Thousand Character Classic in Chinese and Corean. By Philomensis. 8vo. 1835.

This work was compiled by Mr. Medhurst from a Vocabulary prepared by a Corean to assist in learning Japanese, who made the Chinese the basis of his work. See Chi. Rep. Vol. IV, page 195.

370. État Actuel du Tunkin, de la Cochinchine, des Royaumes de Camboge, Laos, &c. Par M. de la Bissachère. 2 Vols. 12mo. pp. 325, 342. Paris, 1812.

In a prefatory note, it is stated that the author of these volumes was a missionary who had resided eighteen years in the countries he describes; his work treats upon the history, civilization, and general condition of the people inhabiting the valley of the Cambodia river.

371. Exposé Statistique du Tunkin, de la Cochinchina, du Camboge, du Tsiampa, du Laos, et du Lactho. Svo. Londres, 1811.

372. A Voyage to Cochinchina. By J. White. 8vo. pp. 372. London, 1824.

373. Dictionarium Anamitico-Latinum, et Latino-Anamiticum. Auct. P. J. Pigneaux et John L. Taberd. 2 Vols. 4to. pp. 850, 845. Serampore, 1838.

This valuable work reflects great credit on the scholarship and industry of the authors, both of them Romish bishops in Anam. It is elegantly printed, and we believe much of the expense of carrying it through the press was defrayed by the printers, Dr. and Mr. Marshman. See Chi. Rep. Vol. VIII, page 593.

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ART. IV. *Religious Intelligence: Church at Amoy; trip up the river Min; departures and arrivals of missionaries.*

SEVERAL interesting events under this head have occurred during the last few months, only a part of which we can notice. One of these is the dedication of the mission church at Amoy, Feb. 11th, by the missionaries resident there, since which it has been opened every Sabbath for preaching in English and Chinese; the services have been well attended by the natives, and the mission church was increased on the 29th of July by the admission of a mother, aged 64, and her two sons, respectively aged 44 and 35, who were baptized in the presence of a large audience of their countrymen. The deaths of Rev. Messrs. Lloyd and Pohlman, mentioned on page 51, the departure of Rev. Mr. Talmage to the United States, in charge of Miss Pohlman, and the sickness of others, have lessened the amount of labors at Amoy; but there is great encouragement to continue. The following notice of the church was written by the late Mr. Pohlman, while it was building. The British Chapel at Canton has not, so far as we have heard, attracted the same notice of the geomancers, as the one at Amoy has done. The letter is addressed to children.

"The Chinese, although superior to most heathen nations in many respects, are not a whit behind the most degraded in others. It may be questioned whether any other people in the world can outstrip the mass of the Chinese, in the almost endless variety of their unmeaning and absurd superstitions. As might be expected, the event of erecting a house for the worship of the true God opens a wide field for the wildest conjectures. This is especially the case among the lower orders, and among the women, most of whom are 'silly and senseless' in the extreme.

"It is not yet decided whether the church is portentous of good or of evil. On this point these 'wondering wise' entertain a difference of opinion, some affirming that it is a good omen, and others that it is a very bad one. The arguments for and against I will briefly relate, that you may see how 'vain in their imaginations' these people are, and be led to pity and pray for them, with that feeling and earnestness which their blindness demands.

"On one side it is argued that the building of the church is a most auspicious event, because of the prevalence of octagonal proportions in it. The magicians and fortune-tellers and soothsayers discover great good luck in the eight-cornered pillars, of which there happen to be eight, and in the eight-sided cupola, and in the eight windows on both sides of the church. The number eight is a favorite one for all prognosticating purposes, inasmuch as the theory, or rather nonsense, of the *páh-kwá*, or "eight diagrams," runs through all the Chinese system of prognostics. Some also see good luck in the position of the building, it being nearly central, and commanding a view of almost the whole city. Others think that the fact of the present being a good season, rice being cheap and the crops abundant, and there being also less sickness and fewer deaths than usual during the hot season, promises well for the new temple. Some even boldly assert that the first enterprise of building a church in Amoy is a signal for the erection of many others of a similar character, and that at least ten churches are to go up, in order to afford work to the laboring classes, and give encouragement to dealers in building materials and others. Some days ago we had a most fearful storm. All the streets and houses in the vicinity of the church, and almost throughout the whole city, were flooded. But as the church lot is somewhat elevated, it remained comparatively dry, and the waters of the flood did not enter the building. It was thus like 'an ark of safety' for the neighbors, an asylum to which the homeless and homeless might resort for refuge. This also is regarded as a most favorable omen.

"On the other hand, it is conjectured that such a building must, in the very nature of things, prove highly prejudicial to the best interests of the city and country. It is an entirely new model, and as such at once calls to mind foreign success and influence. Some of the workmen have been several times sick during the period of building; and all have suffered the loss of a (Sabbath) day every week in their labor. When digging the foundation, an adjoining building fell down, and injured a person residing in it. Several of the neighbors have already removed from the infectious region of the church. From its terraced top, also, the foreigners can see into the yards and houses of other people. And, finally, it faces the wrong point of the compass! All these, and many other silly reasons, are assigned as proof positive that 'the Sunday temple,' (as it is called,) is the most inauspicious building ever erected. But the main argument is not yet brought forward. 'It is too high.' This is the strongest reason against its good luck. According to Chinese notions, it is utterly impossible to erect a building of such a commanding height, without destroying the sites of the neighborhood, as well as the good fortune of the whole city."—*Dayspring*.

A trip up the river Min has been made as a trial of the disposition of the people in that part of Fuhkien, and the following notice, which has been kindly furnished us, shows it to have been quite successful.

"It is one of the most gratifying circumstances connected with our residence in Fuhchau, that we are able to preserve such amicable relations with both government and people. Nothing has yet occurred to interrupt this state of

feeling. As first our presence excited great curiosity, but now this has in a great measure passed away, and we mingle freely among these crowds with entire safety. Finding the disposition of the people so favorable, we have gradually extended our rambles into the country; and have succeeded in removing much of the prejudice which existed in the minds of the villagers. A short time since in company with Rev. J. D. Collins, I ascended the Min to a city named Sui Kù, or in the colloquial Chui Kau; it is situated about ninety or a hundred miles from the mouth of the river. We went in a small native boat, and were absent nearly four days. The general course of the river is north-west. After entering the mountains, which commence about seven miles above Fuhchau, its channel is very crooked; at one time you are running due north; and presently, on rounding a bluff you are heading west, and perhaps in a few minutes find yourself passing to the south. By the aid of a compass, we were able to ascertain with tolerable accuracy its general bearing. The river, which at Fuhchau is rather over a quarter of a mile wide, slowly diminishes as you ascend. About ten miles above the city, the river divides, and the branches unite at Pagoda Island, twelve miles below the city, forming a large island. Above the head of the island for a short distance, the Min seems to be larger than at Fuhchau; a number of mountain streams fall into it on both sides. These at the time of our visit were small rivulets. Some of them issue from deep ravines, and after gliding through green paddy fields unite with the Min; others come leaping down the whitened rocks, forming cascades of great beauty. The depth of the channel is very irregular. There are places where ships might sail, and a little farther on perhaps you may see a boat lying on a sand bar. Though a large river, it is navigable only for boats of the smallest class. Junks never venture above the city.

"As a means of intercourse with the interior, the Min is of great importance, for though vessels of large burden cannot sail on its waters, yet to the innumerable small boats which the Chinese navigate, it furnishes a safe passage. A very large trade is in this way carried on with the interior. Regular lines of passage-boats run between Fuhchau and Sui Kù. Travelers bound for the interior take passage in the boats, and proceed to Sui Kù, when they disembark and pursue their journey by land. They will accommodate from thirty to fifty or seventy persons. Freight boats carry sugar, wood, coal, paper, fruits, tea, &c. &c. The timber, which in such immense quantities fill our lumber yards, is floated down in rafts. The Min flows with a gentle current. The water is clear and pleasant to the taste. We learned that some distance above Sui Kù the channel becomes very rocky, and the current violent, forming a succession of rapids. With the exception of the vicinity of Fuhchau, where the mountains retire perhaps ten miles from the banks, the Min flows through a valley, varying from half a mile to three miles in width. In some places the mountains tower up from the water's edge; in others a narrow strip of lowland intervenes. The height of the mountains varies from a thousand to three or four thousand feet. These plains between the river and the base of the mountains, are carefully cultivated. The marshy portions produce rice, while those more elevated are covered with orchards of fruit trees, such as the orange, pear, plum, peach, lichi, loquat, and lungan. Several of the highest bluffs on the river are crowned by temples; whether the selection of such situations for religious purposes is attributable to taste or policy, I am not able to say; but certain it is that the most beautiful situations have been thus appropriated. The villages are invariably built in low places, sheltered by the hills, small in size, and separated by considerable intervals. Their appearance in the distance, as the white walls are seen through the green foliage of the groves is very pretty. All this beauty vanishes on a closer inspection.

"The valley becomes more narrow as we ascend the river. A growth of scrubbed pine begins to cover portions of the rugged sides of the mountain. Having reached the end of our voyage, we climbed one of the high mountains which rise from the bank. From its summit, which we supposed to be at least three thousand feet above the river, we had a view of perhaps forty miles to the west, north and east. A mass of dark, swelling mountains, with jagged peaks lay before us; such a scene of wildness and desolation I had never seen. The

eye searched in vain for some green spot to relieve the far spread sterility. A plain, a cottage, a mountain stream, would have been thrice welcome. But nothing of the kind was visible. The view to the south was completely interrupted by a broad, high mountain, whose summit was lost in the clouds. I shall never forget my sensations when my eye first fell upon it, as with a dizzy head I at last gained the summit of the tall peak up whose sides, for more than an hour I had been toiling, and now quite exhausted had seated myself on a rock, supposing that from my present elevation I could survey the entire country. On looking south, I saw a mile distant, towering far above me, a succession of peaks whose summits were enveloped in the clouds.

"The country watered by the Min is, in consequence of its mountainous character, very sparsely populated. The villages are generally quite small, and their number by no means great. The people received us in the most friendly manner. We found the same dialect spoken throughout our journey. Our imperfect utterance of it was as well understood by the people of these mountains as by the citizens of Fuhohau. It was our privilege to distribute Christian books, and tell them something about that Savior who had died for them. God grant these efforts may bring forth abundant fruit! Most of the people had never before seen a foreigner. On our return they invited us to their villages, offered us tea and fruits, and urged us to spend some days with them. Observing our strange propensity for gathering flowers, knocking off pieces of rocks, and peeping into all queer places, they assured us their hills produced the most fragrant flowers in great abundance, and hinted that in respect of rocks they could indulge us to the full extent of our wishes. We returned home delighted with the trip."

In Ningpo and Shinghái, not much of special interest has occurred, the labors in preaching, healing the sick, and distribution of books, have been carried on in the usual manner. Some changes have taken place. Mr. and Mrs. Coulter from the United States have joined the mission of the Presbyterian church at Ningpo; he is to take charge of the press. Rev. M. B. Hobson has reached Shinghái from England, to join the mission of the Church Missionary Society, which has recently been reduced by the departure of the Rev. W. Farmer.

At Canton the usual labors have all been attended, and some new places of worship opened on the Sabbath. Rev. F. C. Johnson of the Baptist mission left for the United States on the 24th inst. An addition to the mission church of the London Mission was made a few weeks since, in the baptism of a convert.

ART. V. *Journal of Occurrences: floods at Shinghái; murder of Gov. Amaral at Macao.*

INUNDATIONS in the province of Kiangsé. We have before us a variety of Chinese documents, setting forth the disastrous effects of inundations in the province of Kiangsé. One of these was written in 1833, by Lin Tseksu, a secret memorial to the emperor, and which gave a sad picture of the condition of the peasantry. For ten successive years the province had been visited with wide spreading and most destructive inundations.

Another of these documents is a proclamation by Fú Shinghuan, now holding the same office that Lin then held. His proclamation was written and published at Sitchau early in the month of July of this year. He bears a very different reputation from that which the former governor enjoyed. A very different spirit also runs through his paper. Heavy rains commenced early in the spring

this year, and the country was inundated. On the one hand, the people were unable to work in their fields, and on the other multitudes of them could procure no supplies. Besides, idle vagrants and bands of thieves were collecting and harassing the peaceful inhabitants in all the principal towns. In this state of things, the magistrates became alarmed, and were sending up their reports, to the great consternation and annoyance of Fu Shinghiun. He tells the people in his proclamation, that this calamity is sent upon them from Heaven; and exhorts them to keep up courage, to use all their energies to rescue themselves from the evils caused by the overflowing waters. They must strive to raise higher their embankments, and when it is practicable dig deeper and broader the channels, so that the waters may flow off. Their lives are as his life, and he can not sit unconcernedly while seeing their distresses. He tells them, also, that the season is not yet so far gone, that they may not hope for a partial harvest, provided they are careful to do their duty. He declares, moreover, that he loves the people as his own children, and "will maintain the laws firm as the hills," and will exterminate the vagrants without mercy. Notwithstanding all these pretensions, report says the governor does nothing for the people, but strives to keep in favor with his superiors and enrich himself.

Other documents, from the prefects and magistrates, tally with the reports current in Shinghai, all going to show that up to the middle of July the distresses of the people were very great, not only in Kiangsü, but in other places situated like it and exposed to inundation. In several instances, large companies of the peaceful people had gone to the magistrates, to make known their distresses and to beg for assistance. Fasts were proclaimed; the slaughter of animals forbidden; prayers and sacrifices offered; and magistrates day after day were seen going on foot to offer incense to their gods. About the middle of July the rains ceased; and up to the 3d of August drought had prevailed, so that, even while the rivers were high, the fields were beginning to be scorched. The prospect for the crops of rice and cotton is anything but promising in the vicinity of Shanghai.

The murder of governor Amaral on the evening of the 22d inst. near the Barrier has greatly startled the foreign community. His Excellency was accompanied by his aid, Sr. Leite, in his usual ride in the afternoon, and the two horsemen were at the moment by themselves, though others were on the Course, when some boys came in front of them holding bamboo poles in their hands, with leaves tied to the ends, and struck the governor's horse on the head; he immediately turned his bridle to punish them for their impertinence, when eight men, also carrying bamboos rushed up before him, and surrounded his horse, two of them directing their attack on his aid. These six miscreants, throwing away their sticks, drew swords from their sleeves, and began to strike their unhappy victim, who unarmed and having no right hand, could offer no resistance; he was soon dragged from his horse, his head and hand cut off, and his body shockingly hacked by the assassins, who then escaped through the Barrier gate, and got into a boat lying near, before any effectual pursuit could be made. The aid was thrown down, and his horse fell upon him, painfully bruising him, but no further attack was made upon him. The act was soon known in town, though too late for pursuit, and the mutilated corpse carried to the palace.

The tragical event cast a gloom of astonishment and sorrow over the whole settlement. The authority now devolved on the Junta and the judicial and ecclesiastical functionaries, who immediately made a demand upon the Chinese officer at Casa Branca for the head of the governor, and decided to take every precaution to defend the town. On Saturday, the 25th, the Council ordered a detachment of 100 regulars and 20 of the Volunteer corps to march out and take possession of the Barrier; the guns from the Lap-kap shan fortalice beyond the Barrier towards Casa Branca began to fire upon them. They instantly made preparations, forced open the Barrier gate, and returned the fire for some time; at length the troops decided to carry the fort, and 35 of them gallantly marched up to it, drove out the garrison, spiked the guns, and set fire to all that was combustible in it, the Chinese fleeing to Tsienshan, leaving 10 or 12 killed behind them. The number of men in the fort has been rated at 500 and more, and the guns at 20 in number.

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ART. I. *Directions for the cultivation of Cotton. Translated from the Nung Ching Tsiuen-shú 農政全書 or Encyclopædia of Agriculture, Chap. XXXV. By .**

[*Note.* The work from which these directions are taken is one of the most comprehensive treatises on agriculture possessed by the Chinese. It is divided into sixty chapters, each of them treating upon a particular subject, and illustrating it with drawings. The author was Sü Kwángki of the Ming dynasty, who lived in Shánghái. Almost the entire chapter is here given, with all its tautology and reiteration.]

SELECT rich ground for cultivating cotton, not that which is damp. When the earth gives out its moisture in the month of February, plough the soil very deep three times, and spread the earth evenly and thoroughly. Then make the dikes and beds, every bed being about eight *pü* (or 50 feet) long, and one *pü* broad, having a sloping face of half on the inner side, and half of it on the top. Do not dig up the earth again, but rake and harrow the beds smoothly twice, breaking open the earth, and heaping it on the top of the beds. About the end of April, select a fair day for sowing the seeds; the day previous, the beds and dikes being in order, water the ground three times; now wash the seeds thoroughly, and put them in the wet ground, covering them with a bason over night. Next day rub the seeds nicely with ashes, not too thick nor too thin, and then sow them on the watered beds, covering them about a finger with the earth previously heaped up, not watering it again at present.

In six or seven days, the shoots will spring up uniformly. Water them in dry weather, and hoe and weed out the beds clean. If the plants are growing too thick, transplant them, but not otherwise; so that there shall be two plants in each *pü* or pace, for if too close the fruit will not set. When the plants are two cubits high, break off

the middle or heart shoot, and also the leading stem of the branches when they are 20 inches long, for by this means, the plants will blossom, and the fruit set. Whenever the cotton appears ready to fall of itself, it is ripe; as it ripens, pluck the pods, and spread them on matting; expose them to the sun and dew, until the seeds are perfectly dry. Now take an iron rod as thick as your finger, two *chi* long and tapering at both ends like a baker's roller; and also prepare a frame of pear wood two inches thick, about 3 *chi* long and 6 inches broad. Lay the cotton seeds on the frame, and turn the iron bar over them; at every revolution, the seeds will fall on the boards beneath, leaving the pure cotton ready for spinning into cloth, or for quilting in garments, making a light and warm clothing.

Wáng Ching 王禎 says that cotton seeds should be sown about the commencement of the *kuh-yü* term (April 20th); and gathered as the cotton ripens in the *lih-tsiú* term (Aug. 8th). The flower is yellow like the Althea, its single root is straight; its excellence does not consist in its height and expanse, but in the branches and leaves being bushy and numerous. It does not sprout from the last year's roots, but the seeds must be annually sown; the seeds first gathered are not fully ripe, and those collected near the hoar-frosts are useless; the best are collected in the intervening season, and should be dried in the sun, and laid up with the cotton around them, drying them again when about to sow them, and then separating the kernels in the gin.

Hiuen Hú 玄扈 remarks, "that in rolling out cotton seeds during winter, and allowing the wind to penetrate to them, there is danger lest the oil get rancid; if they get damp, they will rot." I have heard old farmers say "that the cotton seeds for sowing should be rolled out in the winter season, and then dried in the sun; for in the autumnal and winter months, when nature is inactive, was the time to dry them, and not injure the germinating power; and during the spring, when they sprouted, they ought not to be put in the hot sun." There is reason in both these remarks. I think that in reference to rolling out the seeds in spring, the way is to choose out the best seeds at the autumn harvest, dry them thoroughly in the sun, put them in a high and dry spot; when required for sowing, dry them a little again before rolling in the gin, and they will not be injured. If the seeds be rolled out in autumn, they must be wrapped in hay and stored in a dry place where they will not suffer from winds or dampness. It is not advisable to purchase seed cotton in the spring, and clean it yourself

for sowing, lest it should have been injured and heated by the moisture gathered in keeping. Nor should you purchase the seeds cleaned, for they are likely to have been dried by fire and spoilt. I would recommend one rule, both respecting the cotton cleaned in winter or spring, and that stored for sale; which is, that when it is to be sowed, steep the seeds in water, and stir them about for fifteen minutes, when those gathered for many years, the empty, the fire-dried, the oily and rotten seeds, will all float; and the solid, uninjured seeds will sink, and are to be used for sowing. I would also add that seeds gathered this year should be steeped and rinsed, to separate the good from the bad. The shriveled seeds also sink, and therefore they must be taken out and rubbed between the fingers, when the shriveled will present a soft shell and a half developed kernel. The hard seeds are good. You need not think this method of selecting seeds is troublesome, for it is preferable. If you follow the common rule of sowing the seeds thickly, using a *tau* (or peck) for one *mau* of ground, it will be troublesome; but if you observe these rules, and sow the seeds $3\frac{1}{2}$ feet apart, one *shing* (or gill) will be sufficient for a *mau* (or 6.6 of an acre) of ground.

Cotton was originally a product of all the countries along the southern ocean, and afterwards all the districts in Fuhkien had it, from whence it was introduced into Chehkiang and Shensi, where it flourishes luxuriantly, and does not differ at all from the original stock. The more there is planted of it, the more advantage there will be. People are constantly saying that the climate and the soil are not adapted to it. According to the Encyclopædia of Agriculture, there are regions not well fitted for it, and people who are not careful in its cultivation; and also those who though diligent enough, yet do not understand the mode of raising it. This is doubtless true.

The *Pien Min Tú-tswán* 便民圖纂 or Popular Manual, says that about the end of April, the seeds of cotton should be steeped in water for about an hour, and then taken out and rubbed with ashes: when they have sprouted, dibble holes in the manured beds one *chih* asunder, in each of which put 5 or 7 seeds. If the sprouts are too thick, thin them out, allowing two or three of the most healthy to remain, and weed these frequently. Constantly nip off the tops to prevent their growing too high, lest the seed will not set. Gather in the cotton in the eighth month.

Hiuen Hú says that the old rule was to have two cotton plants every pace, or one every three feet: if this was followed,

would resist rains and drought, and produce well. The Popular Manual, a modern publication, says "that only one *chik* apart is too close for the holes, for when the plants spring up they are too thick, and it injures the crop." And, in Kiángnán, the people say,

"Thousands of branches and myriads of twigs,
Are not so good as plenty of flowers."

But this adage is a bad one. To say that to plant them apart is not so good as close, is to impoverish the fields very much; and he who wishes to have lean fields may plant them close. Rich or lean soil depends upon the quantity of manure, and the industry of the workmen; and he will have poor fields who sows close, and get himself a lean ingathering. Was it an industrious husbandmen that spake in this way? If the soil is good, the plants should not be near, for they will not perfect their seed properly, besides which the pods will breed insects; therefore plant widely, and they will be vigorous and your crop abundant. In fields of rich soil, and planted thick and not in rows, the strong and weakly plants injure each other. If they are producing many branches, and you can not bear to break them off, they will grow up very thickly, so that even the wind can not penetrate their denseness; they will look flourishing and fair, but you will have leaves without branches, and flowers without fruit; you need have no fear it will not be so, for to impoverish the shoots, is it not to destroy the prospects of a crop? The stem of the cotton plant is naturally several feet high, and its branches far apart; each producing a hundred pods or so; there should be between two and three peculs from each *mau* of land. Those who plant close gather but little, their expectations come to nought.

In Shántung, when preparing the ground for sowing cotton, they allow one plant to every 3 *chik*, and as the shoots grow up, place dry manure near by in baskets, which they put around the roots as they see them to be weakly; by this plan one *mau* usually yields between two and three peculs. The people near the river banks in Yüü district in (Ningpo fú), who are among the most diligent cultivators of cotton, sow them two or three *chik* apart; the plants have long branches and spreading leaves, each one bearing a hundred pods or so early in the season, and a crop of 2 to 3 peculs to a *mau*. Their beds are ten *chik* or more broad, high in the centre, and sloping off at the sides, with trenches of 2 or 3 *chik* wide between them; the leaves fall into them and rot, and in the winter this muck is spread over the fields. At the proper season the *tsan tau*, or broad bean is sown, and

in the spring it is turned into the ground [for manure], making the soil high, and allowing the roots to spread and strike deep. By this method, it resists heavy rains, lasting drought, and high winds. Therefore it becomes flourishing by planting it open, and produces abundantly. If the men of our district (Shánghái) will plant close, and use such rich manure as the Shántung people, and compost like those of Yüyáu, will not the plants be destroyed by insects, or not perfect their fruit? If you fear the fruit will not set, you do not understand yet that open planting gives them vigor; and that rich manuring produces the large crop, and not planting close. Our farmers are wedded to their old way of planting close together; but the people of Shántung and Yüyáu will be greatly pleased to hear they sow so much and reap so little.

Cháng Wú-tien 張五典, in his Rules for Planting, says the proper time for planting cotton is during the month of April, because then the frosty vapor has ceased. This cultivation requires care. If it is on new land, you must plough in the manure before sowing the seed; and when the young shoots are well up, they must be hoed three times, and a gill of manure put at the roots of every plant, and the earth piled up around them. Weed them six or seven times, cleaning away everything. Whether open or close, when the two first leaves of the shoots open, only clean away the weeds, and let them remain close together, in order to allow for those which may die or mildew. At the next hoeing, they should be less thick; and at the third, the shoots must be thinned out, leaving a space of 8 or 9 inches between each, no two plants being together. Three times in *fuh-chung* 伏中 or the month of July, on a clear day break off the top twigs of the plants. The cotton flower dreads hot weather, when the moist exhalations steam it, and cause the stamens to fall off easily. It also dislikes to have plants touch each other, for then the branches can not spread out well, and the flowers in the middle and bottom will be few. Cotton should not be planted too late, lest in the autumn the air be too cold for it; while if put in the ground too early, its blossoms will not set; or if they do, they will be small, and the flowers weakly, without cotton. Better not nip off the tops in dull and rainy weather, for then they will mostly get wet, and many of the branches be empty of flowers. These rules of growing cotton are adopted in the north; and if they are adopted in cold high regions, how much more would we here, where the land is damp and warm, find it advantageous to practice them.

Yü-yü, of dividing the beds by trenches, is a good plan; for very wet lands are too cold, and manure if put on alone has too much heat in it. But fresh soil spread over the fields, can equalize both the coldness of the wet soil and the heat of the manure, and cause that the plants will produce abundance of good fruit and not be liable to insects. The proverb says, Fresh soil is as good for cotton, as liquorice is for all drugs; but when you manure, put the fresh soil around the plants first, lest the former take away all its strength. He also says, To sow cotton broadcast, is easy, but it is troublesome to weed it, while the contrary is the case in dibbling it; in the former way, too, the plants easily grow too thick, and weeding and thinning them is much more troublesome. In dibbling, put four or five seeds in each hole, and when weeding pull up those not thriving, leaving not above two in each hole, and when five or six *tsun* high, separate them by a clod of earth placed between the roots, that the stalks may divide, each producing branches on all sides. Yet one plant in each hole is still better. With respect to thinning, old farmers say, at the first and second hoeing, those which have large leaves produce large seeds and little cotton; but after the third weeding throw away the small leaved plants, for their pods produce hollow seeds, or if they ripen, the seeds are watery and oily; this refers to the various sorts of seeds. The clear black seeds are best, and should be carefully picked out without reference to their being the largest. The very small ones should all be thrown aside. Some say that if cotton seeds are steeped in snow water, or in the gravy of eels, they will not become wormy and will endure drought. In planting cotton, the earth must be firm. After sowing the seed by hand, it should be rolled in by the stone roller very thoroughly; but when the seed is dibbled, it may be covered in the holes, and stamped down with the foot.

When the plants are two *chih* high, break off the tops, in order that the branches may shoot forth vigorously, and the pods bear abundantly; also nip off the ends of the branches when they are about two feet long, lest they get entangled, and the flowers or seeds be injured. In doing this regard must be had to the forwardness or backwardness of the plants; if they are well advanced, you can break off the shoots two or three days before or after *tá-shü* (July 23d), but if backward, not far from the *lih-tsiü* (Aug. 8th.) Later than this, the plants have reached their strength, and will send out no fresh branches.

The cotton plant should be hoed seven times and even more, and about the solstice, especially, let it be done. The proverb says,

open lands cotton or rice may be grown, the cotton for two years alternately with rice one year; for then their roots will decay, and the soil improve in richness, and produce no insects or grubs. In general, the cotton can not be grown more than three years, for the plants will be attacked by insects. If after the third year, the ground has not sufficient strength to produce rice, after the cotton is harvested raise dykes around the fields, and flood them during the winter; after the ice has thawed in spring, draw off the water, and wait till the ground dries; then plough and hoe it well according to directions. If cotton be now planted, insects will not appear.

He adds that cotton fields should be ploughed during autumn; and immediately after harvest the rice-fields should be hoed, but not harrowed fine, for the large clods should be banked up so that they may be stiffened with frost. In the following year when the ice melts, the soil will be enriched. At the first ploughing in February, a buffalo may be used to turn it over; but in the second ploughing, a month after, the soil must now be harrowed fine over the fields.—A little before April, raise the beds and trenches, making the soil very fine, the beds broad, and trenches deep. When the beds are still empty, hoe them three or four times, and this is better done after rain, for then the ground is soft, and the weeds easily rooted out. Cotton lands should be manured about the middle of April, with night soil, ashes, oil cakes, or fresh earth, in such a quantity as the richness or leanness of the soil seems to require. After cutting up the oil cakes, do not pile it on the fields, but scatter it evenly on the beds. At my village (Shanghai?), those who plant close do not use over ten oil cakes, nor more than ten *shih* of night soil [on a *mau*?], lest they make the ground too rich, and the plants be very leafy, or the seeds breed insects. If you follow the old rules, and set out the plants three *chi* apart, you need not fear repeating [the same crop].

In raising late cotton, sow the yellow flowered *tiâu jáu* 苜蓿 (a species of trefoil or yellow clover?) to fill in the earth. Having chosen the fields, sow the yellow clover in the autumn, and the next year cut it to apply to the rice, and plough in the roots which remain in the ground. If the crop is not very full, increase it with something else, for the subsoil should be thick, and then plough all in together. If you sow barley or beans, their roots can be ploughed in with it. A subsoil made of weeds in this way produces a better harvest than any other kind of manure, except it be fresh soil from ditches, which is the best. The mode adopted in Yáu-king 姚江 or

T'áu Kiú-ch'ing 陶九成 of Nántsiuen, in his Records of Leisure Ploughing, says, "Fifty *li* east of Sungkiáng 松江 is the district of Wú-ni-king 烏泥涇, the soil of which was very unproductive, so that the people had hardly wherewith to live, and began to scheme what they could plant to increase their crops, and so made inquiries for the cotton plant. At first they had neither the spinning-wheel nor cotton bow, and cleaned the cotton from its seeds by hand; afterwards, a bamboo bow and string was placed upon a table, and the cotton "flocked" by beating it, a mode that was very laborious. Early in this dynasty, an old lady, named Hwáng, went there from Ngánchau 崖州, and instructed the people to make the stick, the bow, and loom for weaving. She also gave them rules for arranging and mixing colored threads, and making flowered and figured work; she also instructed them to make counterpanes and mattresses, girdles and napkins, having the broken twig pattern, the round Phoenix, and the checker pattern on them, woven as if they had been drawn. The people having fully learned the art, produced most excellent goods, which were in demand elsewhere, and every family derived great profits. She died not long after, when every one grieved for her loss with tears, and accompanied her to the tomb; they also made an image of her and worshiped it. Thirty years after the temple was destroyed, when a villager named Cháu Yü-hien rebuilt it.

Kiú Jui 邱濬, in the Supplement to the Comments on the T'á Hioh, says it was the ancient custom in China to tax cloth and thread, and also silk and hemp, and now cotton is also taxed; the officers arranged that the people should yearly send up to the emperor, lutestrings, sarsenets, crapes, and raw silk, with cloth and hemp, for at that period there was no cotton. An officer, Lái Lin-hiun 來林勲 in a work he wrote, says, "that the women yearly sent up lutestrings and raw silk, but in villages where the silkworm was not reared, they sent hemp and cloth." The histories of the Yuen dynasty speak of planting mulberries, dates, and various sorts of fruit trees, but say nothing of the cotton plant, and therefore during the Yuen dynasty and before, they had not begun to work in it.

If we examine the sentence, of the Tribute of Yü from Yángchau, that all the island foreigners made clothes from flowers, the commentary explains it of the cotton, and in the days of Shun, they already had it, and it is very probable at that time these island people brought it as tribute, for the middle kingdom did not then possess it. Further, from the Chau Lí 周禮 or Ritual of Chau, it appears

there were nine kind of occupations for the people, and that females in the palace attended to the mulberry and hemp, but nothing is said of cotton. Did not China first possess it during the Sung and Yuen dynasties? For previous to that time, the Chinese used only Silk, Hemp, Flax, and plaited Hemp, to make garments. In the time of the Hán and T'áng dynasties, distant foreigners brought tribute of cotton to China, but it was not yet planted in the empire, nor did the people make clothes of it, neither had the authorities levied taxes on it; and only during the Sung and Yuen dynasties was it first introduced and planted.

The provinces of Shánsí, Shensí, Fuhkien, and Kwángtung, first derived advantage from it, for ships brought it to Canton and Fuhkien by sea from the outside foreigners; but those residing on the confines of Shánsí and Shensí received it from over the western frontiers. Up to this period, no tax was levied on cotton, consequently it is not mentioned in the registers of food and commodities, or in the histories of the Sung and Yuen dynasties. At the present time however it has spread through all parts of the empire, from south to north it flourishes, and the rich and poor alike rely on it for clothes, and compared with Silk and Hemp, it is a hundred times more useful. Thus we have shown to all in the empire and even future generations, that they may know the utility of these garments made from flowers, (cotton) and may see how it has increased to the present time.

Hiuen Hú adds that T'áu Tsung-í 陶宗儀 says madame Hwáng went to Sungkiáng, and through her it now derives so much advantage from cotton, and that it was Chung Shin 仲深 who said that cotton is a hundred times more profitable than silk or hemp, which is well worthy of belief, but the advantage is not now to the people. From the records of the Sung dynasty, we learn that in the reign of Sháu hing 紹興 the revenue from Sungkiáng was 180,000 *shih* or peuls of grain, while now it is 970,000 *shih*. If we reckon in the expenses of assessment and collection, the decrease by refining, and the charges of transmission, with the fees of officials, in short, all the reductions it undergoes, we can fairly calculate the whole revenue at ten times what it was during the Sung dynasty. Within this region of a hundred *li* square, the profits of the land and the farmers are not any *greater* than in other *fú* and *hien*. That which is required for government purposes is in all not far from a million of piculs, and yet for three hundred years and more, the people here have also mainly depended on the loom and shuttle for their subsistence. And not only was it from Sungkiáng, but the silks and hempen fabrics

Súchau, Hángchau, Chángchau and Chínkiáng, and the cottons and raw silks from Kiáhing and Húchau, all depended on the labor of females for their production; thus, a species of labor considered of little moment, on the one hand, furnished a large amount of taxes, and on the other supplied the wants of the family, which certainly could not have been met if you had entirely relied on the produce of the land. Therefore people acquainted with the subject, say, that the inhabitants of the east and south are most diligent in their work, and have the most resources for the government, while too they are not deficient in filial duty and obedience.

It is said in the statistics of Sungkiáng fú, that its silks and cottons furnished garments and other coverings for the whole empire. At first the cotton cloths were not equal in fineness and beauty to the foreign articles, neither could they be compared to the fine cloth made in Chehkiáng, which yet was never seen in these quarters. This labor was only in the family, and the products of their spinning and weaving circulated everywhere, and were employed as presents, greatly to the advantage of the district. For several hundred years there has been no change in this, the people depending on their weaving.

The people of Yuen said that the regions and districts beyond the provinces of Shánsí and Shensí were not adapted to growing the *kih pei* 吉貝, or cotton plant; but those better informed contradicted this, and now it is produced in all of them. Can it be that where planting is understood, the art of weaving fine cloths should not likewise be known? How can we forbid the people of other towns and districts from having a madame Hwáng too? At the present time raw cotton is cheap in the north, while manufactured cloths are dear; but in the south it is just the reverse, so that the cotton is exported to the south for sale, and cloths go to the north; but I can not explain it. If the raw cotton in the north be compared with the manufactures in the south, can you not make that cheap which is now dear, and that dear which is now cheap? In my retirement, I have always thought that the northern people would learn to imitate this craft; but if it be said that the winds of that place are high and cold, and the people cannot easily draw out the thread: this is true enough; while yet if they had not some skillful modes of operation, I am sure they could not do as they do, so that this reason can be regarded as no otherwise than unfounded. Wherefore I have always thought that for many tens of years after this time, the fabrics of Sungkiáng will find no market, and then there will be nothing with which to pay the demands of go-

vernment, or supply the wants of the family. You who are wise should consider this in season, but most people think it will not come yet.

Several years ago the manufactures of Suhning hien 肅寧 in Chihli, were only about one tenth as great as those of Sungkiáng, and coarse in quality; but now they are fine and close, rather better than the superior common cloths of Sungkiáng, and are sold at three fifths or seven tenths of our prices, because the raw material is cheaper. What is the reason this can not be the case in one district, if it is done in another, or if it is practicable in one place, why can it not be introduced into ten? And if they can improve from the lower qualities to the middling, why can not they make the very best as well? I only wish the advantage of the cotton workmen, and shall I not speak all I know? If the northern people have done it, others can also; and then in years to come where will be the demand for the cloths of Sungkiáng? Therefore, persons who are engaged in this branch of manufactures, should adopt plans and make their goods to suit the market. Perhaps they will say, as they have to see in the morning what they shall eat at evening (are poor), that the best way to supply the deficiencies and losses of cotton will be to rear silk;—but some will say, probably, that the soil is unfit for that. Lackaday! I am afraid it would be hard enough to begin such an experiment. There is an old saying, If a business is not well considered beforehand, it will usually end in nothing; when you think it is going to come to pass, there is nothing to show as being accomplished. If what I here say should not prove true on trial, I shall be very happy, for then my words need not be tried. To raise the mulberry will retard the weaving only a few days, while it of itself has its advantages and profits, and is more convenient too for the carrying on of the former.

Hiuen Hú says there is an abundance of raw cotton at the north, but it is inconvenient to spin and weave there; for the high winds and dry atmosphere cause the fibres of cotton to break so frequently that it does not form even threads, yet cloth is made from it, though rather slazy and uneven and not very serviceable. The southerners who reside near the metropolis, spin in the morning and evening when the dews fall, and on dark and rainy days when they are not able to attend to other work. In the cotton districts further south, low lands and humid, the thread is fine and firmly spun, and the cloth likewise firm and strong. In Suhning hien, the people dig cellars in the ground several feet deep, erecting buildings over them, the eaves of which are scarcely two *chih* above the surface, with wind-

◆ sides for lighting the people who dwell in them. The moist

spinning and weaving, so that the fabric is firm and even, not much unlike that produced at the south. In rainy weather, when the dampness under ground is too great they do not hesitate to remove to a place level with the surface. Whoever first adopted this plan certainly showed great ingenuity.

The southern people use *pas'e* in two ways; one by winding the yarn into a skein, and passing it through the bowl of paste and then stretching it out on the reel, and then using a warping or hand reel to wind the threads on for the warp. This is called sized yarn by the people of Kiángnán. The other method is to wind the thread on the reel ready for warping, and then pass the skein through the bowl of size, and stretch it out with pegs in a bamboo drying frame, brushing it hard with a bamboo brush; when dry put it on the loom. This the people call brushed yarn, and it is the best sort the southerners make. The people of Suhning have not yet adopted this plan, because of the high and dry winds. If they would dig cellars as we have just mentioned, and make them between two and three hundred feet long, and thirty or forty broad, and protect them with a long corridor having windows to open and shut near the eaves, in order to keep out the wind and sun, or admit them, then they might brush the yarn inside of them, and when it was a little cloudy and no wind to blow the dust about, they would have no fear of moving outside. If they should adopt this mode, it would be convenient, and their produce of cloth would soon exceed that of Kiángnán, although it would require some skill and considerable outlay. As the *Repertory of Agriculture and Silk-growing* remarks, In laying joint plans for the culture of silk, the united efforts of all are necessary to carry them into execution; so if this undertaking be set agoing with spirit, by renting the building according to the time, the income would be certain and large.

According to the *Manipulations in Agriculture*, "two men used to work the gii, but now it is managed by one. At the spinning wheel three spools are wound at a time, as is still done in Kiángnán, and handy workmen will sometimes spin four; and in the district of Lohngán 樂安 in Kiángsí they have learned to spin five spools." I went to see a man from the district of Lohngán, who told this to Fung Kótá, and I accordingly begged Fung to get one of the machines for spinning five from this man, but he was unable, and I cannot understand how five threads can be managed at once. Yet I think that having described one or two machines, others more complicated may be omitted, for time would fail to describe all the performances of wisdom and

skill. Those who may hereafter wish to make them, even if they diligently search for them and find the looms in the palaces of the rulers of Wú empty, will still learn of people who understand their construction. How much more also, can those not so complicated, especially for spinning and weaving, be easily understood and made.

Máng K'í, in his Repertory of Agriculture and Silk, says, "two cotton plants should be set out every pace;" and adds, "it is an old rule when the sida branches have grown two feet, to break their ends off; each plant should be three chih apart." The Popular Pictorial Handbook also says, "a recent rule is to dig a hole every foot, so that each plant will be so far apart." Now they are often planted two or three *tsun* apart, or even less, and four or five plants grow together;—a most unskillful practice, and the crop is accordingly small enough. Mángk'í also says, "it is an old way to nip off the heart of the main stalk when the plants are two feet high, and to do it in the month of July, when the plant is flourishing and growing, so that the branches will grow." In this neighborhood there are only one or two people in a hundred who know how to perform this properly, for if they do not plant early and wide apart and manure well, the plants will not grow high and large, and it is useless to nip off the heart. In the north they use prepared manure which has been heaped up when dry, covered over a while, till it has fermented; its effects are mild and fertilizing, and any quantity does no injury. The southern people do not prepare it, but use liquid manure, oil cakes, decomposed compost, and fresh soil. If the liquid manure be kept six months or so, it is like the prepared manure, but it is difficult to get such, because it is used fresh. For every *mau* ten peculs are enough, more than this will render the plants immature and leafy, as the manure is very heating, and as the plants are close.

The oil cake is also heating, and not over ten cakes (6 piculs) should be used to a *mau*, lest the plants become sickly. If the plants are a foot apart, you may use double, if two feet apart, three times as much manure. After manuring the ground in the winter and spring, and ploughing it well, over ten times as much may be used without injuring the shoots, and some strength remains after two or three years. Compost of vegetables is more heating than manure or oil cakes, for the former can be diluted with water, and the latter scattered in small pieces, but the compost is not easily distributed, and when it is too much in one spot it heats and injures the shoots, so that sometimes the crop is very good, and at other times it is much injured and small; much care therefore must be exercised in using this manure.

Fresh soil is taken from the bottom of ditches, or hoed up from the fields of grain; when covered, it steams and loses its heating properties and produces good manure. When you have used manure, oil cakes, or ashes, you should spread a layer of this fresh soil over, whereby its strength will be mollified and the benefits increased.

The custom in Yáo kiáng is to use compost of weeds, covering it with a larger of fresh soil; the plants are two feet asunder and the crop is much greater than in our neighborhood. For in the fresh soil wet earth, weeds, and muck are all mixed together in proper proportions, the former tempering the heat of the compost, and the compost equalizing the raw cold of the wet soil. Skillful husbandmen lay great stress on this rule, calling it the state's guardian. I recommend people to plant wide apart, as I have already minutely described in a previous section. I advise them to have the shoots three *chiñ* apart, but if they are disbelieving, let them first try them one *chiñ*, and then two *chiñ* apart. I now speak of it again, and detail the whole of the reasons in the clearest manner.

In our country, when the cotton is perfectly ripe, there are one or two plants higher than the rest, which the farmers vulgarly call *hwá wáng*, or the king flower, which have the pods on the top of the stem, and many branches and seeds. The people think the gods have made them to excel, and emulate each other in their sacrifices and prayers to them, so that the foolish people will thus spend all their income. I recommend you to plant one seed, and very likely it will be a *hwá wáng*; but if any are not so, or it may be, are feeble and stunted and do not develop themselves, I think it owing to their being kept cramped for a long time, so that the vigor of the seeds could not show itself; or perhaps the seeds were planted too late, or too near together, or the soil was poor, and therefore all did not produce as much as they might, hardly one in ten thousand bearing seeds and cotton to its full ability. If it should be planted early, and happen to be in an open place by itself, where the soil is rich and vigorous, and the season should prove a favorable one, then, if these four or five circumstances happen to unite, you will have a *king flower*. Yet how is each particular to be so favorable? The chances therefore of having one are not one out of myriads.

If you follow my advice, and every year when selecting your seeds, pick out the tallest and longest plants and those most abundant in fruit, and lay them by to plant next year, and separating out the fullest kernels by rinsing and soaking them all, plant them early and three *chiñ* apart, using several pints of manure to each; then if the season

be a good one, will not all your grounds be full of *king* flowers? Even if the year be less productive than ordinary, your crop will be better than it would otherwise be. If you doubt my words, please examine into these *huá wáng*, and ascertain the reason why cotton alone, of all plants has them, and other plants and trees have none? Other plants and flowers for the most part follow their own habits, but cotton alone does not; yet if you separate them three feet apart, they will then be able to do it. According to what Ch'ü Sz' says, the directions for raising cotton differ from those practiced in our region, in three points, viz., wide planting, manuring, and time for sowing. Now separating the plants is advantageous, for then the ground retains its fertility longer, as I have already explained. As to what he says about planting early, I can only say, that as our region is about 30° N., and Tsínán fú in Shántung is 36° N.—a difference of six degrees, the difference in the cold and heat is great. Ch'ü sz' says that in the district of Yángsun, they plant cotton in the Ts'ingning term, and never later than the Kuh yü term, whilst with us we have no doubt about planting before Ts'ing ming; and though at that time the frosts are not yet quite ended, yet should the shoots experience a frost, they will wilt. The best time for planting then is five days before Ts'ing ming; the next five days are the middling good season, but the Kuh yü term is the latest day: do not plant after this last term.

If you plant early, the plants will ripen early and the harvest be also early. If high winds and tides occur, yet the lower (and first ripe) seeds will not be all destroyed. It was formerly a saying with us, that you planted early, if you did it before the *lih hiá* term; and late planting was sometimes not done till after the *siáu muán* term; but if we inquire into the reasons, we shall find there is no advantage in it. One reason is on account of the wheat crop. At the north, there is land enough, and they have no wheat stubble in the ground, consequently the cotton may be planted early; but with us cotton and wheat are sown on the same ground, and the cultivators think there is no help for being late. But let them not have such regard to the wheat, but use unoccupied ground, and plant the wheat in holes, and then they can early set out the cotton; when the wheat is harvested hoe up the soil about the other. Another reason is that it cannot be managed by labor. The lands at the north must be ploughed over again, for they are rigid and hard, and as there is no rain in the fourth month, no damage comes if the cotton be planted early, and they can safely calculate that by the summer solstice, the flower buds will have fully set. But in the south, the land is porous, light, and damp and if

it be ploughed this year it will receive no damage; but after the third year, the soil will again become light and porous, producing grubs. Such plants as are sown early, if they experience the early rains, are liable to be injured, and the roots to be rotted and soft, or attacked by grubs, which devour the roots and leaves, one insect destroying and clearing as much ground as a man might fight in. I would accordingly recommend you to plough often, but if you cannot manage to do so easily, then you should flood the fields during winter and plough them in the spring, the soil will be firmer, and the insects destroyed. If you still cannot manage it, then dibble the cotton, making its roots strike deep, so that they will not be exposed to the wet, and they cannot die. If you still fear the injuries of insects, when the ploughing is finished and before sowing the seeds, plough and hoe the ground again to kill the insects. Such plants as have been eaten, must be examined, the insects killed and the injured ones replaced by others. Many persons do not understand how to select seeds; for half of them are withered, and out of the plump ones, many are immature; and all such are very apt to die in the rains of June, or if they had been set out early and were sooner in leaf, then they would die. All these were from poor seeds, and their mishaps are not to be charged to their being planted early, though if they do not actually die, very few of them come to perfection and bear fruit. Generally, when cotton is planted close, one half of the richness of the soil, of the labor expended, and of the manure is lost, because the seed was bad. A sad result, showing the importance of choosing good seed.

Mángk'i also says, "when transplanting, if the shoots are too close, leave the earth about the roots, and the plants will ripen; although some people wrongly affirm that neither tea nor cotton will grow if transplanted. If they do not, it is because they are from poor seed, or are too close together; if you do not transplant, it will make the crop very late to sow fresh seeds to supply the deficiency." Generally cotton must be planted early and not late. We have gone according to the best evidence in our advice, and wish you to judge of the propriety of early planting, and not with perverse arguments excuse yourself for the practice of late planting. Those who understand this reasoning are able to investigate not cotton planting alone, but every other subject.

Every one who thinks of the matter will say that in this region, if cotton be planted too early, many of the shoots will die, but if it be put in the ground a few days before or after May 4th, they will not die; because the cold and frost are before that date. Yet in Shántung, six

degrees further north, and a colder region, if cotton be sowed by April 5th, the plants will live; what is the reason of this?" Let us examine into the reason of this. Most of those plants which cannot endure the cold and frost, are not deeply rooted, and this and other causes produce the result, such as having inferior seeds, sowing by broadcast, which makes the roots exposed, or too thickly set or in impoverished soil. If the seed be bad, like having a diseased child in the womb,—or if the soil be lean, there is not power sufficient to bring forth a vigorous plant. If thrown out broadcast, the seeds are on the surface, and the roots do not enter the ground; while if they are too close, there is no room for the roots to creep, or grow deep and far, and the rain wet them, so that between wind and cold many of the roots die.

It is an established rule in planting that the earth should be beaten or pressed firmly around the roots of all the plants, for if the earth be cracked the wind will get to the roots and kill them. If you act contrary to this, many of the plants will be diseased, and constantly dying. If you hoe over the ground once or twice during the early rains, the soil becomes more light and porous, and if the winds should then be bitter and the rains cold for ten days or a fortnight, the leaves and branches being already expanded, the roots will not have sufficient strength to endure. Therefore if the early seedlings experience the cold, they are likely to die, or if they suffer the early rains, they are more likely to perish. On the other hand, late planting is preferable, for the roots and seedlings are young, and grow up with the grass; and after the early showers are over and the summer is come, there is nothing to fear from cold or frost. It is not unlikely that some will be saved, yet the crop will be trifling. It may be compared to a traveler, troubled with ill health; he can not endure the mist and dew, and so sets out on his journey late, and resting early, he does not get on the journey very far; while a stout, healthy man, though combed by the wind and washed by the rain, will go over a hundred *li* in a day.

If you want healthy plants, select good seeds, plant them wide apart, and hoe well around the roots; when you dibble the seeds, cover them with earth, a finger's length, stamping it down with the foot. If you sow by broadcast, after scattering the seed, cover them the same depth, and roll the field hard with the wooden roller. If you dibble the seeds, raise a mound of earth, and when the seedlings are up, open out the compost of grass, and put the earth about their roots. If these four rules are attended to, the roots will strike deep and endure the winds and rains as well as the drought; even if planted early, who is

afraid of their dying? As to injuries by grubs and heating the roots by compost, this relates to the carefulness of the farmer, and has no connection with the weather; having already given directions about this I need not again specify them.

This rule for early planting was handed down from antiquity also: "If you think of sowing cotton, first plough the ground, and sow the barley, and then plough it again, turning in the barley stubble with the earth, and harrow it over, and then sow." In Yüýáu they plant cotton early, but first sow broad beans which are ploughed in; these two ways are much the same. But on what grounds? For both render the ground light, and the shoots can strike deep and far, and they will endure cold, wind and rain, all by their having deep roots. Moreover, according to the nature of the soil, let the stubble and the soil be dug up and carefully mixed together. This is better than to bring compost from another place. The rule in Yüýáu is, after the bean stalks are covered in, to add a layer of fresh soil, which does not prevent the compost giving off its steam, and prevents weeds and grubs multiplying. Those who raise cotton on contiguous fields know this rule very well.

Being really apprehensive that many other agriculturists are not thoroughly acquainted with the culture of the cotton plant, I have made out this treatise regarding it, and instructed somewhat minutely. I have had all the information cut (and printed) in a suitable manner, it being probable that those whom it does not reach will not otherwise learn (will not have the benefit of advice from those who have read the work.)

Now take especial note of the following four rules, as perhaps the learned will transmit them to the old women and children, and so instruct them.

With great care, select and choose out the *black seeds*. Plant early. Let the roots be deep and the branches short. Plant wide with a sufficient quantity of manure.

Wáng Chung in his illustrated work on the cotton plant says, that from the introduction of the mulberry and silk-worm into the celestial empire, the people have been so much absorbed with attention to the cocoons of fine silk, as to give all their energies to it, even to the total exclusion of all knowledge regarding the cotton plant. The cotton plant being cultivated along the sea coast in the south, information regarding it was conveyed to Kiángnán 江南 in the north, also to Hwángán 淮安 (Kiángsú) and Sz'chuen, 四川, and after the people in all directions had acquired the information, the

merchants, and traders came here to Shánghái to purchase and export it. Clothes and coverings gradually came to be made from it, and received the name of *kih í* 吉衣, or cotton clothes.

Chinese note.—To be still more minute in detail, historical works inform us that cotton was made into cloths denominated *pán* 斑, variegated. Those of a variety of colors and intricately woven with great skill, were called the Imperial or city cloths, and considered the choicest. The second in quality were coarse and colored. The next were black and piebald.

These whole pieces of black cloths were made long and wide,—full, close, light, pliable and warm, and will even bear comparison with silks. It (the cotton) is also made into sundry other articles, Jelts, Mattresses, Clothes, Carpet pieces, &c. &c.

Suppose now we refer to the work of *Pái Yuen* of 裴淵 Kwáng chau, 廣州, we find him saying that the barbarians (*i* 夷) generally speaking, have not got the raw silk, and so are compelled of necessity to make their clothes of cotton. Besides which several foreigners (*fán* 番) in their histories say that *cotton* is really from the *kih pei* 吉貝 plant. Chench'ing too and several other countries have it.

At the present time there are in the Middle Kingdom (China) some beautiful goods (of cotton), but as they are not the production of our native land, we cannot make use of them. Perhaps by and by we may find the mulberry and silk-worm not producing sufficient, when there will be much anxiety to procure cotton. We could therefore dispense with the making of coarse and *hempen* cloths, and supply their place with *cotton*, which resists in a far greater degree the cold of winter (the cotton by wadding &c. is of more service in keeping out the cold, and requires less labor than the fine and coarse *hempen* manufactures), so that it is correctly said, there are clothes (procurable) without using the *hempen* ones, and even without the cocoons (silk-worm) there are materials, and southern productions can be used everywhere. Here in the north it is extremely cold, and the silk manufactures are often found to be insufficient for protection against it, and frequently furs, and coarse (hair or wollen) clothes are extensively used, but notwithstanding all, (there is no doubt) cotton is the very first in order for convenience, cheapness, &c.

In order to illustrate the manufacture of cotton articles, there are in this work several drawings, &c., so that perhaps the distant and near will learn the art and cultivation (of cotton), and thus assist that of *hempen* and the mulberry, so that the flowery land will vie with the barbarians (*i* 夷) of the south, being thus itself instructed.

ART II. *Philological Diversions, illustrating the word FUNG or WIND, in its various meanings and uses, as they are exhibited by Chinese Lexicographers, Poets, Historians, and the Common People.* Communicated to the Editor of the Chinese Repository, with the following note, by PHILO.

SIR: Herewith I beg to send you the results of leisure reading in Chinese, and hope they will afford entertainment for your Readers in their moments of relaxation. Lest I should weary them, I have made but few quotations, and introduced no Chinese Characters along with the translations. I send the original Chinese, however, to you, with the names of all the authors of the several extracts; these, with numbers corresponding to the extracts (34 in all) you can throw together at the end of the article or place at the foot of each page, as your taste and judgment dictate. I wish you, or some of your correspondents, would give us a dissertation on the *Táifung*, which "ever and anon play such antics" here; and also give us some essays on the poetical and harmonical uses of this remarkable character, this "messenger of heaven and earth." Biblical students—should any such read this Article—may see reasons why the Nestorians and some of the earliest and ablest of the Catholic and Protestant missionaries selected this word as the best translation of *ruah* and *pneuma* in one of their most important uses. But in this matter, I will not encroach on your page, nor intrude on the Reader's patience. Yours, PHILO.

HORNE TOOKE enjoyed this advantage in his diversions, that he had to deal mainly with facts. Here, among the Chinese, we have facts and fancy strangely wedded, and by consequence a marvelous progeny. For pure induction, like that of Bacon, the Chinese have no relish. They, dull plodders, occupy half their thoughts, half their speech, and much of their writings, not with facts, but with mere *phantasma*. Their language, in its very nature and structure, has contributed to this, and in a large degree. These sons of Hán, are not, as some would represent, wholly without wit and satire, though these qualities here are not altogether identical with the satire and wit of poor barbarians. These elegant and self-conceited free-thinkers care not to have their thoughts squared and rounded by European etiquette. They think no more of your nice grammar and your beautiful ethics than his Imperial Majesty does of Queen Victoria or Dona Maria. Their own language, however, they do love; and the writings of their ancient sages they can never enough admire and praise. Would that some of this love and admiration could be infused into the minds of Christian scholars. To hear your children chanting the Chinese ancient odes as mere pastime, and to see your veteran students reading at their leisure the Chinese philosophers, would it not be delightful! Here ends my prologue.

All of your readers perhaps are not aware how much time the Chinese have devoted to philological researches. There are now before

me, in their principal dictionaries, hundreds of examples of the use of the single word *fung*. To collect all of these must have employed many students many years. A man's whole life time, I suppose would hardly have sufficed to complete such a collection. The few examples of this word, which I am about to particularize, have been selected with great care; and it has cost me many weeks of study to work them into their present form. Besides, as it regards these examples, I have had each one carefully explained by two native scholars, the two working separately and independently the one of the other. In doing all this my object has been, first to ascertain, and then to exhibit clearly, and in as narrow space as possible, all the principal meanings and uses of the word *fung*.

In tracing the growth of any language, we find, as we should naturally expect, things visible first named, and afterwards things invisible. This is the general rule. But the gentle as well as the awfully powerful actings of this,—in itself an invisible—agent, are so early, frequently and sensibly seen and heard and felt by all, that no wonder it has among every people, soon acquired for itself a name. Thus it was with the ancient Hebrews; the *ruah*, wind, or, as read in king James's version, "Spirit of God moved upon the face of the waters." And so among the Chinese, we find the word *fung* among the very oldest in their language. Their Etymologists regard it as a compound, formed of the two words *fān* and *chung*, i. e. "all," and "insects" or the smallest of living creatures visible to them. Seeing on every side around them multitudes of things ushered into existence by some invisible agent, and hearing its sound, they would first try to give it a name, and then seek for some mark or sign by which to indicate and retain the idea of the mysterious and wonder-working agent. Perhaps they would try to imitate the sound, and begin to articulate thus, repeating *fu . . . fu . . . fu . . .* and by and by add the remaining part of the word, the *ng*, when they would have *fung* complete. Modern lexicographers indicate its sound by employing, in their usual manner, two other words, taking the initial of the one and the final of the other, thus *fūn* and *fung*, which is usually read in the upper even tone.

The ancient Hebrews had no word to denote what we understand by the word *air*, the atmospheric fluid which we breathe. As the idea did not exist with them, of course no word was needed. In the version of the Hebrew scriptures, alluded to above, the word *air* indeed occur, but only as the translation of *shamahyim*, and *ruah*, "wind," "spirit," &c. The ancient Chinese

quite the same condition with regard to the case in hand; for their word *fung*, in its primary sense, exactly corresponds to the Hebrew *ruah*; and so indeed it does in some of its secondary meanings. The modern Chinese, moreover, if we except the few who have been instructed by the Jesuits and others, are no better off in this matter than were their sage fathers.

In the sequel of this Short Essay—gathered from some “Philological Diversions,”—I propose to exhibit, in a series of examples, the most important *uses* of the word *fung*, so as to show all its principal shades of meaning. The simplest, and I suppose the best, method of lexicography, is that which, after having first described the origin and primitive sense of a word, traces its history in due order and delineates all its changes in form and meaning, just as the biographer of some great prince would give you the entire history of the royal family. However long its succession of generations, the great progenitor of the line, with the birth, demise, and all the checkered fortune of each member, must be detailed in exact chronological order. So in this case, every new sense and every new use of a word, should be duly noted. This, now, is just what we wish to see done for the Chinese language. A Lexicon prepared in this manner would be worth its weight in gold. In the subjoined examples, no attempt has been made to secure chronological order, nor to detail all the minuter shades of meaning exhibited in the Imperial Thesaurus, called *Pei-wan Yun Fú*.

In tracing the history of this word, we find that its written form has undergone repeated changes and improvements. Seven of these forms must here suffice. The first, commencing on the left hand side of the page, is copied from that invaluable Etymologicon prepared by *Hü Shin*; the others are from the popular Dictionary of K'ánghí.

1	2	3	4	5	6	7
風	風	風	風	風	風	風

In *Hü Shin's* Etymologicon this word will be found in the twenty-fifth chapter, and in one of its last sections, where it is commented on by the learned author. His definitions, explanations, &c. not in this case only, but of almost every other word, are copied into the Dictionary of K'ánghí.

Now for our examples; and here the chief difficulty has been found in making the selection and in reducing the number, so as not to task too heavily the reader's patience.

1. *When the Great Mass breathes forth its BREATH or SPIRIT, it is called FUNG.*

大塊噫氣其名爲風

These are the words of one of the ancient philosophers. His commentators say, by the great mass, he means heaven and earth. Imperial Heaven and empress Earth, *by way of eminence*, are here, I suppose, viewed in their conjugal relation as one: just as you read, in an ancient Chinese Ritual, "husband and wife are one body;" so here, heaven and earth are one. The word used in the sequel by Ts'inglái, for air, I have here rendered BREATH or SPIRIT: the great mass breathes out its breath or spirit, and this is called *fung*. Not having the philosopher's treatise at hand, and not knowing what ideas he entertained of this great mass, or "Great United" as some prefer, I will not undertake to pronounce on its respiration: but this one thing is certain, Chwíng, the philosopher, here uses the two words *k'i* and *fung* in the same sense. The nature or qualities of what is sent forth in respiration, must depend on the nature of the Being of whom this respiration is predicated. If heaven and earth are, "by way of eminence," divine, ethereal, or spiritual, in nature, such their respiration will be.

2. *The WIND or SPIRIT moves, and insects come into life.*

風動蟲生

In common parlance we find the Chinese using *fung*, their word for wind, just as we do; thus they say south wind, north wind, east wind, west wind. In the *Urñ Yá*, mention is made of eight winds.

Wind and rain, and many other like familiar phrases occur in books and in daily conversation. The example given above at the head of the paragraph, is quoted from *Hü Shin's* work; but whence obtained by him, does not appear: nor is it clear in what sense the word *fung* is there used. We certainly do not consider it necessary, in our systems of philosophy, to introduce "wind" as the special and immediate agent in the production of life; in either the vegetable or animal kingdom. Chü, the philosopher, says, "*Fung* is just like heaven;" he refers here to its ubiquity, meaning, that as extensive as heaven is, so far reaching is this agent. Ts'inglái, in one of his volumes, has this remark: "In those regions where the heat of the sun is powerful, the air becoming rarified ascends, and the cold air acting on this heated air produces wind." Here the meaning is clear; but it should be noted that this writer was educated by Europeans. Other Chinese, who have not enjoyed the like advantage

may sometimes speak of the wind and of the air, as this author does,—using the word *k'í* for air, and this in motion to denote the wind,—but then, it is always, I fancy, without their having any correct knowledge of the theory of the winds or of the composition and qualities of the atmospheric fluid which surrounds us.

In the example now under consideration, it seems difficult, if not impossible, to determine with absolute certainty the sense of the word *fung*. The presence of air is essential in all cases perhaps to the production of life; but something more than this, or something different from it, seems to be intended by the text, in four words, literally thus, *FUNG moves, insects come into life: fung* is here the agent; it acts; and the consequence is the existence of living beings. In this example, therefore, the reader will please select, as the correct translation of *fung*, either *wind* or *spirit*, as may to himself appear the most apposite reading.

3. *The PRODUCER of all things is FUNG, or SPIRIT.*

也物萬動以風

This definition, or phrase to show the use of the word, is quoted into the modern from one of the ancient dictionaries. By the words "all things" are denoted all existences, animate and inanimate, visible and invisible, the whole universe of created objects, man, beasts, birds, fishes, reptiles, flowers, trees, hills, rivers, &c., &c. "The producer" is in the original *to produce*, which the Chinese say means to bring into existence; and they regard this infinitive form as equivalent to *that which produces*, or *he who produces*, i. e. the PRODUCER, or the agent who brings all things into existence.

4. *The MESSENGER of Heaven and Earth is FUNG, or SPIRIT.*

使之地天者風

This declaration comes to the Chinese stamped with oracular authority. Their progenitor, *Fukhi*, received from the invisible world a ritten revelation called *Hot* 河圖 to which the Chinese even to the present day refer as containing the above quoted declaration, which consists of six characters, formed into a very plain and simple sentence. The word translated "messenger" is used as a title of honor, is given to those who, clothed with authority, are sent forth by sovereigns to perform some special service. The language of the pagan oracle can hardly fail to remind the reader of those beautiful words of the sweet singer of Israel, viz. "Who maketh, his *angels spirits*;" where the original Hebrew words for both "angels" and "spirits" correspond exactly with the Chinese terms. But the

notions of the Chinese regarding such messengers or angels, are very different from the ideas of those who have been educated in Christian principles. Their notions are mere fancy; their celestial messengers, mere *phantasma*; and their *Hotú* a thing of nought. In order to appreciate the force of the oracular declaration on the minds of the Chinese we must, in imagination, place ourselves in their circumstances. They believe heaven and earth to be the chief of all their gods; and the invisible agent, of which we discourse, they regard as the ambassador of those high divinities,—everywhere abroad exciting to life, and bringing into their proper forms all the myriads of beings that fill the universe.

To a Chinese reasoning in this manner, some one objecting, may exclaim, "Nonsense! Away with your dreams and your idle fancies." Then the objector may become grave, and tell the Chinese, "We *know* a thousand times more about heaven and earth than was ever dreamed of in your philosophy; your messenger of heaven and earth is nothing more than the air we breathe, a ponderable substance, composed of oxygen and nitrogen;" and so on. All this, and much more of like kind the objector may say; but all his reasonings, and all his facts, weigh little in the balance against the opinion of the Chinese, who replies, "You sir, are welcome to your mode of thinking, but we prefer our own."

5. *The PASSION of Yin and Yüng is FUNG.*

風爲而怒陽陰

It would require a sage to tell what this duad, *Yin-Yüng*, really is. However, be that as it may, this one thing is clearly predicated thereof, viz. *PASSION*, or excitement. Some Christian scholars even, talk about the "male principle of nature," and "the female principle of nature," &c.; but what they mean is best known to themselves. And they speak about the "anger" of these principles! But I can not so translate *nü*, because there is here no idea of this sort, so far as I can discover. Locke has somewhere said, "when a body is put in motion, it is rather a passion than an action in it." So here all I can affirm is, that there is some change—some motion, as the Chinese think, in the great world of being; and this change, whatever it may be, I have called "passion."

6. *On the hills of Miäuktyih there lives a divine person, who does not subsist upon grain, but who gulps the AIR and drinks the dew.*

露飲風吸穀五食不焉人神有山之射

This is from one of the tales of the philosopher *Chwáng*. The geographical position of these hills, and the true character of their inhabitants, we need not try to ascertain; all I wish to notice is, that I have translated FUNG by our own word AIR, this being more apposite than the word *wind*.

7. *Lady Wáng was exceedingly graceful and easy in her deportment, but had the AIR and spirit of one bred in retirement.*

氣風下林有朗散情神人夫王

Here the novelist, whoever he may be, gives us a stroke of the descriptive style. He uses the words *fung* and *k'i* in such a manner that they may be considered either as a simple or a compound term, both having nearly, if not exactly the same sense, and intended to characterise her peculiar manner. I have preferred to translate the two separately, the first by AIR, and the second by *spirit*. She was in deportment graceful and easy, with an air and spirit gentle and meek.

8. *By the twelve AIRS ascertain the harmony of heaven and earth, in order to determine whether (the seasons) will be felicitous or not.*

祥妖之別乖命和之地天察風二有十以

Of the music of the spheres, as understood by the Chinese, it would require volumes to give an adequate account. This short quotation is from the Ritual of Chau. The year was divided into twelve periods, and fancy gave to each its own AIR, and these airs were all subject to the mandates of their two great divinities, heaven and earth. When these two acted in harmony, the seasons would be felicitous; and this fact—their being in harmony or not—could be ascertained by a careful examination of the twelve airs.

9. *Rode on the vernal air; borne by a gentle GALE.*

風祥御氣春乘

These lines are borrowed from the "Song of the Round Mountain;" and the only thing I have to notice in them is, that the two words *air* and *GALE*—or rather their originals, *k'i* and *fung*—are here used as parallels, both having the same sense.

10. *The organs of respiration are like the motions of a fan to get WIND; before the fan is moved, there is no WIND (but only air).*

非時搖未彼風得楚搖如者出自所之氣 也氣之風

Here the word FUNG is repeated, and in both instances having the same sense, namely WIND. Instances of this use need not here be

multiplied; they abound in books and in daily conversation.—The quotation is made from one of the old philosophers; and it is worthy of notice that he uses the words *air* and *wind*, seeming to understand that wind is merely the air in motion, and that this element is the identical one employed in respiration.

11. *Thrice the hero met the army of the earl; on seeing whom he dismounted, and having laid aside his armor, sped on his course swift as the WIND.*

而胄免下必子楚見卒之子楚遇三至卻
風趨

The beauty of the figure employed by this writer—one of the earliest commentators on the Annals of Confucius—is lost in this translation: instead of the long phrase, “he sped on his course swift as the wind,” the whole force is given, with inimitable beauty in the original, in these two short monosyllables, *tsü fung!* Examples of this kind, where the word *fung* is used in its natural sense, in comparisons, similitudes, &c., are very numerous, and are found among the most ancient writings of the Chinese. Thus one of the ancient sovereigns, addressing his commissioner who was about to be sent forth to instruct the people, is represented as saying to him: “*You are wind, the people grass;*” the people are *like* the tender blades of grass, and will be easily influenced by your conduct, which is powerful like the wind. In the text there are no words to indicate similitude; this is done, beautifully and forcibly, by the construction of the sentence.

12. *The WINDS dispensing life were diffused over all the branches of the green peach trees.*

枝桃碧滿正風靈

The *FUNG*, or *WINDS*, are here characterized by *ling*, life-dispensing, quickening, animating, &c. This is a poetical use of the word; and the addition of the term “quickenings,” or life-dispensing, is intended to give force and beauty to the style.

13. *Change the MANNERS and reform the customs, and the whole empire will enjoy tranquillity.*

寧皆下天俗易風移

Between these two words, *MANNERS* and *customs*—in the original *FUNG* and *suh*—there is a distinction, although the two are interchangeable: the first, *FUNG*, indicates behavior; reference to what is good or to what is bad. In the former sense, denoting what is good it will be found of the most frequent use: the second term

composition,—“a man in a valley,”—would seem to indicate, usually denotes what is common or vulgar, low customs and practices that are corrupt and vile. This distinction should be carefully borne in mind, when a selection of one of the two terms is to be made. The two, however, are very often joined and used as a compound term, to denote the manners and customs of the people, irrespective of their being either good or bad.

14. *As every soil has its usual productions, so the customs of every place have their ancient MANNERS.*

風舊有俗產常有土

Here the essayist hardly makes any distinction between the sense of the two words *suh* and *FUNG*: as every region, every soil has its indigenous products, those which it seems naturally to yield; so every people become partial to the customs which have been long practiced by them; the *MANNERS*, thus reduced to customs, they love and esteem and perpetuate. This sentiment you may sometimes hear in the Canton jargon: “Cheena too muchee likee he olo cus-um.”

15. *Oh, how noble! how magnanimous! These surely must be the MANNERS of a great nation.*

也風之國大固乎洋洋

This is the language of the great historian of China, when speaking of the public *MANNERS* of the kingdom of *Tsi*. The word *FUNG*, used in this sense, to denote moral conduct, is applicable equally to individuals, and to the state, or body politic.

16. *By exhibiting a gentle DEPORTMENT, and by the practice of perfect virtue, excite and urge [on the people to self-reform].*

德誠以孚風廉以扇

The Chinese moralists esteem *DEPORTMENT*, like that here described, as one of the most efficient means that can be employed, by elders and superiors, to awaken a people to a proper sense of their moral defects and obliquities, and thence to lead them to reformation. Such a course of conduct they greatly admire, and always love to commend. They often exhibit this deportment—*fung* as they call it—in a degree truly worthy of commendation.

17. *In early times our family had its home in the kingdoms of *Lú* and *Tsú*, and in all its generations has held the ETIQUETTE of the literati in the highest estimation.*

風儒重世家魯鄒自先維

The kingdom of *Lü* was the birth place of Confucius, and *Tsu* that of Mencius. In those places men of letters and polished manners were most numerous, and were held in the highest esteem; and to have lived in those kingdoms, after the appearance of these two most illustrious sages, any Chinese would regard a just cause of self-congratulation and of boasting. The writer was a member of the Mencian family, and the forms of ceremony, which had come into vogue among the literati in the kingdoms where his ancestors had long had their home, were of course subjects of his highest admiration: and these are the forms of decorum—the *FUNG*, or *ETIQUETTE*—which he says his family in all its generations had so highly esteemed.

18. *Those who, by their own dexterity and personal abilities, can establish a high reputation, must have a METHOD superior to that of the people of their age.*

風之人絕世高有皆者名立能技以能

These are the words of one of the great historians of antiquity. His style is beautiful; and the use of the word *FUNG* is particularly worthy of notice, a use, though not very frequent, still well sustained and much admired. It denotes the fittest order, natural or acquired, that the circumstances of a case will admit of for securing any purpose or object. As thus used it is equivalent to *táuli*, with the Chinese, “the supreme rule of right.” To possess and act according to *táuli* in this sense is the highest style of man in the Middle Kingdom. This is the *METHOD* here treated of, and so highly extolled by our historian.

19. *For thousands of years, under the ADMINISTRATION of an imperial sovereign, the people of the empire will dance for joy.*

風皇舞載千

This, in the original, is a single line of poetry, comprised of only five characters. The *FUNG* denotes the system of government in successful operation, i. e. the imperial ADMINISTRATION in the proper sense of the term, a perfect government, perfectly administered.

20. *When the sovereign and his ministers are intimate and yet respectful, and the magistrates act in harmony and yet keep themselves free from cabals, this is the POLICY [which secures and is proof] of a well governed kingdom.*

之國治此同不而和僚百禮有而親臣君 也風

In this sentence I take the meaning of *FUNG* to be—not mere manner, not merely a system of rules—but rather the wisdom which rulers of any state, whether principal or subordinate, display

management of its affairs. In this sense *POLICY* is synonymous with wisdom or prudence.—The old proverb says well: "Honesty is the best policy"—a rare commodity in China. Here, as elsewhere, it is one thing to preach and another to practice; and nowhere else in all the world is the difference between the two greater than in China.

21. *His illustrious fame spread along the coasts, and his high praises were heralded through the regions of Chehkiang.*

右浙於譽妙馳甸海於風英張

Examples of this sort are very numerous. The two clauses of the quotation are parallel; and the same general sense is conveyed by each of the two phrases, "illustrious *FAME*" and "high praises." *FUNG* in this example is equivalent to the two terms *shing ming*, "a sounding name."

22. *When Shun was sovereign, he framed his government so as to protect life and prevent its destruction, and all the people of the empire followed his EXAMPLE.*

海四以是稜惡而生好政其也君爲之舜 風承

Such was the *FUNG*, or *EXAMPLE* of the ancient monarch, so powerful, so extensive, so pure, so impressive, and, as *Chú* would say, so like heaven—and his government was framed with such consummate wisdom, having such tender regard to all living beings, rational and irrational, that every one of his subjects joyfully took hold of, held fast to, and constantly followed the same. He was king and high priest of the nation; and as was the priest and the king, such in moral conduct the people strove to be—all influenced by his good example!

23. *When the conduct of a nation is swayed by a single individual, this is called FASHION.*

風之謂本之人一繫事之國一以

This quotation is from the preface to the Book of Odes. It has reference to the prince of one of the small states of China, and is applicable to the head of any community. If the conduct of the many is swayed by one; if the members are bound to the head; and if from any cause such is the irresistible consequence—they blindly following where he leads—this is *FUNG*, or *FASHION*, that inexorable tyrant which makes all the world its slaves.

24. *I humbly conceive myself to be in conduct superior to those of the lower CASTE.*

行之風下高竊

The word caste need not be restricted to Indian society. In China as in western lands, three orders or CASTES are marked,—namely, the superior, the middling, and the lower.

25. *Honoring the good and stigmatizing the bad, plant for them the voice of INSTRUCTION.*

聲風之樹惡瘴善彰

These are the words of an ancient king; addressing one of his ministers, he bids him take care to render glorious and honorable the virtuous, and to throw disgrace and dishonor upon the wicked. By this process, which should be constant and unvarying, the people, if virtuous, would plant for themselves the tree of glory and renown; but if vicious, that which would yield only shame and infamy. The whole quotation is comprised in these eight words, thus; *glorify good repress bad, plant them wind voice*: plant for them, secure for them in perpetuity the voice of INSTRUCTION. Wind—or, as the Chinese will have it, the *spirit* of the gods—renovates and gives life to all beings. It is here used figuratively for that instructive discipline which would necessarily result from the proposed method which the minister was to carry into effect.

26. *Because of your INSTRUCTION all the people of the empire respect our virtues.*

風乃時德朕仰咸內之海四

The word FUNG is here employed, by one of the ancient sovereigns, to denote INSTRUCTION, a sense which it often has in the classics. Teaching or instruction given, is the meaning of the word as here used.

27. *They show their respect for the INSTITUTES which have come down to them from Láu and Chwáng.*

風遺之莊老仰

It was not the mere spirit and external manner of the two great philosophers that were so much admired; but it was the results thereof in written forms, which had been transmitted and had come to have the force of law, or rules that were never to be violated, but always honored. These were the FUNG, the INSTITUTES of which the writer speaks, and which even to this day are respected and honored, as divine, by not a few of the Chinese.

28. *The voice of wisdom is the INFLUENCE whereby the peaceful government of a country is to be secured.*

也風之安治爲以所乃音之子君,

Knowledge is power and wisdom is strength. The voice of the wise man has a FUNG OF INFLUENCE powerful beyond all things else. Thus the Chinese theorize, with statements half correct and half false, and thence draw conclusions which can not be sustained by facts. There is but one influence, or rather but one source from whence any influence going forth is absolutely irresistible. But ignorant of that one source, the Chinese do well in attributing great influence to the voice of the wise man, the voice of wisdom.

29. [*The original word fung*] SPIRIT means REFORMATION.

也化風

In illustration of this use, reference is made to the ancient Book of Odes, which comprises six species of poetry, based on six different methods of giving instruction. One of these six is called *fung*, denoting that these poems are specially designed and fitted to produce REFORMATION. By this species of writing,—where by various figures, the superior can warn the inferior, and the inferior admonish the superior,—the speaker gains his object without giving offense; by covert methods reform of manners is secured. Thus the end is put for the means, or the effect for the cause. Satire, wit, ridicule, all are employed as a species of “*winding*” in order to secure reform.

30. *The emperor commanded the minister of instruction to cause the Odes to be circulated, so that thereby the DISPOSITION of the people might be drawn forth to view.*

風民觀以詩陳師太命

Popular songs have always been regarded as one of the clearest and surest indexes of popular feeling. Let these productions of any people for any given age be collected, and you have therein the mind, the DISPOSITION of the people. So by reversing this process, by scattering abroad the ancient Odes, the emperor was sure he would thereby secure for himself and his ministers the best means for ascertaining the disposition of his subjects.

31. *Li Ling possessed the SPIRIT of the hero or true patriot.*

風之士國有陵

The Chinese define this word, as here used, by *k'i siang*, literally “spiritual image.” When applied to any one in this sense, it denotes a spirited, discerning, enterprising mind, in successful operation. Here it denotes the SPIRIT of the patriot, as exhibited by one who loved his country, and would sacrifice his life for its honor.

32. *Yuen possessed the SPIRIT of his uncle Sz'-má Tsien.*

風之遷馬司祖外有憚

Sz'-má lived in the second century before the Christian era, and is justly regarded by the Chinese as their most illustrious historian. He has been called the Herodotus of China. Fung here denotes the SPIRIT of learning, a mind thirsting for knowledge, clear and penetrating, capable of weighing all actions, and skillful and ready in describing them.

33. *Oh, how illustrious was the government of the ancient dynasties! For myriads of ages its peaceful SPIRIT will be perpetuated.*

風清垂載萬事世上哉休

The Chinese are wont to attribute every excellence to the rulers of olden times, by them always looked upon and described as golden ages, when peace and plenty filled all hearts with joy. The fung, or SPIRIT of those times is here the subject of admiration and desire. Universal peace was then enjoyed.

34. *The people who dwell on the banks of the great rivers [in the richest part of the land] were characterized by a SPIRIT of equity.*

風義有間之汴河

This use of the word denoting the SPIRIT, the disposition, or the temper of mind, in individuals and communities, might be illustrated by a great variety of examples. Thus we read of a benevolent spirit, of a gracious spirit, &c.

SUMMARY.

All the meanings of *Fung*, as developed in the preceding examples, may be arranged under five classes.

CLASS I. *Breath; spirit; passion; air; gale; wind.*

1. *Breath*: the breath of the "Great Unity" is the spirit that gives life to all beings; it is a divine and all pervading influence.

2. *Spirit*: the spirit of the chief gods, heaven and earth, moving everywhere, communicating life to all the myriads of animals, vegetables, &c.

3. *Passion*: the producer of all things, an active agent, from and by whom, the Chinese conceive all things derive their existence.

4. *Spirit*: the messenger of the chief gods, who everywhere performs their will, acting as their ambassador.

5. *Passion*: the excitement or constant change, which is apparent in the whole universe around us, in the waxing and the waning of all things.

6. *Air*: the invisible substance that pervades all space, and on which the gods subsist.

7. *Air*: used in reference to both the deportment and the features, and coupled with *ki*, spirit.

8. *Airs*: secret and all pervading influences; subject to and regulated by the chief gods of the Chinese.

9. *Gale*: synonymous with the vernal air, the wind in gentle motion; used poetically for the car of the gods.

10. *Wind*: the air in motion, used in books and colloquially, as the four winds, east, west, north and south, &c.

11. *Wind*: having its primary or natural sense, but used in comparison to indicate great speed.

12. *Winds*: having the primary or natural sense, and used poetically.

CLASS II. *Manners; deportment; etiquette; &c.*

13. *Manners*: course of life, conduct; behavior; here the word is used with much latitude, including public and private, good and bad practices.

14. *Manners*: as above.

15. *Manners*: public manners.

16. *Deportment*: the course of conduct, which it behoves one to maintain under all circumstances and at all times.

17. *Etiquette*: forms of ceremony in practice; peculiar manners, natural or acquired, by which classes of people are distinguished.

18. *Methods*: the supreme rule of right; conduct every way suited to the character and circumstances of individuals.

19. *Administration*: a perfect constitution or governmental system, perfectly administered; the supreme rule of right, maintained in state conduct.

20. *Policy*: wisdom exhibited in the conduct of public men; such prudent behavior as becomes public officers.

CLASS III. *Fame; example; fashion; &c.*

21. *Fame*: literally, a sounding name; report of one's good deeds; that which attracts admiration.

22. *Example*: pattern to be followed; in deportment a model for imitation; the conduct of one worthy to be copied.

23. *Fashion*: acting in conformity to the manners of others servilely, irrespective of their being good or bad.

24. *Cast*: persons bound to certain orders, and restricted thereto, whether noble or ignoble, worthy or base.

CLASS IV. *Instruction; institutes; influences; &c.*

25. *Instruction*: moral culture; a course of discipline by which a people will be constantly influenced, as the grass is by the wind.

26. *Instruction*: teaching in any and all forms; general and particular, public and private.

27. *Institutes*: precepts for the regulation of manners; moral maxims; venerated rules, that are not to be violated.

28. *Influences*: moral power; the force with which the words of a good man moves the will and shapes the conduct of others.

29. *Reformation*: the effect is here put for the cause: poetry, of various kinds, by which conduct is influenced and reformation produced.

CLASS V. *Disposition; spirit; &c.*

30. *Disposition*: temper of mind; natural or acquired disposition.

31. *Spirit*: a spirited cast of mind; an energetic animated temper; ardent; zealous; high mindedness.

32. *Spirit*: the same ardor and spirit, but in a different sphere.

33. *Spirit*: a peaceful disposition; in this sense applicable as well to multitudes as to an individual.

34. *Spirit*: spirit of justice; rectitude; &c. This use of the word is very extensive.

ART. III. *Notices of the ancient intercourse with China through Central Asia, and the facilities it afforded for propagating Christianity; account of Jesus Christ given in the Shin Sien Tung Kien, or Records of Gods and Genii.*

ALL the light that Christian nations at present enjoy upon the history of our world is painfully faint and partial. It shines only upon those few countries that are clustered around Judea, the seat of divine revelation. There were other kingdoms of the earth refined and civilized. The stones of their ruined cities still seem to be uttering some whisper of ancient grandeur. But their inhabitants, their wealth, many of their very names, have perished. It is one of the mysteries connected with Christianity that so few of the facts concerning its first promulgation, whilst many of them were in their glory, have been transmitted for the encouragement of the church. Its sound went out into all the earth, its words unto the ends of the world. Yet the only inspired record of "the acts of the apostles" details only those of Paul, who was not of the twelve. And a few of his are almost the only epistles in the Divine Providence preserved. The Jesuits have gleaned from the traditions of the ancient churches in Syria, Persia, and India, some traces of the apostolic labors in Central Asia and China. But they are few and indistinct. They are so well known as scarcely to require notice again here.*

It is far from improbable that Thomas, the last to be convinced, gave the farthest impulse to the faith. The Syrian church in Malabar chanted in some of its most ancient manuals for worship the praises of that apostle, as having been not only the founder of their own churches, but as the one by whom "the kingdom of heaven had penetrated even to the empire of China." Their histories say that from Maliapore "he went to China, and preached the gospel in the city of Cambalu, and there built a church." A few centuries since, on the Coromandel coast, might be still seen what tradition declared to be his oratory and his tomb. The former was a silent and shady grotto, from which a fountain, whose waters possessed healing virtues, sprang.

* These accounts may be examined in Du Halde's *Description of China*, vol. II. pp. 1-3. Le Comte's *Journey and Residence*, pp. 340-347; Semedo's *Historie Universelle de la Chine*, ch. XXXI. pp. 224-40. Mosheim's *Historia Tartarorum Ecclesiastica*, cap. I., § 3 and 4. Philip's *Life of Milne*. *China*. XVIII to XXI. Buchanan's *Christian Researches in Asia*,—and other both Romanist and Protestant.

The latter, overshadowed by a church, enriched with the gifts of pilgrim generations, crowned an adjoining hill.

The opening up of those immense fields of architectural remains indistinctly known to exist throughout Central Asia promises to us many new facts in the history of the church as well as of this continent. The earliest wealth of the globe seems to have been deposited within those latitudes that connect the extremities of the Mediterranean and the Yellow Seas. Great ranges of mountains there course East and West, whose peaks of eternal ice reach the sky. The first patriarchal shepherds, in their lengthening migrations, would pursue their hollows. The empires they successively founded would be linked by the periodical caravan of the trader—thus would rise those ancient cities of whose greatness we are now assured by the magnitude of their ruins. It is remarkable that the nations of Asia generally look to these regions for their ancestry and their first arts.* The remains in the neighborhood of the eastern extremity of this region of the earth, those of Egypt, Petra, Persepolis, Babylon, Nineveh, and many cities of less importance, have been partially examined; yet many are almost untouched. M. Brunner, who was recently employed by the sultan in taking the census of the Turkish empire, relates that near Yunkeni, a village on the borders of Cappadocia and Galatia, a peasant offered to show him some interesting ruins. He was conducted to the opposite side of a neighboring mountain, and there to his great surprise shown the remains of houses and temples that must have once constituted a considerable city. He saw no inscriptions or sculpture of sufficient preservation to give him a single hint of its date or builders; nor can he find in any history of Asia Minor, ancient or modern, a notice of its existence.† So it is throughout that long district to which we have referred. The cities already mentioned were only the western termini of a great commerce. Alexander found, as he progressed towards the East, empires more ancient and more refined than those

* "All researches into the origin of the Chinese nation and civilization conduct the inquirer to the Northwest, where the province of Shensi is situated, and to the countries lying beyond. Thus this only serves to confirm the opinion, highly probable in itself, and supported by such manifold testimony, of the derivation of all Asiatic civilization from the great central region of Western Asia." Schlegel's *Philosophy of History*. p. 177. (London, 1847.)

The "hypothesis" of M. Bailly in his "*Lettres sur l'Origine des Sciences et sur celles des peuples de l'Asie*," quoted by Tytler, *Universal Hist.* B. VI., ch. XXV, is as amusing from its errors as interesting from its facts.

† Quoted from a Constantinople paper into the *Journal des Débats*, and thence into American newspapers.

he left behind. Amidst their pleasures he preferred to spend his life, and in their history to transmit his name. Many of the monuments of events and men which they were moved in the providence of God to erect still remain to bear witness, though they have long perished and all their splendor dissolved. The mode of their preservation is worthy of our observation. Mr. Layard, in his recent work remarks ;

‘ Were the traveler to cross the Euphrates to seek for such ruins in Mesopotamia and Chaldaea as he had left behind him in Asia Minor or Syria, his search would be vain. The graceful column rising above the thick foliage of the myrtle, the ilex, and the oleander ; the gradines of the amphitheatre covering the gentle slope, and overlooking the dark blue waters of a lakelike bay ; the richly-carved cornice or capital half hidden by the luxuriant herbage ; are replaced by the stern shapeless mound rising like a hill from the scorched plain, the fragments of pottery, and the stupendous mass of brickwork occasionally laid bare by the winter rains. He has left the land where nature is still lovely, where, in his mind’s eye, he can rebuild the temple or the theatre, half doubting whether they would have made a more grateful impression upon the senses than the ruin before him. He is now at a loss to give any form to the rude heaps upon which he is gazing. Those of whose works they are the remains, unlike the Roman and the Greek, have left no visible traces of their civilisation, or of their arts : their influence has long since passed away. The more he conjectures, the more vague the results appear. The scene around is worthy of the ruin he is contemplating ; desolation meets desolation : a feeling of awe succeeds to wonder ; for there is nothing to relieve the mind, to lead to hope, or to tell of what has gone by. These huge mounds of Assyria made a deeper impression upon me, gave rise to more serious thought and more earnest reflection, than the temples of Baalbec or the theatres of Ionia.’ ”

The hand of the laborer removes the superincumbent earth. Palaces, temples, tombs, rise fresh before the astonished eye ; walls cut into battle-scenes or symbolical figures in bas-relief ; black and white marble slabs covered with inscriptions in the cuneiform character ; groups of statuary ; vessels and tablets of green pottery, glass, and ivory—not having been blackened and rent, or overwhelmed amidst a deluge of lava—but fresh and perfect ; as if their strange population had hastily abandoned them, and when the voice of confusion was hushed, and the bells of the retreating camels ceased to tinkle, some mysterious power had risen up and silently heaped them over with earth. How interesting the relation by which they connect us with the mighty past. The facts concerning ancient European empires come down through many centuries intrusted to parchment, transmitted thus by Providence for our instruction. But these capitals have been themselves put on the shelf. History is preserved tangible and visible. We move amidst streets and dwellings recently quitted by their former inhabitants, who have left, in expectation of us, the record of their deeds upon the walls around.

* Layard’s *Nineveh*, and *London Quart. Review*, Jan. 1849, p. 59.

Many of those cities, some of which now remain, were renowned for their commerce and arts in the age of Alexander. Moutan, recently made celebrated from its siege and capture by the English, was the ancient Malli. It is said by recent travelers to "stand on the débris of more ancient ruins." Herat was the ancient Aria or Artacoana, "a grand centre of commerce, and long one of the most renowned cities of the east." Part of its ruins were seen still standing by Conolly. Samarcand, then called Maracanda, was at one time a chief mart for the commerce of the continent. And still more important was Bactra, where now stands the city of Balkh; which lying upon the Oxus at an equal distance from China and the Mediterranean, and near the gold region of India, was the heart of the Asiatic trade. After its conquest Alexander left there for its garrison fourteen thousand veterans.*

An interesting class of ruins found in the countries adjacent to Kashmir and Cabul are those hillocks which the natives entitle *topes*.† They were probably monumental in their origin. Deposits of treasure in ancient, and sometimes unknown coin, have been exhumed from them in pots. Some bear inscriptions dating from the most ancient period of Persian history; others are of later Hindú, Tartar, or Turkish origin. And there are yet other mementoes of the past in these interesting regions; Dr Lord obtained at Kunduz two silver plates or pateræ of exquisite Grecian workmanship, from a family of dethroned chiefs of Badakshan, who proudly claimed descent from "the great Iskander." Sir Alex. Burnes pronounced them to be in the same style with the monuments at Persepolis, and genuine relics of the Greek kingdom of Bactriana, which Alexander established. A still more unquestionable relic obtained also by Dr. Lord was a Greek coin bearing a head on the obverse, and on the reverse the same head with that of a female. The inscription purported to be that of king "Eucratides, the son of Heliocles and Laodice."‡ Throughout these latitudes relics of almost every ancient nation, great either in peace or in war—Greek, Persian, Turkish, Mogul, Hindú, Arab—are sown profusely in the soil. Often the traveler is startled as

* See in general Heeren's *Historical Researches into Asiatic nations*; vol. II.; McCulloch's *Univ. Gazetteer*.

† Moorcroft's *Travels in the Himalayan Provinces of Hindustan, Ladakh, Vol. II.* Part III; chs. VI, and Part IV; chs. I and II,—a work which derives double interest from the untimely fate of its intelligent author, who with his companion Mr. Trebeck, both perished in Bokhara, either by disease or treachery. Dr. Lord and Lieut. Wood recovered their papers.

‡ Burnes *Journey to Cabool*, p. 72. (Amer. ed.)

the ground "*sounds hollow* to the footsteps of his horse." The source of almost every brook is adorned with some monument. Surrounding the mountain passes are masses of fortifications in crumbling ruins, which Mohammedan traditions designate "kaffir (Greek or infidel) forts." Architectural remains, frequently of amazing magnificence, extend to the distant shores of the Mediterranean, to Palmyra, Baalbec, and Gerasa.

How thrilling and grand are the images the mind of him who muses over these monuments of primitive ages must summon up. Is it too much to believe those numerous ancient traditions which assert, that while Paul aimed to reach distant Spain, and to lay first in that extremity of the old world the foundations of the faith in Christ, several of his companions, animated by as noble an ambition and as fervent a love, pressed on to the far more attractive East? Joining the frequent caravan, they must have traversed these streets now silent and ruined; and healed the sick, cast out devils, preached the kingdom of heaven, amidst busy, trafficking, myriad multitudes; which like them, have all now gone and stood before the bar of God, and left, save these ruins, scarce a record on earth. The fingers that were put into the print of the nails pointed here the way of life; the hands that were thrust into the Savior's side were stretched out in the caravanserai, or within these temples, in entreaties that these idolaters should believe in God, who had made of one blood all nations of men, and now commanded all men everywhere to repent. Whether any clave unto them, and who they were, we dare to hope these stones, long silent, may yet reveal. The first assurance we have had in modern times of the early spread of Nestorianism in China was obtained from the monument in Syriac and Chinese dug up in 1625, at Si-ngán fú. This ancient city is in the province of Shensi, where the great commerce we have spoken of passed the frontiers of China. Elsewhere along those routes there may be, awaiting restoration, obelisks, tablets, vases, coins, which shall announce to us conquests, noiseless, but nobler than those of kings, the story of whose extent and rapidity shall electrify the church of this day with somewhat of primitive vigor for that work to which God has summoned her again.

In the toils and perils of the commerce which introduced to each other the products of China and the nations of the west, neither participated. The intermediate nations were interested in keeping the

* Acts xvi. 6; ii. 5, 9.

extremes mutually separate and unacquainted with each other. Silk had been an article of commerce known to the Romans long before Virgil, yet he speaks of the

"Velleraque ut foliis depectant tenuia Seres,"*

as if it had been spun from a delicate down combed by the Chinese from the leaves of trees—showing an equal ignorance of the material and the manufacturers. Among the Chinese the tales of the marvels of the West were as extravagant as those imposed till this day upon the West with regard to themselves. The Romans during the Augustan age, and the Chinese during the great Hân dynasty, were about equally well known to each other. Some of the accounts given by the Chinese of the first centuries of our era concerning the kingdom of Tâtsin are yet preserved.†

The name Tâtsin means the Great Tsin, the name of that famous dynasty from which western nations are supposed to have derived the name "China." During it, the whole empire was first embraced under one: the Great Wall was then built. The Chinese imagined in the magnificence of Rome, and the dress of its people, a reflection of their own; and it is mentioned that some said Rome was originally a Chinese colony. The kingdom of Tâtsin, they remark, is west of Shensi ten thousand *li* (two thousand eight hundred miles), and also westward of the Western sea. Its frontiers measure a thousand *li* on each of its four sides: the capital city is above an hundred *li* in circumference.‡ The columns of its palaces are of crystal.§ Its houses have beams of coral; and its walls are of a vitreous composition.|| The king has five palaces, which are each ten *li* apart. He gives audience every morning in a different one, going through them in order.

The accounts given of the Roman kings lead one to suppose that they were made by some traveler who had visited there during the time of the Republic. They represent the king (or consul) as elective. "Should the country be visited by extraordinary calami-

* *Georgics*, lib. II.

† The account from which chiefly extracts shall be made is the *Encyclopedie* of Mâ Twânlin, (淵鑑類函) chap. 238, leaves 21 and 22. Others are translated by Visdelou in D'Herbelot's *Bibliothèque Orientale*, Vol. IV. pp. 380-97.

‡ This is not far from correct; the walls since the age of Aurelian have been fourteen miles in circumference, and in its best days there were extensive suburbs, which would make the circuit not far from twenty-eight.

§ Many of the public buildings were of pure and glistening white marble. The Chinese build of brick, and their marble is clouded and coarse.

|| Probably the variegated marble.

ties, a more excellent man is elevated in his stead, nor does the old king dare be offended. The officers of government are of regular grades. They use small chariots with white covers, and banners and flags. Post-houses are regularly established, just as in China. The character used in books is of a strange form.* The currency is of silver and gold pieces, of which ten of silver are equivalent to one of gold. This land produces quantities of gold, gems, pearls, tortoise-shells, and other precious things. They have jewels that glitter by night, rhinoceros' horns, and cloth that is cleansed by fire. Grain is cheap, and the amount in the market always abundant."

The fine cloths, figured tapestry, and rich carpets, of the Romans are noticed with admiration. Some were said to be woven of the wool of "water sheep," and called "western sea cloth." Embroidery was worked in gold and silk. There was manufactured a famous essence, known in China by the name of the *sū-hōk*, by mingling all kinds of aromatics together and making an extract. The stories of some of the wonders our sober Chinese friends heard of or saw in the far distant regions of Tâtsin are amusing enough. "In the north there are some small dependent cities, where there is a species of sheep which is produced spontaneously from the ground, their navel being connected with the soil. If anything be struck near them, and they are frightened, they instantly die. If afterwards driven from the water and grass, they will not stay in herds. In the recesses of the forest are found those flying birds from whose saliva is formed jasper-colored pearls, exceedingly prized by the natives. There are conjurers who can create flames upon their forehead, and make a river or lake on the palm of their hand. They lift their foot, and pearls and gems drop down of their own accord; they open their mouths, and flags and plumes fly out in confusion." A singular description is given of the mode in which coral is obtained. "Going south-west, when the water is high, at the distance of seven or eight hundred *li*, they reach the Coral Islands. Beneath the water there are great rocks on which the coral is produced. The people of Tâtsin are in the habit of going there in large vessels, carrying with them iron nets. They order the watermen first to dive to the bottom, and examine the spot. If the nets may be lowered, that is done. While the coral is beginning to grow, it is white. By degrees it becomes like bursting buds. After a year or more it comes up through the openings of the nets, changes to a yellow color, and its branches intermingle; of which the highest

* The same we use now.

attains about three feet, and is above one foot in circumference. The third year the color is a beautiful carnation. The divers then examine, and ascertain if it can be taken up. If ready, they break away the roots with iron crow-bars, then having secured the net firmly, the men raise it out by a windlass upon the vessel, carry it back to their country, and afterwards regulate the way in which it is cut up by the use to be made of it. But if the proper time be neglected, and it be not then taken up, it is spoiled by insects."

It was said by some of the Chinese, that at no great distance west of Tâtsin is the extreme of the earth, "where the water is weak and the sand flows,* and near which is the place where the sun goes down!"—"The famous goddess Sî-wáng-mú has near there her residence." It illustrates the equal weakness of the Jesuit, and ignorance of the Chinese, that the latter in their popular work, the "Researches into the History of the Gods," locate this spot in the Koul-koun Mountains, northwest of Tibet,† while bishop Visdelou suggests it to mean "enigmatically mount Zion; and [Sî-wáng-mú, that is] the 'Mother of the Western king' to be the Virgin, Mother of Jesus Christ, the true king!"‡

Traffic between these two extremes of the earth must have afforded both profit and peril. It is said that "trade is carried on by sea with the kingdoms of T'ien-chuh (India), and Ngán-sih. The profits amount to an hundred fold. The Romans are described as being upright and honest, the market not allowing two prices. Merchants coming and going require a three years' supply of provisions. Those who reach however are very few in number. The country is full of lions that molest and injure travelers, who become their prey, unless in companies of more than a hundred and armed. Envoys from neighboring countries receive an allowance for their expenses in pieces of gold. Their passage is made by sea. This sea-water can not be drunk."

The narrative from which we have been quoting mentions the expeditions attempted by Kün-ying under instructions from his superior general, Pán-chau, with the design of going to Rome. It took place at the close of the first century after Christ. On the borders of the

* Perhaps the sand-clouds of western deserts, which are supposed to be the verge of chaos at the sides of the world.

† *Sau Shin Kí* (搜神記) vol. I., leaves 11 and 12.

‡ *Bibliothèque Orientale*, Vol. IV., pp. 423-424. This volume is chiefly composed of articles by Claude Visdelou, Evêque de Claudiopolis.

Caspian (or possibly the Mediterranean) Sea, his victorious march was arrested by the representations made him of the danger of crossing. To deter them the people dwelling on its borders appealed to the strongest feelings in the breasts of the Chinese, assuring them that they should never again behold father or mother, wife or child. But for this turn of Providence, the energetic armies of Cháng-ti and Ho-ti might have come in conflict with those, "dissolute and disordered," of Trajan. How different might have been the subsequent histories of China and of Rome! Nor were the Romans uninterested to know more of these rich Oriental empires. The Chinese have recorded that the Romans had long desired to send envoys to China, but were prevented by the jealousy of the people of Ngánsih, who concealed the passes from their knowledge. What modern country constitutes the ancient Ngánsih we cannot tell: Visdelou styles it Assyria; Klaproth, Bokhara; Rémusat, the kingdom of the Parthians. It was one, or perhaps several, of those nations most interested in this profitable trade. But during the reign of Hwánti, about the year A. D. 166, their king An-t'un, whose name is easily recognised as that of Marcus Aurelius Antoninus, accomplished an embassy, which was the first. It came partly by sea, and through Jih-nan, the present Cochin-China. They presented, among other "tribute, ivory, rhinoceros' horns, and tortoise-shell." Another embassy penetrated during the reign of Wú-ti, the first emperor of the following dynasty (A. D. 265-290). Chinese histories inform us of several other missions in later eras.* Less important expeditions to the far west are also on record, extending back to the second and third centuries before Christ.

The relation of this intercourse to the spread of Christianity in China will be seen if we remember that the nations by whom this commerce was carried on were, along with the Romans, among the earliest converts. Parthians, Medes, Elamites, dwellers in Mesopotamia, and Arabians, were present on the day of Pentecost. The Christian religion flourished greatly in Persia till that country was overrun by the Saracens in A. D. 651. Translations of the Scriptures were made into the language; and the church there was represented by a bishop at the Council of Nice in A. D. 325.† The trade with Southern India and Ceylon, as well as that through Central Asia, was

* Accounts of the various embassies or warlike expeditions of both Chinese and Romans may be found in Klaproth's *Tableaux Historiques de l'Asie*; pp. 65-71. Rémusat's *Mémoires &c. sur l'Asie Centrale*; pp. 114-126. Pauthier's *Description de la Chine*, pp. 241-297.

† Buchanan's *Researches in Asia: Persians*.

chiefly in their hands. Theophilus Indicus who visited India about the reign of Constantine found the Christianity which had been already planted in that region at an earlier period, still existing. Cosmas, a Persian merchant of the sixth century, who afterwards became a monk, found Christians at several places in India and Ceylon. In Ceylon, the ancient Taprobana, he met with a church of Persian merchants, who were engaged in a large commerce there. The presbyter had been ordained in Persia. At Male (Malabar), "where the pepper grows," and at Calliana, there were churches with ordained clergy.*

The city of Calliana is one of special interest, from the fact of its being mentioned in a Chinese legend with regard to Christianity, which we shall quote hereafter. The appendix *ana* is the usual Persian termination for *country* or *district*. In the word "Calli," we recognize Calicut, for so many centuries the centre of the commerce of these seas. It is not improbably the ancient Kolkhi, renowned for its pearl fisheries in the earliest ages.† In the Chinese, it is changed to Kúlf. The Chinese geographical description of Kúlf places it south of Lóng-nú-rh, and north of Ko-chí,‡ which is said to be contiguous to Sih-lan or Ceylon. The Chinese account says it has intimate connections with Buddhism.§ Its people are polite, upright, and generous. They describe its trade as chiefly consisting in western cloths of all colors, odoriferous woods and extracts, pepper, grain, and horses. Mangalore, Cochin, and Calicut, are to this day the principal ports, and have the best harbors, in southwestern India.|| Previous to the Christian era, the trade which there linked the East and West was transferred to Chinese vessels. But during

* Neander's Church History; Vol II. pp. 116—7.

† Compare Vincent's History of Ancient Commerce; Vol II. pp. 485—93, with Marco Polo's account, Part III; § XVII—XX of Murray's edition.

‡ Ko-chí is derived from the native word *Kachhi*, a morass. Calli has probably a similar origin.

§ De Guignes has attempted to show that the legends which refer to the introduction of Buddhism into China in A. D. 65. may confound that with Christianity; since, first, Jesus Christ is sometimes styled by the name of Budha in Chinese books; and secondly, they both came hither from the same regions. He thinks it more likely that it was Christ that Mingti heard when he sent that remarkable embassy to seek for the holy man who had been born there; see *l'Histoire des Huns*, p. 30, and a memoir read before the Academy of Sciences.

|| Neander (p. 117) remarks that the ancient Calliana is perhaps Calcutta, forgetting that its site previous to its foundation by the English in 1690 was occupied by the mean village of Govindpour. The Chinese account of Kúlf

is contained in the 淵鑑類函 *Yuen-Kien-lui-han*, chap. 238.

the very time of Christ's ministry on earth, the Chinese, hoping to increase its amount, frequently "sent persons abroad to invite foreigners;" and since then, according to native historians, has "arisen the trade at Canton" and the ports further north. Calicut, and the neighboring cities, however, were for many centuries ports of entry, transfer, and trade. The Chinese who visited Arabia in the fifteenth century set sail from Kóli.* This splendid city, "stretching far along the shore, having behind it a fertile and beautiful plain terminated by a distant range of lofty mountains," was the first port of India aimed at and reached by Vasco de Gama, in May, 1498, after his successful circumnavigation of Africa.

It is highly probable that the piety which instituted the churches on the Malabar coast, which called an ordained ministry from Persia and Arabia to superintend them, and which preached the gospel to the natives, and established among them churches whose remnants are found there to this day, would not forget the command of our Savior when its professors reached the noble empire of China. When Arabia had apostatized, and was overrun, and her religion quenched in blood by Mohammed, her sons were fervent for a false faith. In sight from our windows, within the walls of the ancient part of this city, we see still standing, its top waving with shrubbery and weeds, a hoary pagoda built of stone a thousand years ago, attests their former influence. The Arabian travelers, Wahab and Abuzaid, report that at the taking of Canfu (probably near Chapu, a city to the North), by rebels in A. D. 877, there were massacred besides Chinese "one hundred and twenty thousand Mohammedans, Jews, *Christians*, and Parsees, who were there on account of traffic," which "caused the merchants to return *in crowds* to Siraf and Oman."† The tablet found in Shensi assures us that Nestorianism penetrated by the caravans across the desert in the seventh century. It is then a legitimate and a delightful hope that just as those secluded colonies of Jews have been discovered on the shore of the Yellow River, faithful to the word of God which they yet retain pure, so in some unfrequented, it may be alpine, district, there may yet be found some little Christian band. A company of witnesses, shrouding themselves from the persecution "of the world," but "kept by the power of God"—from such a source we may yet learn that the first sound of the gospel did indeed go

* Morrison's *View of China for Philological Purposes*: pp 47—9. and 84—5. See the lively and probably correct sketch of this trade by Gibbon in Chap. XL.

† Chinese Repository, Vol I pp 6-8

"unto the end of the world," and that the great Eastern as well as the great Western Empire of the globe had its Neros and its Julians, its Polycarps and Clements, the former, alas! too successful.*

In Chinese History, says Du Halde, "there are not the least footsteps to be found of the time when the Christian religion flourished, or of what success these apostolical laborers met with." But "there are still some vestiges of the religion of the Cross, and they have an ancient tradition that the figure of it has the power to hinder enchantments. The famous Kwan-yun-chang, who lived at the beginning of the second century, certainly had a knowledge of Jesus Christ; as the monuments written by his hands, and afterward engraved upon stones, plainly prove. This may be gathered from copies found almost everywhere, of which nothing can be made unless he speaks of Christianity; because he mentions the birth of a Savior in a grotto, exposed to all the winds, his death, his resurrection, his ascension, and the impression of his holy feet; mysteries which are so many riddles to the infidels. If this great man was worshiped after his death, this error of the people proves nothing against Christianity, and is only a testimony of his virtue."† Who Kwan-yun-chang was, that "certainly had a knowledge of Christ," becomes at once a question of interest. No authority is given for the statement. The reference is evidently to Kwānti, worshiped universally in China as the god of War. His family surname was Kwan, his proper name Yun-cháng, or Yü. His title as god is Í-yung-wú-ngán Wáng (Just-brave-military-peace king). He was a native of the district of Puchau in the province of Shensi, and a descendant of the emperor K'ing-ti, the fifth of the Hán dynasty. He was a devoted adherent of the Hán during the troubles which at the beginning of the third century rent the empire into the "three kingdoms." Liú-pi and Ch'ing-fi were united with him in an indissoluble covenant of brotherhood. But in the prime of his military reputation he was surprised at King-

* During the "first persecution," the disciples who were "scattered abroad went everywhere preaching the word." The "fourth persecution" was going on at the time of the Roman embassy to China (A. D. 166).

† Du Halde Vol. II. p. 1. Rev. G. de Magallans, in his work, *Nouvelle Relation de la Chine*; pp 347-8, mentions a legend of the Chinese that during the Han Dynasty, a venerable old man bearing a staff and with uncovered head had come from the West teaching and exhorting to virtue; his name was Tamo. But he was so opposed by the Buddhist priests, that he retired from the country after having worked many miracles; one of which was to cross dryshod the Yangtsz' king when his enemies refused him a boat. This story is noticed also by Du Halde, but little consequence can be attached to it. Chinese books abound with such legends, about gods, and sages, during every dynasty.

chau in Húpeh by Pwáncháng, a general commanding some forces of the kingdom of Wú. Refusing to yield or submit, he was put to death at the early age of forty-two. His son Kwán-ping shared his fate. The memory of his bravery and virtues led to his subsequent deification; and numerous miracles are said to have since been performed by him.* Of the monuments described by Du Halde, the records most accessible here make no mention; copies are not "found everywhere." The "Illustrated Account of the Miracles of Kwanti" mentions two stone seals, relics of him, giving outs of them. But they only contain some official titles.† That Kwán-yü may have heard of Christianity, and may have thus perpetuated some of its facts, is not improbable: yet in the language commonly used in titles and descriptions of their gods, we often meet with expressions that might be interpreted to mean better things than their writers knew or dreamed of. Were he a Christian, the graces of his faith might well lead a heathen crowd to worship at his tomb.

To the character of Má-yuen, a more romantic interest attaches. He was contemporaneous with Christ; his character was that of a brave and high-spirited soldier; his reputation was gained in reducing the fiery Tartar tribes, or in quelling the rebellions of the Cochinchinese. His frequently expressed sentiment was, that "the warrior should die on the desert battle-field, his noblest pall his saddle-cloth; not in a chamber amidst weeping women." His long and desperate pursuit of those mounted robber-tribes thrill one in the narrative, and give us new impressions with regard to the capability of the Chinese to become a military people. A Chinese historian thus fancifully describes his splendid appearance previous to a battle at Kwányáng. "Má-yuen rode out dressed in an azure robe, his armor like quicksilver, his head surmounted by pheasant plumes in a white and costly helmet. His spear was eighteen feet long. He sat upon a horse with an azure mane, and thus placed himself in the front of the battle."‡

Má-yuen was born in the frontiers of China of a poor family; his early life was spent in the cultivation of the earth and in tending flocks. His energy soon amassed a wealth in flocks and grain that became burdensome, and he distributed it among his friends, retaining only enough for frugal comfort. Becoming a warrior, he found em-

* Sau-shin-ki, 搜神記 vol. 1. pp. 43-45. There are occasional notices of him in Mailla's *Histoire Generale de la Chine*, Vol. IV, pp. 7-77.

† Kwánti Shing-tsih tsu chi; 關帝聖蹟圖誌 see vol. II, pp. 63:

‡ Tung-Hán Yen-i-ping, 東漢演義評 Vol. III, leaf 11.

ployment in defending his country from the depredations of the Tartar tribes, and in quelling the frequent rebellions against the authority of Kwáng-wú, the first emperor of the Eastern Hán dynasty. He finally perished in an expedition against the people of Wú-ling in Húkwáng. Hemmed among the mountains in winter by a superior force, he was subjected to extreme privations. When Liáng-fáng arrived to afford him relief, he found an army prostrated with fever, and Má-yuen no more. He had already been raised to a high rank in the empire. The next emperor Mingti paid the highest compliment possible to his reputation by marrying his daughter, whose extraordinary talents and virtues are said to have given greater brilliancy to her husband's reign.*

In the eleventh year of Kwáng-wú (A. D. 36), Má-yuen was engaged in a military enterprize, in which a Chinese narrative informs us he met with a company of the first Christian missionaries, who endeavored to obtain his assistance to penetrate to China. The story may not be authentic; but it is extraordinary as coming from a work published by the Táuiist sect. The expedition to which it refers is noticed in a life of Má-yuen; it at least is credible.† In the year A. D. 36, the Western Tibetan tribes made numerous inroads into the province of Kánsuh, plundering and murdering. Má-yuen was put at the head of a force of three thousand men with which he attacked the Sien-ling tribe. He scattered them and recaptured a thousand head of cattle. Collecting again with their friends and allies to the number of some tens of thousands, they took possession of the pass of Káu-mun. Obtaining assistance, Má-yuen followed and drove them to the valley of Chung-yá. There he again reached and besieged them, and they again retreated, now to the distant defiles of Tangyih. At this place, in the midst of fancied security, they were aroused at night by the beating of drums and shouting to find their camp in flames. A thousand men were killed, and the rest dispersed.

The story of his meeting with the Christians is found in the *Shin-sien Tung-kien*, or Complete Mirror of the gods and genii.‡ It

* Má-yuen Lieh-chuen, 馬援列傳 There are extended notices of Má-yuen in Mailla's *Histoire Gen. &c.*, Vol. III, pp. 282-340. He is spoken of briefly in Pauthier, pp. 355-8. † Má-yuen Lieh-chuen, leaf 4.

‡ Shin-sien Tung-kien; 神仙通鑑 in 40 Vols. 16 mo.; see Vol. 15; leaves 49 and 50. A general review of the work is contained in the *Chinese Repository*, Vol. VII., pp. 505-26, and 553-68.—A portion of this extract is translated in the *Indo-Chinese Gleaner* for May, 1818. In some of the large editions of the original Chinese it is illustrated by a wood-cut, which represents Jesus as a little boy in Chinese dress approaching an old man of sage appearance like the gods, who is laying his hand on the head of the youth in a paternal manner. The idea is probably derived from the title "Son of God."

is a work prepared under the inspection of the Primate of the sect of Táu, during the reign of Kanghí, about A. D. 1700; and published in the forty-fourth year of Kienlung, A. D. 1787. It is a mass of foolish fables, interwoven with descriptions of events and names of personages well known in history, to give it authenticity. Among some stories handed down since the Hín dynasty are introduced several concerning Má-yuen. Immediately previous to this one is described the death, near Chingtú in Sz'chuen, of Kung Sun-shuh, king of Chingtú, the great antagonist of the emperor Kwángwú, and of Chít-sun, a general under the latter, to whom divine honors were afterwards paid. These events occurred in the thirty-third year of the cycle, the year A. D. 36. The narrative then continues as follows:

"During the same winter (A. D. 36), the Tibetan tribes entered and ravaged the country; whom Má-yuen completely routed. Some persons from a distant country of the west made the following narration. At the distance of ninety-seven thousand lí from China, a journey of three years, the traveler reaches the limits of the Western Tibetans. In that country there lived formerly a virgin named Mary. In the fifty-eighth year of that cycle, the first of the reign of Yuenchí (or Pingtí, the Ruler of Peace—in the year 1 of the Christian era), a celestial spirit named Gabriel announced to her 'the Lord of heaven has chosen thee to be his mother.' She afterwards did indeed conceive. Having become incarnate, the mother with great joy and veneration swathed him in common clothing, and laid him in a manger. A crowd of heavenly spirits struck up their music in the sky. After forty days his mother presented him in her arms to the holy teacher Pater, and he received the name Jesus. When twelve years of age he accompanied his mother on a visit to the holy temple. Returning home they lost each other. For three days and nights his mother's heart was rent with anguish. Coming then in the course of her search to the interior of the temple, she saw Jesus upon an upper seat, amidst the company of the learned doctors, discoursing upon the things which relate to the Lord of heaven. At the sight of his mother he rejoiced and accompanied her home, where he served and honored her as a son till the thirtieth year of his age.

"Then, leaving mother and teacher, he traveled about Judea to instruct the virtuous, and performed numerous miracles. But the great and powerful of that country were extremely proud and depraved. Jealous of the multitudes that joined him, they consulted together to put him to death. Amongst the disciples of Jesus was one named Judas, whose life had ever been one of covetousness. Taking advan-

tage of the feelings of his countrymen, for lucre's sake, this man led forth in the depth of night a company who seized and bound (Jesus), and presented him before Ananias, in the court of Pilate. Taking off his clothes, they bound him to a pillar of stone, and laid upon him more than five thousand four hundred lashes, so that his whole person was flayed and bruised. But as a lamb he was silent, and laid no charge against them. The wicked rabble bound his head with a crown of thorns. They cast a mean crimson robe about his body, and paid him mock reverence as a king. They made a large and heavy cross, which they compelled him by force to bear. The whole way, crushed and falling, with difficulty he sustained it. He was nailed hand and foot upon its beams; when thirsty they gave him vinegar and gall. At the moment life ceased, the heavens were darkened, the earth quaked, the rocks were dashed together and broken. He was then thirty-three years of age.

"After death, upon the third day, he revived. His body was glorious and beautiful in the extreme. First he appeared to his mother, in order to relieve her sorrow. Forty days afterward, purposing soon to ascend to heaven, he commanded in person the company of his disciples, one hundred and twenty in number, to disperse throughout the world, to preach and to teach; granting, by the administration of holy water, baptism from sin, and introduction to their sect. Having uttered these commands, a host of the ancient saints accompanied him in his ascension back to heaven. Ten days after, angels came down, and receiving his mother, mounted back on high, constituting her above all ranks to be Empress mother of heaven and earth, and Sovereign protectress of mankind. The disciples then spread abroad, to convert and to teach mankind.

"From Kú-lí on the Western Ocean, they passed northward to Medina, the original country of the Mohammedans. The name of the king of the country was Mohammed. From birth he was gifted with a divine intelligence. He possessed a library of canonical works, divided among thirty depositories, comprehending thirty-six hundred volumes. He could declare perfectly the signs of the heavens. The disciples consulted with him. His general principles differed slightly from those they taught. He was accustomed to regard life; things not killed by one of his own belief he would not eat, nor feed on dogs and swine. The disciples returned to Má-yuen, and besought his assistance to enter China. Má-yuen replied, 'Although your statements of religious doctrine are reasonable, in other respects I can not agree with you. But for the present remain here.' These

persons afterwards went to Arabia, formerly called the land of Yunchung, also styled the Western Frontier."

The general features of this extract are Roman Catholic. The anachronism with regard to Mohammed proves some of the facts incorrect. But *Tien-chú*, Lord of heaven, is the title they have selected, and which K'inghí sanctioned, to represent the name of God. *Pà-tek-leh* is the Latin word *Pater*, which they substitute for Father; just as they do *Fi-lioh*, *Filius*, for Son, and *Sz'pi-li-to Sán-to*, *Spiritus Sanctus*, for the Holy Spirit. The characters selected to represent the names Jesus, Gabriel, Pilate, Judas, Ananias, Judea, are the same. There is no mistaking whence came the story of the assumption of Mary by angels to heaven to be "Empress mother of heaven and earth," and "Sovereign protectress of mankind." Some of these phrases are those used by Romanists, and a comparison of the whole narrative with the Chinese translation of the Roman Breviary, makes it very probable that was the book from which it was culled.* The work in which it is quoted was prepared after the successes and contests of the Jesuits, Dominicans and Franciscans had made their doctrines notorious. How sad is the reflection that in the works of those men the simple truths of Christianity are so wrapped up and confused as to conceal their nature, and to shut their precious light from those whom they too believe to be sinking to woe. How painful that the human mother of Jesus Christ should be erected into an idol; whose images and idolatrous titles are so like those of Kwáinyin and Má-tsú-po; whom they enthrone in the place and with the attributes of the "Blessed and only Potentate, the King of kings, and Lord of lords."

The question arises whether this however may not have been only the adoption of the clearer information of the Jesuits to illustrate some ancient fragment of tradition? It is linked naturally with the narrative of Máyuen's expedition. The reply of that general is such as he would probably have made; that their doctrines about some speculative points were good enough, but yet he could not assent to the special tenets and forms of Christianity; that he was not unwilling however to allow them a place in his camp as harmless persons. It is not improbable that some of the first disciples made their way with the caravans through Central Asia eastward near the course of his march; and that some would reach Calicut by the Arab and Persian commerce, and aim to make it a centre from which to operate through

* Compare the *Jih-ko-tsah-yáu*, 日課撮要 published in Peking. The edition before us is of the date A. D. 1837, under the superintendence of General Pastor (Archbishop) Kiáng. See especially the prayers on

the trade that thence radiated over the whole Eastern world. While the Jesuits could find no clear narrative relating to primitive Christianity, they frequently met with dim traditional facts or customs that aroused their deepest interest. This may be one such.

A strong argument for the presumption that Christianity was extended to China during the apostolic age might be drawn from a notice of the general condition of the Eastern World as compared with the Western at that period. Many have loved to trace the way in which Providence prepared the West for the reception of the gospel which Christ then brought from heaven to men, and died to make valid. A splendid Empire then extended its dominion over all that was considered the civilized world, and over the savage tribes even to the Atlantic; the largest, most powerful, and most wise and liberal, that had ever existed. Her literature, arts, commerce, refinement, and equitable government, pervaded and elevated all within her dominion. It was thus God prepared the West "for the ambassadors of our Lord to fulfill their sacred commission."* Almost unknown to Rome, the East was subject to an Empire as vast and as superior to the nations it had subdued. The armies of the Hân dynasty had marched in continued victory from Corea on one extreme to the Caspian Sea on the other, and meditated an attack upon Rome.

The world seems to have been shared between these Empires. It is a reasonable supposition that the same Providence which had "exalted the valleys and made low every mountain and hill to prepare the way for the glory of the Lord to be revealed" amidst Western nations; was moved with equal purposes of grace in leveling those of the East. And as there had been great overturnings of empires and long wars previous to the Advent in the one region, so there were in the other. There were great commotions among the tribes of Central Asia, and they had often made war with China.

But from the death of Jesus a revolution takes place in Asia. After the period of the Hân dynasty those irruptions are always towards the West; which their hordes often deluge. Their tremendous marches and migrations cross and recross the path of Western history from this time till the Reformation begins to dawn. The imagination is terrified by the sight of the demon-like hosts of mad and savage Huns, Mongols, Tartars, and Túrks, that issue from the wilds of Asia, ravaging, destroying, slaughtering; but at last subsiding and giving new energy to the soil whose gardens and green fields they had desolated and

* Mopsheim's Church History, Vol. I, Century I, Chap 1.

flooded away. Why the great change just then? Has that ancient Empire, that was so long the beacon of civilization lost her brightness? Does she no longer serve God's purpose? Or does she now refuse to receive and shed the increased light the Gospel gives—which the Almighty removes to erect in the West, where "all nations shall flow unto it?" These are questions of momentous and solemn interest to the student of God's hand in history. From the era of the Atonement, the face of this Eastern world is changed. The commerce which had enriched those central latitudes gradually becomes less; those magnificent cities are devoted to decay or destruction; a new aspect is given to the southward trade by sea; new nations spring up in the West. Now in these "latter days" Christianity has reached the opposite extreme of the earth. America comes with Britain again to propose THE GOSPEL. What changes are now to supervene? What is to be its success? To us of those nations is given the noble, the angelic, boon, to hope for and to hasten the day when "they shall know from the rising of the sun, and from the west, that there is none besides God; He is the LORD, and there is none else." (Isaiah xl. 1-5, ii 2, xxv. 6.)

ART. IV. *Journal of Occurrences: literary examinations; capture of pirates; Gov. Amaral's murderers; cholera at Bangkok.*

THE triennial examinations for kŭjin have been going on during the past few weeks under the superintendence of two imperial commissioners Ho and Yang; the number of students collected is estimated at 6500. In consequence of the disturbed state of the coasts and thoroughfares, the students from Hainan and the adjacent departments on the main land, have written to the authorities that they can not attend this year.

The capture of pirates has attracted the notice of the authorities at Hongkong, and several junks have been destroyed on the west coast during the past month, by the steamers Canton, Fury and Medea, and H. M. S. Amazon.

Gov. Amaral's head and hand have been recovered by the Chinese authorities, but have not yet been surrendered. We shall try to find room for the correspondence connected with this sad event in the next number, as well as give further notices of the examinations and the suppression of piracy.

Cholera in Bangkok. Recent letters from Siam inform us of the almost unprecedented ravages of the cholera in the capital during the past summer. The disease came from the southwest, and first made its appearance about the middle of June. The following extracts from a letter of Dr. House, dated July 13th, convey a good idea of the scene the city presented. "This city has been dreadfully ravaged by the epidemic cholera during the last three weeks. More than 20,000 were officially reported to the king as its victims in Bangkok alone during the first twelve days of its prevalence, and the number that have been swept away by it since would doubtless swell the aggregate to 30,000; while the pestilence was at its height, it must have carried off over 2000 souls a day. Oh, what heart-sickening scenes have passed before our eyes of late! Corpses were often thrown into the river as the shortest mode of disposing of them, and floated in scores with the tide back and forth before our doors—among them babes, on some of which the crows were perched, glutting

selves as the bodies drifted along; in one day, 175 bodies were counted from the deck of a ship moored in the stream. Go where we would in the streets, we would meet men bearing away their dead upon their shoulders, slung from a pole; and by the wayside, or in the porches of gates, you might see a friendless Chinese struck down with disease, unable to go farther, and dying unpitied and uncared for by the passer by.

"But the most horrid spectacles were at the wats or temples, where Siamese custom requires the dead to be brought for burning; here during the worst time there would be brought 200, 300, and even 375 corpses, in a single day. The horrid reality of what might here be seen surpasses all the conceptions the ancient poets had of Tartarus, or all that Dante or Milton ever conceived of the regions of the lost. I have seen in one of these gehennas, hundreds of loathsome corpses in every stage of putrefaction, lying unburied, unburned, just where they had been thrown by friends too poor, or perhaps too penurious, to provide fuel for their burning, the sun and rain doing their work awfully, till the king's bounty, or the charity of some rich Chinese, would furnish the necessary wood, and consume them together. I have seen sixty bodies thrown together in one pile, and over thirty in a smaller one near, roasting, frying, burning, with a thick black smoke going up from the dreadful pyre, skulls, bones, and legs half consumed, and limbs projecting, till the men in charge would thrust and twist them back with long poles into the blazing heap. I trust I shall never again see such a sight on earth. From an area of an acre the flames of single pyres would be continually arising; and when evening came, the night air would be loaded with such an odor of burning flesh and singeing hair!—But why do I dwell on these disgusting details.

"To those already in a collapse, I found it was next to useless to give remedies; but when there was still a pulse at the wrist and warmth at the extremities, a great measure of success attended the exhibition of medicines. We found no great difficulty in checking the disease if treatment was commenced in season. A mixture of 1 *dr.* laudanum, 1 *dr.* essence of peppermint, 4 *dr.* *spts.* ammonia, in 8 *oz.* of water, taken in doses of a wineglass every hour, as soon as the premonitory symptoms were perceived, we have found efficacious. When the disease had made any progress, we resorted to calomel, giving it in doses of 20 *grs.* or 40 *grs.*, as the case might be, with 2 *grs.* of opium, and then 20 *gr.* doses without opium every hour or half hour, till the symptoms were arrested.

"This scourge has been experienced twice in Siam; in 1819, when it was more severe, though shorter in its duration, than now; and again in 1822, when it was milder. It was first heard of this year as prevailing about Penang, whence it crossed the Malay Peninsula to Ligore some months ago, reaching Bangkok June 17th, and a few days after breaking out in Ayuthia, 60 miles north, where it has been very fatal.

"Several of our households have been sick, but none have died. Mr. M.'s boy Nak, whose father died some days before, and whose mother was seized to-day, owes his own recovery, under Providence, to the curative powers of a hundred grains of calomel taken in about 6 hours. The proportion of deaths to the number of cases evinces a fearful mortality. I know of households of noblemen numbering in all four or five scores, which have lost 19, some 17, or 14, and but two or three of those attacked recovering. In some of the wats, 30 and more priests have been taken. The average mortality in Europe is about one half of the cases, but the ratio is far higher here, and few places, I imagine, have in the same space of time been more severely scourged than Bangkok. Whether the filthy condition of their dwellings, underneath the best of which all manner of filth and garbage is suffered to accumulate and putrefy, or whether the profusion of crude and watery fruits which are eaten, contributes most to the sad result, may be hard to decide. The deaths have not been confined to any particular rate or class. One of the earliest victims was Anawasab, a Moor merchant from Madras, a much respected old friend of mine. Chau Khun Budin, late commander-in-chief on the Cambodia frontier, and Chau Fa Umpawu, son of the late king, are both victims; as are also a prince of the blood, and one of His Majesty's wives, and several grandsons."

THE
CHINESE REPOSITORY.

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ART. I. *Missionary Hospitals in China: Report of the Chinese Hospital at Shánghái for 1848; and of the Medical Missionary Society in China (at Hongkong), for the year 1848.*

OF all the forms of beneficence that Christian philanthropy has suggested, and Christian charity has carried out, for the good of the Chinese, that of making medical skill a handmaid to religious teaching, has thus far succeeded the best. Since the establishment of the various hospitals in Canton, Amoy, Shínghí, and elsewhere, Christian missions may be said to have commenced at those places, and we may hope that those who have already done so much for them will not be weary in well-doing, but will persevere until the Chinese see the desirableness, and can furnish the means and science to establish and conduct similar institutions themselves. It may be long before such a result is effected, and many may doubt the utility of the end; yet whoever peruses these Reports will, we think, be persuaded this is the right way to attain this result, and the most sceptical will admit that the end proposed is calculated to recommend the principles and practice of Christianity among the Chinese as much as any that they can suggest. We heartily rejoice at the success which still attends medical missions, and are more convinced than ever of their adaptation as a subsidiary to the preaching of the Gospel among the Chinese. We say *subsidiary*, for the original object of the Medical Missionary Society was to make the healing art a handmaid to preaching; and we are happy to learn from these Reports that the two go together in all the hospitals, and that their medical officers report the attendance on religious services as encouraging. Some distrust of the ultimate object of foreigners in opening such institu-

tions is still felt by many persons, who, reasoning from their own selfishness, are unable to understand how so much time, money, and care, can be bestowed upon those who have no claim for all this kindness; and they readily infer some ulterior objects of personal gain or national aggrandizement, and thus deter some patients from attending.

Without entering into detail, it will be sufficient for our present purpose in noticing the progress of these institutions to make extracts from the Reports mentioned above. The hospital at Shānghái has been carried on with much success since it was opened in 1844, and the total number of cases entered upon its books up to the end of 1848 has been upwards of forty thousand. The erection of the new hospital is mentioned on page 188 of our last volume; it was occupied in the summer of 1847, and the property vested in a board of seven resident trustees, "on the condition that it be always used as a hospital for affording gratuitous medical relief to the Chinese, and be temporarily rented to the resident medical officer of the Medical Missionary Society in China; failing this, the property to be devoted to such other purposes as the trustees may judge best for carrying out the original intention of benefiting the natives of this country; always provided that such decision of the trustees receive the assent of three fourths of those present at a general meeting of the subscribers." Most of the funds to erect this hospital were subscribed by the merchants of Shānghái, who, besides paying the current expenses of the hospital, had by the end of 1847, disbursed over four thousand dollars, and liquidated nearly all the cost of erecting the building.

In this hospital religious instruction is given every day to the visitors present, and every patient able to read is supplied with portions of Scripture or religious tracts. The following extracts describe some of the most interesting cases mentioned in the Report, and illustrate the character of the people: such cases as that of the beggar are not at all uncommon in China.

"The Chinese have found by experience, that autumns following wet summers, are very unhealthy in this district; and certainly the remark is correct, as far as relates to the past year. The bed of alluvial soil, forming the extensive plains of this province, becomes thoroughly saturated with water during such summers, and owing to the high spring tides of the autumnal months, little drainage can take place. After the end of August, likewise, the days are still hot; but the nights are cold, and the deposit of dew is remarkably heavy, soaking everything with moisture. This constant dampness of the ground is a fruitful source of malaria, and those who are exposed to its influence, are very liable to suffer from it, till the frost sets in, which by the Chinese is said

to be the destroyer of evil influences arising from damp ground; or, according to the European form of expression, it destroys all malarious emanations. During the months of June and July, the Chinese suffered from a severe form of petechial fever; which, from all that could be learned respecting it, was critical on the 7th day. In the worst cases, many persons died on this day; and those who got over this period, generally struggled through the disease, though much debilitated. Many deaths were also caused by cholera. From the numerous cases that were spoken of by the Chinese, it was feared at one time, that an epidemic of this fearful pestilence was about to visit this neighborhood, but the cases appear to have been only sporadic. In the autumn, many Europeans were attacked with a low bilious remittent fever, and some deaths resulted from it. Congestion of the liver and spleen appeared to be the chief affection at first, but typhoid symptoms soon set in, with oppression of the brain, which speedily prostrated the remaining strength of the patient. Intermittent fever and diarrhoea prevailed, likewise, to a great extent amongst the members of the European community, during the autumn and commencement of the winter; and the Chinese have suffered severely from the same affections, especially from intermittent fever, during the winter months; it having prevailed among them more than has ever been noticed in former years.

"In the accounts of ague and its treatment, little has been found of much interest in Chinese writers on medicine. Their descriptions of this disease are particularly meagre and unsatisfactory. But there was one prescription found, which shows that the Chinese are acquainted with the power of arsenic in checking the periodical returns of ague. The prescription was obtained from a teacher, who said it formed one of a series, which has been kept for some time in his family; the whole is here given.

"*Prescription to stop the tertian or greater ague.* Take one dried orange; orpiment or sulphuret of arsenic, three drachms. Scoop out the inside of the orange; introduce the arsenic into it, and over a slow fire, let them be roasted to ashes, preserving the essence of both; then reduce the whole to powder; and of this, let each dose be three drachms, taken with old or mellow wine.

"According to this mode of preparation, the dose of arsenic must be very uncertain; for, as the sulphuret is volatile, a large portion of it will pass off; but some of the metal, in the form of an oxide, will remain among the ashes of the orange, quite sufficient for a powerful dose. The interesting part of the prescription is, that the Chinese should have discovered the use of arsenic for ague. This is perhaps the most certain remedy for this disease, when carefully used; and in the form of Fowler's Solution of Arsenic, the Liquor Arsenicalis of the pharmacopœias, proves most efficacious in breaking up the periodicity of intermittent fevers; and though, according to the above prescription, the dose must be very uncertain, the mere circumstance that the medicine is so used by the natives of this country, is one that may induce observers to institute further researches into the native medical works, by which means further analogies of treatment may be found. It may be mentioned here, that in cases of sloughy ulcers, the Chinese use chloride of mercury, or calomel ointment, to cleanse the ulcer and produce a free purulent discharge.

"In the months of September and October, the wards of the Ho-

filled with cases of gunshot wounds and very severe burns, received on board of junks, that had been attacked by pirates. In one of these cases, a piece of an iron bar, two inches long, passed through the thorax and lung of the left side, just above the heart. Much inflammation supervened; large quantities of serous pus were ejected at both of the wounds, and the man died from exhaustion. In another case, a ball passed through the left thigh, then entered the abdomen, and passed out on the right side of the thorax. A piece of omentum projected at the abdominal wound, causing much irritation and distress; an extensive sloughing took place at the side of the thorax, where the ball had made its exit. The man suffered very much, both from the wound in the abdomen, and from violent pain and excessive suppuration; the pus was frequently tinged with a yellow fluid like bile. Hectic fever came on, and the man remained in a very precarious state for several weeks; but, after a hard struggle, the wounds slowly healed, and he finally left the hospital, almost well. He has since been heard of, and was gradually recovering his health.

"In one of the cases of severe burns, the cuticle of almost the whole surface of the body was destroyed. The man suffered very severely, but the sloughs separated; by the use of good diet, with constant care, it was hoped he would have recovered, as he was strong and vigorous; but on the sixteenth day he died from lock-jaw. The symptoms of trismus came on in the morning of the 13th day, with stiffness about the neck, and rigidity of the lower jaw; but appeared to yield in some slight degree, after the free use of opium and camphor. On the morning of his death, he took his breakfast of soup and rice, with more readiness and better relish than he had done previously, though there was still considerable difficulty in administering food, from the state of the jaw: but shortly afterwards he suddenly began to sink, and died in three or four hours.

"Seven men were admitted, who had been severely burnt by an explosion of gunpowder on board a Shantung junk. One of the seven, to play a trick on his companions, or to frighten them, had foolishly placed a lighted paper match over the magazine or jar of powder; however, the fire fell into the jar, which exploded, and they were all very severely burnt. Six of them soon recovered, but one poor fellow, whose clothes caught fire, was so much burnt on the abdomen, back and legs, that when the sloughs separated, the crest of the ilium and the patella protruded, stripped of periosteum. There was very little prospect of the man living, and as the vessel had to return home, he insisted on going in her with his friends. A supply of ointment and other medicines were given him, but it is not probable that he long survived his removal.

"A case of amputation of the fore-arm, was that of a man belonging to one of the northern junks. His vessel was attacked by pirates; and while engaged in its defence, his gun burst, by which his hand was torn off at the wrist, with much laceration of the soft parts. He came to the hospital two days after the accident, and the next day the operation was performed. Chloroform was administered with perfect success. The patient felt no pain whatever. He said he knew that something was being done to him, but he felt no pain; during the operation he began to sing a Chinese song; after the dressing was

finished, he said he felt very well, and wished to be allowed to walk to his bed, instead of being carried. A superficial slough formed on the edge of the posterior flap, which prevented complete adhesion by the first intention; but the case went on well, and the stump is now thoroughly healed. The chloroform produced no unpleasant symptoms.

"A beggar presented himself one day among the out-patients, with violent inflammation of both eyes, having the lids much swollen. He said that he was helping a plasterer, who was working at a new house, and while raising a basket of freshly-mixed lime, it had fallen into his eyes. On examining these organs, it was found that the lids were stuffed full of mortar, which was impacted between the lids and the ball of the eye, in a solid mass; it was very difficult to break it away in small portions, and absolutely impossible to remove it altogether. On its being remarked to the man, that the lime could not have been introduced between the lids in such a large quantity, if it merely fell into his eyes, he said that the accident had nevertheless happened exactly as he described it; that while looking up, when busy at his work, a quantity of lime fell on his face, some of which got into his eyes. Further investigation, however, showed that the man had intentionally filled both eyelids with lime, for the purpose of destroying his sight, that thus he might attract attention and sympathy towards himself in his forlorn condition, and be enabled to obtain more money from those who were benevolently disposed. His state at the time was certainly a very lamentable one; he had violent pain in his eyes; both corneas were in a sloughy state; excessive suppuration was flowing from the conjunctivæ, and the eyes were totally destroyed. This plan is only one of many, often resorted to by beggars to destroy their eyesight, and make themselves objects of pity.

"Not more than twenty cases of vaccination are reported for the last eighteen months. This is partly owing to the circumstance, that during the former year, the supply of vaccine lymph failed, and several persons were disappointed when they brought their children to be vaccinated. It is the case also, that the Chinese in this region appear to have more confidence in their own form of inoculation, than in vaccination as introduced by foreigners."

The hospital at Ningpo was closed during part of the year 1847, but a grant from the Society enabled its operations to be resumed, and Dr. Macgowan reports 4671 patients as having been treated in 1848.

We introduce a few extracts from his report. Among the cases mentioned is that of a patient with a worm in the eye, measuring from a twelfth to an eighth of an inch in length, which lived in the duplicature of the conjunctiva in the upper part of the orbit. The extent, cure, and results of opium-smoking are adverted to by Dr. Macgowan in both his reports, and we select a few sentences here in continuation of the paragraphs on page 247 of the last volume.

"A series of experiments conducted for the past two years has demonstrated that many of the miserable opium-smokers are capable of being restored to society and to usefulness. Nearly one hundred and fifty cases

under treatment, and of this number about fifty are living witnesses of the fact. Let them no longer be regarded as absolutely irreclaimable; there is hope for the opium-smoker. Of late none are admitted for treatment who do not give the most satisfactory evidence of being sincerely anxious to be delivered from the habit; a larger proportion, about one-half, are now cured. They are required to deliver up their implements, and to abstain from the use of the drug for 24 hours before receiving any assistance. When they possess sufficient resolution to comply with this regulation, their condition is truly wretched. They complain of extreme debility, wakefulness, loss of appetite, diarrhoea, excessive perspiration, irritation in the fauces, pain in the abdomen, soreness in all the bones, and another symptom more distressing than all these combined. More fit objects for commiseration can not be easily imagined, and their appearance is corroborative of their statements. After ministering to the diseased mind by exciting hope and confidence, the symptoms are to be combated by appropriate remedies;—wine, ammonia, tincture of the muriate of iron, hyoscyamus, acetate of iron and quinia, sulphate of quinia, and Dover's powder, according to circumstances.

"In the course of a week or ten days, there is a decided melioration in the sufferings of the patient. His appetite and digestion gradually improve, his strength increases, all the symptoms named above subside, and under a good diet he is a restored man in less than a month. Some, however, have required attendance for more than two months. In the robust boatman who called on me the other day, I could scarcely recognise the emaciated opium patient of a few months' previous, who had the fortitude to undergo the pains incident to a cure. Like reformed smokers generally, he professed to dislike the very odor of opium, charging it with causing his head to ache. In only one of the cases which were considered cured, has there been any evidence of a relapse so far as I can learn. The unfortunate exception was that of a priest at the holy island of Páto, who was subsequently seen uproariously drunk, probably only waiting for another pipe to resume its use.

"Only those apply for relief who have been reduced to the lowest ebb of poverty by indulging in the vice, or who are likely to lose situations in consequence; the pleasure it affords is so great, and the distress connected with its relinquishment is so painful, that a reform amongst those who can meet the expense will seldom occur. It is to be feared that these attempts to reclaim opium-smokers have not been unattended with evil. The belief now becoming general that they can be freely cured at any time may lead the inexperienced to whiff the fascinating pipe, and embolden the "victimized" to greater excesses of intoxication. This is not a hypothetical evil, but a reality;—yet the physician may not on that account refuse the appliances of his art to penitents anxious to reform—he does not do so in analogous cases. It is moreover worthy of remark, that no class of patients are so grateful for cure, and none receive exhortations to faith and repentance better than reformed opium-smokers. One of the most promising inquirers, an aged man, who has been for a long time an applicant for baptism, is of this class."

This report also contains some remarks upon the difficulty of communicating scientific information to the Chinese to which every one will respond who has tried to impart such knowledge in their own

tongue; the only way, doubtless to overcome the obstacle is to make new combinations for describing new things, and if possible, accompany them with drawings, models, maps, and whatever else will assist. The lectures on anatomy with the use of models, as attempted by Dr. Macgowan, are calculated to explain the meaning of every new term the surgeon finds it necessary to use. We hope some of the missionary physicians in China will turn their attention to the preparation of illustrated medical and anatomical works in the Chinese language.

"The mere practice of medicine and surgery should not be considered the most important part of the professional labors of the medical missionary. It behoves him to instruct native practitioners in anatomy and physiology, to give them works on medicine and the collateral sciences in their own language, to excite an interest in useful knowledge amongst the people, and in fine to arouse the dormant intellect of China to action, that it may approach in some degree to the age we live in. When the thinkers of this land become students of the *Novum Organum Scientiarum*, an accession will be made to philosophy which can not be barren in its results. How important is it to the cause of truth that the knowledge they may receive from the West should be deeply imbued with sentiments derived from the sacred source of all truth! Besides separate treatises on the sciences, in which proofs of the existence and attributes of God should be interwoven, they should receive with some slight alterations for general readers, the admirable work of Archbishop Paley on natural theology as edited by the anatomist Paxton. It is in the prosecution of such labors that our profession may hope to effect most good in China. The opinion prevails that the Chinese can not be instructed in the sciences except through alphabetic languages, their own being deficient in the terms which are needed. The difficulty of communicating this knowledge in the vernacular is unquestionably great, and seems to increase in magnitude as the subject is investigated, insomuch that it seems as if a new language had to be formed. For example, the Chinese have terms for less than one-fourth of the elementary bodies of chemistry. For the numerous and increasing combinations of these substances, we derive terms from the Greek and Latin so expressive that the nature of the body is at once recognized in its name. But how shall nomenclatures be formed for China? If a student might venture an opinion it would be, that it is possible to devise the requisite terms which would be readily intelligible to educated natives. An attempt has been made with the models of Ayoux, a skeleton and plates, to lecture on anatomy before the practitioners of this city and their students. Much interest has been created in consequence amongst this important class; and if the instruction they derived was superficial, subsequent courses may extend their knowledge and make it available. The mechanism of the human skeleton removed, if their assertions are to be relied upon, the materialism of several; a better acquaintance with their language during the first session might have produced more important results."

Dr. Macgowan speaks of the assistance rendered in his practice by a native physician, without whom many of his patients would have been neglected. It is observable too, as an illustration of the charac-

ter of the Chinese, that none of the patients who have received aid and medicines at this hospital, not even officials of high rank, have contributed anything to its funds, or offered to remunerate the physician for his attentions, though he had intimated that they might do so; "there has been no return but compliments, abundant, fulsome, nauseous." During the summer, Dr. Macgowan spent a few weeks at Chusan, where he administered aid to many persons. While there, he remarks, "a constant excitement prevailed, as it was reported that the island was on the eve of being retaken by the English. Landholders and men of property feared, and the laborers hoped the rumor to be true. Indubitable evidence exists that the military occupation of this fine island so far from being favorable to civilization and Christianity, has put back the one and left obstacles in the way of the other, most difficult to surmount; no friend to either can desire to see it again change rulers."

The hospital at Amoy has not been reopened since Dr. Cumming's departure for the United States, but the good influences of the practice there have by no means ended. The hospital at Hongkong has been under the care of Dr. Hirschberg, who has besides had two out-stations under his charge, one in the bazar and one at Kaulung across the Harbor, where he has treated a large number, to whom religious instruction has also been imparted; the total at all is 1775. In his report, Dr. Hirschberg mentions one reason why the Chinese do not receive all the benefits these institutions are calculated to afford, which probably applies in a measure to other hospitals as well that in Hongkong. After speaking of the dread the Chinese have of surgical operation, he adds:

"Our mode of treatment is another difficulty. The Chinese doctors, as far as I have seen their treatment, apply a plaster upon the suffering part, whatever the disease may be; and sometimes give a little medicine internally; the patient has nothing more to do. A voucher of this may be the following case among many others. A short time ago a poor woman from Wong-nai-chung was brought to the Hospital; she suffered from retention of urine; the bladder was very much distended, and the poor woman could neither stand nor sit. She had called upon a Chinese doctor who extorted five dollars from her, and for this applied a pitch-plaster upon the abdomen. Our mode of treatment is therefore too complicated and annoying for them. Blisters, causing them the least pain, they tear away; a poultice is molesting, and if they apply it they do not change it as required: leeches, bleeding, and all kinds of operations they dread; fomentations with, bathing in, or drinking, cold water they despise, as, say they, dogs drink cold water. To these we must add the strange notions they have got in some way or other of the mode of treatment in the Hospital. There we bind every patient's hands behind his back, and whatever the dis-

case, we cut.' There was a patient here, a respectable schoolmaster, who made a journey of several days to be cured of a disease of the eye, and heard the same report. He had made up his mind to any 'cutting,' if only his sight could be restored. The case did not require any operation, and after two months stay he was enabled to read a large type."

The medical practice at Canton among the Chinese by Drs. Parker, Hobson and Ball also continues, and can not fail of producing good results; the last named has no in-door patients. That such labors of love as these Reports detail do result in giving a better opinion of foreigners, might be shown by many proofs, and has already been in former reports given in the Repository. One instance is brought forward by the Committee:

"The Committee are also glad to state upon an undoubted authority, that the workings of this Society have had, and are still having the effect of removing the feeling of hostility towards foreigners from the minds of the natives of the adjoining empire. Lately one of the German missionaries met with a most hospitable reception from the natives of a large village in Fukkien province, which he says he soon traced to the fact that several of the inhabitants had been patients of Dr. Hobson in this Hospital, of whom they spoke with feelings of gratitude and esteem. This circumstance alone is cause of much gratitude to Him, who has so far blessed our exertions, and to Him let us pray that this friendly feeling may extend far and wide over the length and breadth of the empire."

In conclusion, we give a table of the cases reported as having been treated at Shinghi, Ningpo and Hongkong, which are, by thus being brought together, more easily compared. We have taken the liberty to combine, under a general term, some of the specifications given in the separate lists, which we hope will not diminish their usefulness.

	Sh. N. Ho.				Sh. N. Ho.		
Fever, intermittent,	916	453	67	Jaundice,	71	15	3
Fever, continued,	—	—	5	Enlargement of spleen,	—	—	1
Paralysis,	15	—	3	Peritonitis,	—	—	2
Epilepsy,	13	—	—	Ascites,	55	16	3
Tic douloureux,	—	—	1	Hernia,	172	15	4
Trismus,	1	—	—	Inflam'n of bladder,	7	—	5
Rheumatic affections,	1300	154	74	Uterus, affections of,	—	—	2
General weakness,	—	—	7	Artificial anus,	2	—	—
Cephalalgia,	—	91	—	Hæmorrhoids, &c.	122	28	5
Hæmoptysis,	124	8	1	Affec. of testes &c,	9	—	—
Bronchitis, coughs, &c.	1096	92	30	Hydrocele,	23	—	2
Phthisis,	71	6	—	Syphilitic,	50	—	20
Asthma,	400	47	10	Glandular swellings,	12	—	10
Pneumonia,	—	11	—	Anasarca,	126	—	4
Hæmatemesia,	52	—	1	Rubeola,	5	—	—
Dyspepsia,	1637	73	10	Varicella,	—	—	1
Diarrhoea,	—	83	5	Erythipelas,	6	—	7
Dysentery,	406	15	5	Erythema,	—	—	3
Hepatitis,	—	18	—	Psora,	400	469	37

	Sa. M. Ho.				Sa. M. Ho.		
Psoriasis,	272	41	19	Lippitudo, Xeroma,	440	10	—
Porriço,	183	198	9	Hordeum,	—	—	1
Herpes,	—	33	14	Lachrymal organs,	8	—	17
Lichen, Urticaria,	—	56	3	Affections of ear,	112	45	2
Eczema,	—	20	—	Harelip,	—	—	1
Lepra,	395	—	12	Toothache,	—	—	10
Impetigo,	—	22	—	Goitre,	3	—	—
Elephantiasis,	46	—	—	Tumors &c.	10	—	3
Leprosy	60	10	15	Aneurism,	—	—	1
Conjunctivitis acute,	405	430	40	Wounds & contusions,	233	61	59
" chronic,	372	744	27	Dislocations,	1	5	4
Granulation of lids,	600	17	—	Ulcers,	413	304	167
Pterygium,	369	82	20	Abscesses,	257	—	43
Cornea, inflammation	416	85	8	Fractures,	21	—	5
" opacity of,	1201	253	25	Burns and scalds,	33	—	7
" conical,	214	—	—	Bones, diseases, distortions	12	—	5
Staphylocoma,	78	14	—	Affec's of tendons & joints,	10	—	10
Myopia,	—	—	1	Hydatids,	—	—	2
Scleritis,	—	—	1	Opium smoking,	88	148	7
Iris, affections of	178	9	2	" attempted suicide by,	2	28	—
Cataract,	98	5	25	Vaccination,	90	?	—
Amaurosis,	69	—	4	Miscell. medical cases,	131	—	—
Blindness of one eye,	159	—	—	" surgical, "	71	—	—
" " both,	97	—	—	" of skin, "	56	—	—
Entropion, &c.	435	216	39	" ophthalmic,	86	—	—
Ectropion,	79	—	1	Total.	14,208	4,704	837

ABSTRACT OF OBSERVATIONS at Shānghái by the Thermometer, in the open air, in a shaded situation with the southern exposure; the maximum for the day, and minimum for the night, taken by a self-registering Thermometer.

1847	Max. day	Min. day	Max. night	Min. night	Ave. day	Ave. night	1848	Max. day	Min. day	Max. night	Min. night	Ave. day	Ave. night
July	96	77	78	72	87	76	April	77	45	65	35	59	49
August	92	75	80	68	86	75	May	82	64	72	51	74	60
Sept.	93	68	78	62	81	71	June	86	68	72	61	78	65
Oct.	82	62	65	45	72	57	July	92	75	78	70	83	75
Nov.	71	53	60	41	66	52	August	88	72	79	68	83	74
Dec.	67	38	53	21	52	41	Sept.	86	73	77	60	80	68
1848							Oct.	82	57	67	43	69	58
Jan.	62	36	39	22	43	33	Nov.	73	37	60	27	59	41
Feb.	60	32	46	20	46	30	Dec.	77	40	49	27	53	39
March	71	42	55	30	54	41							

METEOROLOGICAL REGISTER AT NINGPO.

	Mean.	Max.	Min.	Inches of rain.	Rainy days.
1847—June,	70	76	70	9.40	20
July,	84½	88	78	9.70	9
August,	83	85½	79½	7.60	13
September,	78	81	75	5.52	15
October,	70	73½	64	2.82	7
November,	61	62	58	3.01	9
December,	43½	47½	40	0.80	4
1848—January,	40½	43	38	5.01	13
February,	40½	45½	35½	8.02	6
March,	50½	55½	45½	3.21	11
April,	57½	62	46½	2.89	15
May,	73	79	65	6.30	10
	62½	66½	57½	64.36	132

ART. II. *What I have seen in Sh'ng'hái: Protestant Missions; (1) The London Missionary Society; (2) The Church [of England] Missionary Society; (3) The American Protestant Episcopal Church; (4) The American Baptist Sabbatarian Church; (5) The American Southern Baptist Convention; (6) The American Methodist Episcopal Church. Second letter to the Editor, by E. C. B.*

MY DEAR SIR:—In this my second letter I propose to lay before your readers such information as I have been able to collect respecting the *Protestant Missions* in this city. As these have all been established and supported by benevolent institutions, the public naturally has more or less interest in their proceedings. Moreover, these missions are of such a character that the more they are known the more extended will be their salutary influence, and the greater the amount of support secured to that cause in which they are engaged. These missions, it is well known, are accustomed to send frequent and full reports of their proceedings to the societies with which they are respectively connected, but there are not a few residents in China who desire to be informed somewhat of their doings without waiting till these reports come back from the other hemisphere.

Previously to the occupation of Sh'ng'hái by the British forces in the summer of 1842, this city had not been the residence of Europeans, excepting such as were in disguise; but since that time, or rather since the signing of the treaty of N'anking, the residence of foreigners has been uninterrupted; and there is every reason to believe that Sh'ng'hái will become—in fact it is already—one of the principal places of intercourse between the people of China and Christendom.

Those who love to watch the improvement of their species, the progress of truth, and the spread of Christianity, will find in these missions very much to engage their attention. They are collectively an object of great interest; and in undertaking to give some account of them, I feel that it is a duty—I will not call it a task—of no inconsiderable responsibility; and in whatsoever I may fail by not giving sufficient prominence to any of the missions, or their respective members, let it be attributed to any other cause than a want of due regard to those concerned. It is indeed true that missionaries, in this age of the world, are not called upon to make, with respect to some things, such sacrifices, or to forego such advantages, as were

required in former times; yet such is the nature of their enterprise, and such the circumstances in which they are placed, that they need every encouragement, are entitled to the kindest words, the best wishes, and the warmest sympathies of every true philanthropist.

The mission of the *London Missionary Society* was commenced November 5th, 1843—immediately after the peace—by William Lockhart, M. A. C. S. The Rev. Walter H. Medhurst D. D. arrived December 24th, 1843; the Rev. W. Fairbrother, July 20th, 1845; and the Rev. W. C. Milne, November 20th, 1846. These gentlemen were all married, and their wives and families either accompanied them hither, or soon joined them here. Mrs. Fairbrother was soon prostrated by illness which had commenced before she reached Shínghíi, and in September, just two months after her arrival, she rested from her labors. Not long after, Mr. Fairbrother's health having failed, he returned to England. In August 26th, 1847, the mission was reinforced by the arrival of Mr. and Mrs. Southwell, the Rev. W. Muirhead, and Mr. A. Wylie, printer. These two last have since been married to ladies who came out from England. The Rev. Joseph Edkins joined the mission in the summer of last year. Thus, at present, this mission consists of five clergymen, one physician, one printer, and six ladies.

Until August, 1846, the mission families occupied native houses in the eastern and southern suburbs of the city. In some very essential particulars, all native houses in China are so badly constructed and so unfavorably situated, that few of them can be occupied as residences by Europeans without more or less damage to health. Personal observation and experience enable me to speak most confidently in this matter. Acting on this view of the case, the missionaries sought for sites whereon to erect houses for themselves. A lot containing about four English acres, was purchased for \$1080. It is situated within the bounds of the "Consular limits," between the canal called the *Yung-king Páng* and the Súchau creek, and is distant from the Hwángpú river eighty rods, and about the same due north from the north gate of the city, contiguous to the main road from Súchau and Nánking.

Easy access to the people, the preservation of health, and economy, are, I suppose, the three principal considerations that should influence the missionary in selecting a place of residence. These several particulars seem to have had their influence in this case. Five minutes' walking will carry you to the densely inhabited suburbs, and twice that time will suffice to reach some of the populous parts of the

city. The site itself, however, has all the advantages of the country, no houses border upon it, and it is open to the breeze from every quarter.

On this lot five dwelling-houses, a hospital, a printing-office, and a bindery have been erected. The hospital and dwelling-houses stand in a line, from east to west, each fronting the south. They are built for the most part in European style, chiefly of brick, and excepting the hospital are all two stories high, having spacious and commodious apartments, and each a verandah in front.

Within the walls of the city, a few rods from the north gate and near the principal temple of the Chinese, the mission purchased ground and erected a chapel. This site, a quarter of an acre in extent, cost \$200, and the chapel about \$2000. It is built of brick, in native style, and is sufficiently spacious to accommodate four or five hundred auditors. It was first opened for divine service on the 24th of August, 1846.

Preaching, the preparation and distribution of tracts, and labors having for their object an improved version of the New Testament in Chinese, have afforded ample employment for all the time and strength of the missionaries. Both in their chapel and in their hospital, from its first opening, public preaching has been maintained; in the latter, six days of the week, at mid-day, when those who have come to be healed are assembled, numbering usually from fifty to a hundred, an appropriate discourse is addressed to the patients and their friends; after which prayer is offered; similar services are held on the afternoon of each Sabbath, and devotional exercises at an early hour every morning. In the city chapel, there is preaching daily in the afternoon or evening; and on the Sabbath five or six services are held; these services are continued about one hour, and the time is chiefly occupied with preaching. The assemblies vary a good deal both in the number and the character of their auditors; sometimes only a few tens are seated; at other times, the house is crowded. As the door of the Chapel opens almost directly upon the north gate of the great temple, the *Ching-hwáng miáu*, many coming and going in and out there find their way into its doors. In the hospital a few Chinese women are usually seen among those who listen to the preaching of the word, but they are seldom induced to enter the Chapel.

Preaching in native temples, and in other places of concourse, was early commenced, and it is still prosecuted, both in this and in neighboring cities. For traveling on these excursions, the missionaries have furnished themselves with a small boat: two or three of the gentler

usually go in company; and make their arrangements so as not to be absent from Shánghái more than twenty-four hours. At first this mode of entering the neighboring cities was undertaken with no small solicitude. An incident will illustrate this; two of the gentlemen, having furnished themselves with a boat, proceeded northward. At length a large unwall'd town appeared in the distance, which they knew to be Nántsiáng. They held on their course till they could see crowds of people entering and coming from the city. This brought them to a pause, and after considerable deliberation it was determined not to jeopardize any advantages then enjoyed, by attempting to enter other cities beyond Shánghái. How different now are the circumstances of the traveler! The streets and temples of Nántsiáng and of other neighboring cities are frequented with the same freedom and security that are enjoyed in Shánghái.

To the London Missionary Society's press here, there has been recently added one of those machines where brute force is so applied that thousands of sheets are thrown off in a few hours. This machine has been sent out with special reference to the printing of the Holy Scriptures in Chinese, for which good fonts of type have been procured. The printing establishment is under the immediate superintendence of Mr. Wylie. Some portions of the Scriptures have already been printed, and also a large amount of Christian tracts. These have been freely and widely circulated.

The Reports of the Hospital under the care of Dr. Lockhart, exhibit abundance of facts to show the great amount of good done in that department. The patients admitted there already amount to many tens of thousands, and some of them have come from far distant places. Multitudes of these have obtained relief from their physical maladies; and all of them by frequenting the hospital have enjoyed the privilege of hearing the gospel preached, and thus of being directed to Him who alone can cure the deeper and deadlier maladies of the human heart. It is this fact, that great numbers are brought to hear of Christ and his doctrines, which makes the missionary hospital a scene of so much interest.

Recently, during the last three months, a new feature has been exhibited in the character of the patients. Great numbers of them have come to seek a cure for their habit of smoking opium. This habit, as every body knows, has an inveterate and deadly influence upon its victims; and, though not easily broken off, is by no means incurable. "Nothing under heaven is impossible," say the Chinese, "provided only there be sufficient firmness of purpose." There is the rub. It has

been next to impossible to induce these patients to abide by the course of treatment prescribed. A few have done so, and the inveterate habit has been overcome. An instance of this kind I witnessed at the hospital last week, in the person of a young gentleman from Hángchau. He had carefully adhered to the prescribed course for some weeks, and when I saw him he was exulting in the firm persuasion that he was free from the evil habit, and declared that his health was greatly improved; he had come to the hospital on that day to put up a tablet, expressive of his gratitude, and commemorative of the benefit he had received.

In the educational department, this mission has not engaged until recently, when a few pupils were received, and a small school commenced by Mr. Muirhead.

Inquirers after the truth have been numerous, and not a few have sought for baptism. As yet, however, this ordinance has not been extended to more than two or three individuals. The members of the mission families are organized into a Church, and one of their number holds the office of pastor. For the benefit of these, and other residents who choose to assemble with them, divine service is held every Sabbath morning, at half past 9 o'clock in the Mission Chapel. The ordinance of the Lord's Supper is there celebrated after the morning service on the first Sabbath in each month.

The mission of the *English Church Missionary Society* was commenced here on the arrival of the Rev. Thomas McClatchie, April 11th, 1845; not long afterwards he was married, and took up his residence within the walls of the city near the southern gate. In September, 1846, having acquired sufficient knowledge of the local dialect, Mr. McClatchie opened a chapel and commenced preaching.

Early in 1848, the Rev. Mr. and Mrs. Farmer joined the mission from England. On his arrival in Shànghái, Mr. Farmer found his health not a little impaired; after a residence of several months, without any sensible improvement, he was induced to visit Ningpo with the hope of being benefited by the change, but his disease made rapid advances, and he was compelled with Mrs. Farmer to embark for England early the present year. In order to reach their home as speedily as possible, they determined, on their arrival at Hongkong, to avail themselves of the overland route, and took passage per Steamer. After touching at Singapore and Ceylon they were proceeding to Suez, when his course was cut short—he died before the vessel reached her destined port. His remains were committed to the deep, and Mrs. Farmer was left alone to return to her friends, but supported

by the hope that what was her loss, was infinite gain to the departed. Previously to the departure of Mr. Farmer from Shànghái, the mission had selected a site for a mission church and a mission-house. The house, situated on the west bank of the Hwángpú river, a few rods north of the Súchau creek, has been completed, and is now the residence of the mission family. The church, in neat Gothic style, is erecting on a site within the city near the western gate.

Though preaching has been the chief sphere of labor with Mr. McClatchie, the preparation and distribution of tracts has not been neglected. He has also prepared and published, in the local dialect, some portions of the New Testament.

The mission from the *Episcopal Church* in the United States was commenced in June, 1845, on the arrival in Shànghái of the Rt.-Rev. William J. Boone D. D. He was accompanied by Mrs. Boone and Miss Jones and Miss Morse: two other missionary families, Rev. Messrs. Graham and Wood, soon followed, both of whom on account of the failure of their health, were compelled to return to their own country, and have withdrawn from the mission. The Rev. Mr. and Mrs. Syle arrived here Nov. 19th, 1845, and the Rev. P. D. Spalding, August 28th, 1847.

At this time the mission occupied native houses in the southern suburbs, near the river, at *Wongkú moda*. Very soon after arriving in Shànghái, arrangements were made for preaching, and for opening a school: these were duly carried into effect. For the largest of their houses the annual rent paid was \$400; for others, less than half that sum. In one of these houses, an apartment was fitted up for divine service, and there preaching was commenced, the audience usually numbering from one to three hundred. Another apartment was fitted up for the school, which was opened under the care of Misses Jones and Morse.

In the summer of 1849, the missionaries with the school removed to the new mission premises; situated about half a mile from the city, on the western bank of the Hwángpú, north of the Súchau creek, contiguous to the site occupied by the mission of the English Church Missionary Society. These new premises are something more than four English acres in extent, not so far from the city as to render access to the people difficult, yet so open on all sides as to secure the breeze both from the river and the country. On these new grounds, two spacious buildings have been erected; one for the bishop and his family, with a hall for the mission library, the other for the school, and those charged with the instruction of the pupils.

This school at present consists of forty-six boys and two girls. At six o'clock in the morning, all the pupils commence study in their own language. This is continued for one hour, when they have breakfast. At a quarter before nine, the bell rings for prayers. This service is conducted by the bishop: a portion of Scripture is first read in English and explained in Chinese, and then a short address given to the pupils, after which they sing a hymn in English, and prayer is offered in Chinese. From the chapel the pupils go immediately to their school-rooms, and pursue their studies in English until noon under the instruction of Misses Jones and Morse. They are then allowed to play and recreate till 2 o'clock; from that hour till five, they pursue their studies in their own language under the care of Chinese teachers. Seven o'clock is the time for evening prayers; this service is conducted by Mr. Sytle. After this another hour is devoted to their English studies.

The pupils of this school are of various ages, between ten and eighteen years, and are under the immediate superintendence and watchful care of the abovementioned ladies. Their entire support is furnished them gratuitously; they all live on the mission premises, in apartments constructed expressly for their accommodation, where each one has his own little dormitory and his own separate wardrobe. The two little girls, during the morning school hours, are instructed by Mrs. Sytle; at all other times, they are under the supervision of Miss Jones, and instructed by her.

On the morning of each Sabbath the pupils are engaged with their Chinese teachers in preparing lessons from the Scriptures and Catechism for an afternoon recitation: From three until five o'clock, Miss Jones and Miss Morse instruct them in such exercises as are usual in Sabbath-schools and Bible classes. At five o'clock they are examined by the bishop in the Chinese and English lessons which have engaged their attention during the day, they are then addressed by him in their own language, and the services are closed with singing and prayer.

Three times in the week the pupils of this school have been instructed in sacred music. This department falls to Mr. Sytle, who has taken unwearied pains to teach them to *read* music. The tunes that are usually sung in public worship most of them can sing by *note*, keeping time with as much ease and regularity as boys of the same age in any country. To those who are acquainted with the very imperfect music of the Chinese, it is a great gratification to hear these pupils sing correctly, the sweet "songs of Zion."

Two other schools, both small, each under the care of a native teacher, have been commenced, one within the walls of the city, the other in a village not far from the mission school-house. Both of these are frequently visited by one of the missionaries or a native assistant, to instruct the school in the doctrines and precepts of the gospel.

Preaching has been continued without interruption in the house where it was commenced nearly four years ago at Wongká-moda. There three services are held on each Sabbath, and one on Tuesday and Friday evening. In the chapel of the school-house, the religious services in Chinese are usually public, and the neighboring villagers are invited to attend, especially on the Sabbath. There is preaching also once a week in the village school-house. I ought here to state that Bishop Boone, for want of health, is still obliged to limit himself, in preaching, to those audiences which assemble in the chapel of the mission school; and that Mr. Spalding also, on account of illness, has not been able to preach since last winter. At present, however, his place is supplied by the Rev. Mr. McClatchie and Mr. Syle, who alternate in all the services at Wongká-moda.

A very eligible site for a church has been purchased within the walls of the city, and not far from the office of the chief magistrate. The building is eighty feet by forty in Gothic style; the walls are already up, and the roof partly on.

Portions of the Holy Scriptures and Christian tracts, in Chinese, have to some extent been distributed; and the alms collected at the monthly celebration of the Lord's Supper, have been regularly dispensed to a few poor and afflicted people, principally aged women. This opportunity has been improved, as a fitting occasion, to proclaim to them the gospel of Jesus.

In all these duties the missionaries have not been without evidence of a spirit of inquiry regarding the real doctrines, and some have sought for baptism. Six have been admitted to this ordinance; one of these a maid servant to Miss Jones, and the others, with one exception, pupils in the school. One of these has deceased; during his sickness, and at the hour of his death, he afforded most pleasing testimony of genuine faith in the Savior.

The mission from the *Seventh Day Baptist Church* in the United States, was commenced in the summer of 1847, by the Rev. Mr. and Mrs. Carpenter and the Rev. Mr. and Mrs. Wardner. They occupy a native house within the walls of the city, situated among family residences, near the little south gate, contiguous to the Chinese

hospital, called "The House of United Benevolence." The mission premises are sufficiently spacious to accommodate two families, besides a large room which has been fitted up as a chapel, and opened for public worship since the first Sabbath in this year. The missionaries have distributed some tracts; and as occasions offered, have extended their acquaintance with the people around them. Among those who have come to their house, and have attended upon their instruction, a few have manifested such interest as to excite the hope that they have not heard the word in vain.

The mission from the *Southern Baptist Convention* in the United States, was commenced in Shánghái, September, 1847, on the arrival here of the Rev. Mr. and Mrs. Yates and the Rev. Mr. and Mrs. Tobey. These were soon joined by the Rev. Mr. and Mrs. Shuck, who had been detained in Hongkong; and subsequently by the Rev. Mr. and Mrs. Percy. Two native Christians from the province of Canton, are in connection with the mission, acting as assistants both in preaching and in teaching.

In May 1848, a small chapel was opened, in a room contiguous to their residence, on the consular grounds at Yáng-king Páng. This was kept open for six months, and good attendance secured. In the following September, a large chapel was fitted up near the great temple in the city, sufficiently spacious to accommodate four or five hundred auditors. Public services are held there eleven times a week, and large congregations assembled to listen to the preaching of the Gospel. A small chapel has also been opened by one of the missionaries, at his residence, situated on the street leading from the North gate.

Excursions for the purpose of preaching and the distribution of tracts have occasionally been made to neighboring villages and cities. To facilitate traveling on these excursions, the missionaries have provided themselves with a convenient boat.

In a town situated about twelve miles southeast from Shánghái, the mission has hired a house, which serves the double purpose of a chapel and a school-room. Three public services are held there each Sabbath, conducted either by the missionaries or their assistants. The day-school at the same place, numbers seventeen pupils, who are under the care of a native master, and all read Christian books. At present this school is supported entirely by avails of needlework, &c., done by the ladies of the mission.

Seventy-two thousand tracts have been distributed, most of them original ones prepared by the missionaries. The members of the mission are organized into a Church, and have their pastor; the

sacrament of the Lord's Supper is celebrated the first Sabbath on each alternate month. Among those who have listened to their preaching, some have come to inquire more particularly regarding the Christian religion; but on being more fully taught, and made better able to understand the high requisitions of the gospel, many of these inquirers have turned back. Still a few persevere in their search after truth. Three have applied for baptism, and are now under examination with reference to their fitness for that ordinance.

Two sites have been purchased by the mission, one just beyond the North gate, situated in the open country, a few rods westward from the main street; the other in the city, situated near the *Ching-huáng miáu*, on the main street running eastward from that temple. On the former site, which is designed for two dwelling-houses, one has already been erected, fifty-three feet by thirty-five, built of brick, two stories high, with verandahs on two sides. This building, convenient out-houses, a fence, &c., have been erected for twenty-one hundred dollars. On the other site in the city, a chapel is being erected; its dimensions are seventy-one feet by forty-seven; it is to have galleries on three sides, a baptistry beneath, and a tower seventeen feet square, rising seventy-one feet from the base, and to be furnished with a bell and clock.

The mission from the *Methodist Episcopal Church* in the Southern States, was commenced here in the autumn of 1848, by the Rev. Mr. and Mrs. Taylor, who have since been joined by the Rev. Mr. and Mrs. Jenkins. The attention of these missionaries hitherto has been wholly occupied with the study of the language.

I have now, my dear Sir, given your readers a sketch of the six Protestant missions in this city, collectively numbering nineteen gentlemen and as many ladies. Different as may have been the circumstances in which they have been trained, and diversified as are their respective characters and pursuits, yet here they all have substantially one and the same object. Coming from benevolent institutions whose active and zealous members are to be found in almost every part of Christendom, these eight-and-thirty individuals have enlisted in their behalf the sympathies of great multitudes—multitudes who have given to these their agents assurances of countenance and support even unto death. And what is infinitely more, these missionaries have the sure promises of an omniscient and almighty Comforter. While however there is so much to encourage them on the one hand, on the other there is a responsibility, which both in kind and degree, can scarcely be surpassed. What a work there is here

to be done! What systems to be demolished! What reforms to be introduced, and what changes to be brought about! Christianity and all its benign influences are, we know, to be ere long enjoyed fully and freely by the people of this empire. The enterprise is begun. Let no man despise these incipient means, these seemingly inadequate means. Only let all those engaged therein, remembering whose servants they are, remain steadfast, unmovable, always abounding in good works, and striving constantly to obey the commands of Him whose pleasure it is, that all men should come to a knowledge and an acknowledgment of the truth, that so they may be saved.

This theme—the triumphs of the gospel of God, and the consideration of the ways and means by which this, the greatest and the noblest of all enterprises can be achieved in the empire of China, brings up before the mind many topics of intense interest and of deep concern. But upon this theme, and these considerations I must forbear to enter, and here close this letter, only begging my highly esteemed missionary friends to excuse my lack of ability adequately to set forth their respective parts in this good work.

Shánghái, July 27, 1849.

P. S. Since these remarks were written, the members of all these missions have been much afflicted with sickness, and one of them, Rev. B. Southwell, died in September, of fever. Rev. Mr. Milne was struck with paralysis, which it is feared will prevent him from doing much more labor. The Rev. P. D. Spalding, who left Shánghái in the *Coquette* for Hongkong on his way to the United States, has, we fear, been lost at sea in that vessel, she not having been heard from since the storm of the 14th of September. The Rev. Mr. Hobson and his lady, from the Church Missionary Society, have recently arrived to join Mr. McClatchie.

ART. III. *Topography of Kweichau; its extent, subdivisions, surface, inhabitants, productions, rivers, and mountains.*

THE province of Kweichau is one of the smallest, poorest, and least important for its resources, population and capabilities, among the eighteen provinces. It lies in the valley of the Yángtsz' kiang, and is watered by the tributaries of that great river, most of which take their rise in the Nán-ling, a range of mountains which under various names extends from Yunnan to the eastern part of Fuhkien, and at

tains its highest elevation in Kweichau. The name Kwei Chau 貴州 i. e. Honored Region, was given during the Ming dynasty, when it received its present limits; formerly this region was called Kien 黔, a name by which it is now often called. It is bounded N. by Sz'chuen, E. by Húnán, S. by Kwángsí, and W. by Yunnán; it lies between lat. $24^{\circ} 40'$ and $29^{\circ} 10'$ N., and long $7^{\circ} 10'$ to $12^{\circ} 40'$ W. of Peking, and is computed to have an area of 64,554 square miles, about the same size as Shántung and Honán; the length from east to west is 1900 li, and from north to south, 770 li. These dimensions make it a little larger than England, almost twice the size of Portugal, and about the same as Georgia or Virginia. Its population, according to the last census, was 5,288,219, or 82 persons to the square mile, the same proportion that existed in Massachusetts in 1840, but perhaps the aborigines are not all included in this enumeration.

Kweichau is rugged in the extreme, especially in the southern part, and a large proportion of its surface is uncultivable. The largest river is the Wú kiáng 烏江 or Black R., which runs across the province in a northeasterly direction, receiving many tributaries in its course, and empties into the Great river at Pei chau in Sz'chuen. The Tsingshwei 清水 or Clear-water R., flows easterly into Húnán, and the Chihshwei 赤水 or Red-water R., northerly into Sz'chuen, both their waters swelling the current of the Great river. On the south, the Pehpán kiáng 北盤江, the Tú kiáng 都江, the Pápán hó 巴盤河, and a few others, flow from the mountains into Kwángsí, and ultimately empty into the Si kiáng, or West River, and disembogue at Canton. By means of these and other streams, the productions of Kweichau can be carried both to Shánghái and Peking on the north, and through Kwángsí to Canton on the south.

Kweichau is divided into sixteen departments, viz. 12 fú, 1 chau, and 3 ting, comprising fifty-eight districts, the names and divisions of which are here given. Formerly it was divided into eleven fú, comprising thirty-eight districts.

I. 貴陽府 Kweiyáng fú; or the

Department of Kweiyáng, contains eight districts,
viz: 1 ting, 3 chau and 4 hien.

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|-------|-----------------|------|-----------|
| 1 貴筑 | Kweichuh, | 3 開州 | Kái chau. |
| 2 長寨廳 | Chángchái ting, | 4 修文 | Siúwan, |

- 5 定番州 Tingfán *chau*, 7 貴定 Kweiting,
6 廣順州 Kwángshun *chau*, 8 龍里 Lunglì.

II. 思州府 *Sz'chau fú*; or the

Department of *Sz'chau*, comprises two hien districts.

- 1 玉屏 Yuhping, 2 清溪 Tsingki.

III. 思南府 *Sz' nán fú*; or the

Department of *Sz'nán*, contains three hien districts.

- 1 安化 Ngánhwá, 3 婺川 Wúchuen.
2 印江 Yinkíáng,

IV. 鎮遠府 *Chinyuen fú*; or the

Department of *Chinyuen*, contains six districts,

viz: 2 ting, 1 *chau*, and 3 hien.

- 1 鎮遠 Chinyuen, 4 台拱廳 Táikung *ting*.
2 天柱 Tienchú, 5 清江廳 Tsingkiáng *ting*.
3 施秉 Shíping, 6 黃平州 Hwángping *chau*.

V. 銅仁府 *Tungjin fú*; or the

Department of *Tungjin*, comprises the district of

銅仁 *Tungjin hien*.

VI. 黎平府 *Líping fú*; or the

Department of *Líping*, contains five districts,

viz: 2 ting and 3 hien.

- 1 開泰 Káitái, 4 古州廳 Kúchau *ting*.
2 永從 Yungtsung, 5 下江廳 Hiákiáng *ting*.
3 錦屏 Kinping,

VII. 安順府 *Ngánshun fú*; or the

Department of *Ngánshun*, comprises seven districts,

viz: 2 ting, 2 *chau*, and 3 hien.

- 1 普定 Pátíng, 5 郎岱廳 Langtái *ting*.
2 清鎮 Tsingchin, 6 永寧州 Yungning *chau*.
3 安平 Ngánping, 7 鎮寧州 Chinning *chau*.
4 歸化廳 Kweihwa *ting*,

VIII. 興義府 *Hing-i fú*; or the
Department of Hing-i, contains four districts,
viz: 1 chau and 3 hien.

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|-----------------------|-------------------------------|
| 1. 興義 <i>Hing-i</i> , | 3 安南 <i>Ngánnán</i> , |
| 2 普安 <i>Púng-án</i> , | 4 貞豐州 <i>Chingfung chau</i> . |

IX. 都勻府 *Túyun fú*; or the
Department of Túyun, comprises eight districts,
viz: 3 ting, 2 chau, and 3 hien.

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|------------------------------|-----------------------------|
| 1 都勻 <i>Túyun</i> , | 5 八寨關 <i>Páhchái ting</i> . |
| 2 清平 <i>Tsingping</i> , | 6 都江廳 <i>Túkiáng ting</i> , |
| 3 荔波 <i>Lípo</i> , | 7 獨山州 <i>Tuhshán chau</i> . |
| 4 丹江廳 <i>Tánkiáng ting</i> , | 8 麻哈州 <i>Máhoh chau</i> . |

X. 石阡府 *Shihtsien fú*; or the
Department of Shihtsien, contains the single district of
龍泉 *Lungtsiuen hien*.

XI. 大定府 *Tátíng fú*; or the
Department of Tátíng, comprises five districts,
viz: 1 ting, 3 chau, and 1 hien.

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|------------------------------|--------------------------------|
| 1 畢節 <i>Pihtsieh hien</i> , | 4 水城廳 <i>Shwuiching ting</i> . |
| 2 平遠州 <i>Pingyuen chau</i> , | 5 威寧州 <i>Weining chau</i> . |
| 3 黔西州 <i>Kiensí chau</i> , | |

XII. 遵義府 *Tsun-i fú*; or the
Department of Tsun-i, contains five districts,
viz: 1 chau and 4 hien.

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|-------------------------------|------------------------|
| 1 正安州 <i>Chingngán chau</i> , | 4 桐梓 <i>Tungtsz'</i> , |
| 2 遵義 <i>Tsuñ-i</i> , | 5 仁懷 <i>Jinhwái</i> . |
| 3 綏陽 <i>Suiyáng</i> , | |

XIII. 平越州 *Pingyueh chau*; or the
Inferior department of Pingyueh, comprises
three hien districts.

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|------------------------|----------------------|
| 1 婁安 <i>Ung-ngán</i> , | 3 湄潭 <i>Meitán</i> . |
| 2 餘慶 <i>Yüking</i> , | |

XIV. 松桃廳 *Sungtau ting*; or the
Inferior Department of Sungtau.

XV. 普安廳 *Pú-ngán ting*; or the
Inferior Department of Pú-ngán.

XVI. 仁懷廳 *Jinhwái ting*; or the
Inferior Department of Jinhwái.

Nine of the *ting* contained in this list are mere forts or towns, in which garrisons are maintained; no officers are mentioned in the Red Book as stationed in them, and they probably exercise no jurisdiction over the surrounding country, which is inhabited by Miútsz'. There are upwards of sixty *tú sz'* 土司, or independent districts, laid down in the large map of the Empire, which are governed by hereditary local officers; almost all these are inhabited by Miáutsz'. It was after the subjugation of those mountaineers in 1776, that the departments were arranged by the Chinese government; previous to this time, the settlers lived in constant danger, and the cost of the garrisons was a drain upon the imperial treasury without any return commensurate to the outlay.

I. *The department of Kweiyang* in which the provincial capital lies, is near the centre of the province; the town stands on a small branch of the Wú river, inaccessible to small boats, and in most respects is the least important of the eighteen provincial capitals. The department extends nearly across the province, and includes large districts occupied by the Miáutsz', over which the garrisoned town of Ch'ngchai in the south exercises a partial authority. The capital is estimated to be 7640 li from Peking by the road; it lies in lat. 26° 30' N., and long 106° 36' 10" E. of Greenwich.

II. *The department of Sz'chau* lies in the eastern borders of the province adjoining Húnán, having Tungjin on the north and Chinyuen on the west and south. This department is mountainous; it produces red lead and cinnabar, the mines being worked by the people, who are described as rude and ignorant.

III. *The department of Snín* comprises the northeastern part of the province, on both sides of the river Wú, having Tsun-i on its western borders; it is a comparatively level and fertile country, with some high mountains on its eastern side, in which are fastnesses to which the people retire when they are threatened with attacks from banditti.

IV. *The department of Chinyuen* is of a very irregular, semicircular shape, inclosing Sz'chau fú in its eastern circuit; its southeastern portion towards Húnán, along the banks of the Clearwater R., is well cultivated, producing oranges, pomegranates and ornamental flowers. Near the shire town, is a celebrated mountain called Yuntái, or Cloudy Terrace Mt. It was built by the Mongols, in the 13th century; its markets are supplied with game from the neighboring forests, which attract the lovers of good eating to visit it.

V. *The department of Tungjin*, one of the smallest divisions of the province, lies north of Sz'chau fú on the confines of Húnán, and south of Sungtáu. Its hills produce copper and gold in small quantities.

VI. *The department of Liping* occupies the southeastern part of the province, bordering on Húnán and Kwángsi, and has been set off from Túyun fú. The unsubdued mountaineers inhabit most of this department, dwelling in the rugged defiles, where they have maintained their independence for ages, speaking their own language. This department produces a great abundance of China-root, and the *loh* ¹⁵/₁₂ or hemp, from which grasscloth is woven. Near the chief town there is a natural rock bridge, called *Tien-sang kián*, or the bridge made by Heaven, formed of an immense rock which spans a torrent, and connects two cliffs.

VII. *The department of Ngánshun* lies in the southwestern part of the province, west of Kweiyang and south of Táting fú. Like all the south coasts of Kweichau, this department is mountainous, but the bottoms of the principal streams are fertile, and capable of supporting a dense population.

VIII. *The department of Hing-i* was set off from the southwest of Ngánshun; it borders on Yunnán and Kwángsi, and is one of the most rugged portions of the province, where a few mountaineers obtain a precarious livelihood—the price of their freedom from Chinese rule.

IX. *The department of Túyun* is one of the largest in the province, lying between Liping and Kweiyang along the southern border; many of its districts nominally include large portions of territory over which their magistrates have no real control, the Míutsz' resisting every attempt to reduce them.

X. *The department of Shihts'ien* lies west of Tungjin, and south of Sz'chau, on both sides the river Wú. The inhabitants of the mountains are nominally under the Chinese sway, but retain their own manners and language. They use a different character from

the Chinese, and engrave their writings on thin slips of wood like the ancient Chinese, using neither paper nor ink. This department produces quicksilver in large quantities, and its contiguity to the river enables its inhabitants to transport their produce to market.

XI. *The department of Táting* lies in the western part of the province towards Yunnán, west of Kweiyáng, and north of Ngánshun, to which last it formerly belonged. It is mountainous, well watered, and thinly inhabited. This department was formerly called Weining fú, and included all the next department and the small one of Jinhwái lying between them; the capital stands in a plain, near a lake, and the scenery around it is beautiful.

XII. *The department of Tsun-t* is the largest in the province, occupying nearly all the northern frontier. It is thinly inhabited, and mountainous. The Miáutsz' in this part of Kweichau have long been under Chinese control, but they retain all their own customs.

It was in this region that the Miáutsz' made a stand for their existence in 1776 against the armies of Kienlung under Akwei. After he had partially subdued them, and their chief Seng-ko-sang was reduced to extremity, the emperor sent P. d'Arocha from Peking to make a map of the country called Kinchuen 金川, and examine its resources. 'This missionary speaks of "the impracticable roads, the frightful precipices, the water-falls, morasses, and inaccessible rocks," which met his eye as he entered the mountains. He says further, as illustrating the nature of the country, that in passing, "they saw a fortalice on an elevated spot, which his guides related had been taken not long before by a happy chance, after the army had besieged it more than two months with all the resources and skill at its command. One morning the guard heard the noise of a person approaching very cautiously; perceiving that there was something making a noise, two or three of the most agile, by means of crampoons on their shoes clambered up there, and found a woman drawing water, whom they seized. On being asked who defended the fort for so long a time, she replied, 'it is I; I wanted some water, and came here before day; not thinking you would have discovered me.' She then conducted them into the fort by a secret footpath, where they found that she was really the only person in the fort, and had defended it by rolling down stones upon the soldiers when they attempted to climb up, and firing off the guns from time to time.'

XIII. *The inferior department of Pingyueh* lies east of the capital Kweiyáng, reaching far across the river Wú, and comprising a great variety of soil and inhabitants within its borders. Among its produc-

tions and manufactures, are tea and oranges, and the hemp from which grasscloth is made. The shire town is one of the most important places in the province.

XIV. *The inferior department of Sungtau* was set off from Sz'chü, and is a small region lying on the frontiers of Sz'chuen and Hünán; the country is mountainous and the people almost savage.

XV. *The inferior department of Pú-ngün* was set off from Hing-f, and lies in the extreme west of the province; it is a small and unimportant section, possessing few villages, and producing few manufactures.

XVI. *The inferior department of Jinkuó* lies between Táting and Tsun-f, in the northwest. It contains few inhabitants, and its mountains are rugged and uncultivable.

The productions of Kweichau consist of metals and minerals, among which crystal, cinuabar, quicksilver, copper, lead, gold, and iron, are enumerated; tea, wax, grasscloth, cabinet woods of various kinds, cloths, felt carpets, leathern bags, varnish, cassia, and provisions, are also exported. The inhabitants generally are rude, and the number of scholars who have attained the highest degrees shows that the people of Kweichau are far behind their countrymen in the eastern provinces in literary pursuits; only forty *küja* can graduate at the triennial examinations. The citizens of Canton remember with dread the troops drafted from that province in 1841 for the defence of their city, and relate horrid stories of their savage acts and disposition; they speak of their unintelligible jargon, their great stature and brawn, and their cowardice in battle, with mixed emotions of fear and ridicule. These troops were, in fact, held in far greater dread by them than the foreigners.

ART. IV. *Assassination of H. E. Joab M. F. do Amaral, governor of Macao and its dependencies, with the papers and correspondence relating thereto.*

THE assassination of H. E. Joab Maria Ferreira do Amaral, the governor of Macao, on the 22d of August last, has been already noticed on page 448; but although two months have elapsed, the horror and regret excited in the breasts of all foreigners in China at this atrocious act, are but little abated. Gov. Amaral was not less respected and esteemed by foreigners than by those over whom he ruled; and if his

enterprising vigor in reviving the trade, and his spirited efforts to improve the colony of Macao, and render its natural advantages more available to its inhabitants, had been tempered with more consideration for the Chinese authorities and people, who had so long been connected with the settlement, we might not now have to regret his unhappy fate. In this article, we shall simply bring together in a continuous narrative, some of the documents which have appeared in relation to the matter from the Portuguese and Chinese authorities, depending for most of our statements and extracts upon the Hongkong papers.

In correction of, and addition to, the particulars already given of the murder, it appears from the deposition of Lieut. Leite, that the first attack was made by a young Chinese, who slapped the governor in the face with a leafy branch tied to a bamboo, and as H. E. tried to turn his horse upon the fellow, the six men behind him rushed up, and caused the animal to shy off the road; the assassins followed up, and began hacking at the governor's arm and leg, and soon dragged him to the ground and dispatched him. His aid was himself cut down, his pony escaping; he received two cuts on his head; he saw the governor fall from his horse as he himself came to the ground, but heard no cry. The dreadful deed accomplished, the men quietly escaped with the bloody evidences of their murder through the Barrier gate. It is said that they remained in a temple near the gate part of the night, and went through some religious ceremonies before their idols; the evidence of this report is a bloody jacket found there. Several gentlemen were riding near the place at the time, but the testimony of only one refers to any Chinese who were seen going to the Barrier; but the Chinese corporal at the gate says he saw seven armed men running through it, and gave chase to them.

The government of the colony now devolved on a Council consisting of the heads of all the departments; these gentlemen accordingly met, and immediately issued a proclamation to the inhabitants, in which they required them to abstain from doing anything to disturb the public tranquillity, and closed by saying that they were taking measures to detect the criminals; adding, "The authorities will not fail in their duty, and if you faithfully perform yours, we shall certainly surmount any difficulties that may arise. Macao will remain Portuguese, and the Council of government is firmly resolved to maintain at all costs in its integrity that freedom and independence which have just been sealed with the blood of its illustrious regenerator." The representatives of foreign powers residing in Macao were requested to meet

with the Council, which they did; a protest was drawn up for transmission to Sü, and copies of it sent to governor Bonham and to the ministers of France, United States and Spain, and commodore Geisinger, with an official note to each, stating the sad event. The protest to the governor-general is couched in rather strong terms, and charges the Chinese authorities with even more than a misprision of the deed, though it would be difficult to say what cognizance Sü himself had of the placards and notices here said to be issued at Canton in reference to it, though he may have known the ill will entertained towards Gov. Amaral in the neighborhood of Macao.

(No. 1.) *Protest to Sü, the Imperial Commissioner.*

MOST ILLUSTRIOUS AND MOST EXCELLENT SIR,—The Council of Government having assumed, by virtue of the law, the government of the province, in consequence of the death of the most excellent Governor, the Councillor Joaõ Maria Ferreira do Amaral, which occurred yesterday at six o'clock in the evening,—it is their painful duty to bring under your Excellency's notice the circumstances attending this atrocious assassination committed by Chinese. The most excellent Governor was returning from his usual ride, accompanied by his aid-de-camp, when about midway across the isthmus he was attacked by a number of Chinese in disguise, who threw him off his horse, and severed his head and hand, which they carried away, leaving the body on the ground, pierced with innumerable stabs, and his aid-de-camp wounded.

This outrage is in its nature so atrocious, and attended with circumstances so extraordinary, that it can not be considered as the work of mere assassins, but on the contrary it bears all the characteristics of an act premeditated and previously planned, as is evident; for your Excellency must be aware of the placards and notices which were some time ago published in Canton, and which, if they did not originate with the Chinese authorities themselves, there are at least good grounds for believing they had their support and sanction; and therefore this Council protest to your Excellency against the insult and assassination committed by Chinese subjects on the person of the representative of Her Most Faithful Majesty, as an outrage hitherto unheard of, which requires redress equal to the crime; and pending the commands of Her Most Faithful Majesty on this subject, the Council require and demand from your Excellency the immediate capture of the criminals, and the delivery of the head and hand of the assassinated governor, to be buried with his body, according to the wish of the people of Macao; and in case of refusal or non-compliance, this Council will not answer for the consequences.

In the meantime, the Council warn your Excellency, that the demand which they now make for the purpose of giving honorable burial to the body of the first authority and representative of Her Most Faithful Majesty in Macao, does not prejudice in any way the right of Her Most Faithful Majesty thus insulted, for which right the Council again protest to your Excellency: such an act of treachery and barbarity, violating the law of nations, and the sovereignty of Her Most Faithful Majesty, can never be passed over by this Council.

The Council finally warn your Excellency that they are about to bring this lamentable event to the notice of the ministers of Spain, France, and the United

States of America, as well as to that of the governor of Hongkong, allies of Her Most Faithful Majesty, and to each of whom a copy of this Protest will be transmitted.—Macao, 23d August, 1849.—*China Mail*.

His answer repels the insinuation in reference to the implication of the Chinese authorities, and as might have been expected gave no satisfaction to the Council, while his impudent hint that the deed had been committed by his own countrymen added fuel to the irritation already existing.

(No. 2.) *Reply of Sū to the Council.*

Seu, viceroy of Canton, &c., in reply to the dispatch of the government Council of Macao dated the 5th of the present moon (22d August). I am to state that I learned with great surprise the misfortune that has befallen the noble Governor. I had also a report of this event from the Hiangshan stations, and the mandarin of Macao, inclosing a copy of the proclamation by the Council of Government. In this I see it stated that the aggressors could not be the peaceful people or tradesmen of Macao. Then the act was not committed by natives of the place, but by those from without. This being the case, how can the perpetrators be so speedily discovered?

As the noble Governor was of a very cruel temper, who knows but that some of his own nation who entertained aversion towards him, may have bribed people to do him this evil in order to satisfy their animosity? You say that at Canton, placards and proclamations have been posted up, and that Chinese authorities must have known the fact. Does it then follow that the assassination was the work of the Chinese authorities? Furthermore, it is necessary to seize the assassins, in order to know where the head and hands are. Without this, how can I deliver them to you? What is stated in your dispatch is therefore altogether unreasonable.

The law relating to murder is clear. It is necessary that researches should be made alike on both sides, in order to arrive at a true knowledge of the facts, and thus allow of judgment and sentence being passed and carried out. The life of man is the gift of Heaven; therefore we should not thoughtlessly judge this one or the other. This all I have to answer.

To the Council of Government of Macao.—Táukwang, 29th year, 7th moon, 10th day. (27th August, 1849.) True Translation, JOÃO RODRIGUES GONÇALVES.

The foreign officials replied to the Council in appropriate terms: that of the governor of Hongkong only is inserted; H. B. M. SS. *Amazon* and *Medea* remained in the Roads about a week.

(No. 3.) *Reply from the Governor of Hongkong.*

Victoria, Hongkong, 24th August, 1849.

Excellent Sirs,—It is with extreme pain that I have the honor to acknowledge the receipt of your dispatch of yesterday's date, with its inclosure, which has just reached me, relative to the distressing subject of the death of your late excellent Governor. Early yesterday, the sad tidings of the melancholy event reached me, and Captain Troubridge of Her Majesty's ship *Amazon*, the senior naval officer at this station, having volunteered his services to proceed immediately to Macao, left this harbor about mid-day, together with Her Majesty's steamer *Medea*. These vessels no doubt arrived last night, and I am in hopes that their presence will prove sufficient to insure the tranquillity of Macao, and to suppress the excitement that must naturally be expected in a settlement the governor of which has been deprived of his life in so atrocious and brutal a manner. Captain Troubridge will remain at Macao for the present, and I trust the arrival of Her Majesty's vessels at this juncture will be sufficient to show the Chinese authorities that the British government fully sympathizes with that of Her Most Faithful Majesty on this distressing occasion, and that the Chinese will, if evilly disposed, be under

in consequence, to refrain from any further acts of aggression. I yesterday addressed a letter to the high Commissioner on the subject of this atrocious murder, and informed him that I conceived it to be one in which all the representatives of the foreign powers in China were directly concerned, and that I fully expected he would cause the perpetrators of the bloody deed to be at once apprehended, should they have taken refuge within the dominions of the Emperor of China. Condoling with you, as I do in all sincerity, on this distressing occasion, I have the honor to remain, Excellent Sirs, your most obedient servant.

S. G. BONHAM.

Council in charge of the Government of Macao.—The Right Reverend D. Jeronimo Pereira de Matta, *Bishop of Mico*; His Honor Joaquim Antonio de Moraes Carneiro; Major Ludgero Joaquim de Faria Neves; Miguel Pereira Simoens, Esq.; José Bernardo Goularte, Esq.; Manoel Pereira, Esq.

The excitement among the troops at Macao, in consequence of the murder of their chief, was very great. A note was sent the same evening to the corporal in command of the post at the Barrier, demanding the delivery of the head and hand within 24 hours, and one to the *tsotáng* or deputy magistrate residing in Macao to the same purpose. A proclamation was also issued to the Chinese inhabitants of Macao requiring them to remain quiet. The head and hand not being given up, the Council ordered troops to occupy the Barrier on the 24th, which was done with 24 men. The fort on the hill beyond thereupon opened its fire, and a force of 120 men marched to take it, which was done without loss to the assailants; lieut. Mesquita was the first who entered it, and his countrymen have rewarded his gallantry by a present of a sword. The bravery of this movement was greatly sullied by the Portuguese troops carrying back with them on a pole, the head and hand of a Chinese soldier killed in defending the fort and parading it through the streets. The loss of the Chinese was not ascertained, but their force was completely dispersed, and since that time they have made no attempt on Macao; a body of 2000 or more was shortly afterwards sent to be ready against any from the Portuguese upon Tsienshán. There seems to have been from the first no intention of making any aggressive measures, and the capture of the fort doubtless convinced the Chinese rulers that peace was their best policy. The *tsotáng* sent in a communication on the 26th to know why the Barrier had been taken, and another the next day demanding the release of the three prisoners captured at the Barrier, adding that he had done all he could to discover the murderers. To these notes the procurador replied, recapitulating the circumstances which had led to the occupation of the Barrier and capture of the fort. There is a bitter spirit running through this and some of the other papers issued by the procurador, which rather serv-

ed to defeat the end in view of recovering the head and hand, and bringing the murderers to punishment; for little evidence was then or has since been brought forward to show that the Chinese authorities sanctioned the foul deed. The *tsotáng* having received the official intimation that the governor had been assassinated, replied on the 24th, stating what he had done in consequence; his communication and the rejoinder of the procurador are here given.

(No. 4.) *Reply from the Tsotáng of Macao.*

The *tso-tíng*, Wáng, &c., &c., makes known to the Procurador in answer to his repeated demands for the delivery of the head and hand of the noble Governor who was assassinated near the Barrier, that on the very evening I received the news, I dispatched runners throughout all places to examine and apprehend the murderers, and to bring back the head and hand; and lastly, I myself went personally throughout all these villages to make inquiries but up to the present time no trace whatever has been found. Large rewards have already been offered to whomsoever may bring forward the assassins and the head; and now lately the magistrate of Hiangshán and the vice-admiral also went at my request with their people in search of the assassins, and to seek after the head and hand. As soon therefore as they are discovered and the assassins apprehended, they (*the head and hand*) will be delivered, of which the Procurador will receive notice.

This is all I have to state to the Procurador.—Táukwáng, 21th year, 4th moon, 7th day (24th August, 1849).—*China Mail*.

True Translation, JOÃO RODRIGUES GONSALVES.

(No. 5.) *Reply of the Procurador to the Tsotáng.*

Reply of the Procurador.—In answer to your letter, I am to state, that the reasons given by you are worthless, and the Government has read them with indignation. Up to this time our demand has not been complied with. The Government seeing this delay on the part of the Chinese authorities, and knowing from the deposition of the aid-de-camp who accompanied His Excellency, and who was badly wounded, that the murderers passed through the Barrier gate, adopted the measure of summoning the men at the post to give the necessary evidence. At first three individuals were found—corporal Tan Wáng, sergeant Chau Kumyung, and private Si Sz-fung. Tan Wáng, having been interrogated, stated that on that very occasion seven or eight armed Chinese passed with all haste through the Barrier, and that having gone with his men in pursuit, he was unable to seize them. These inquiries being continued, and the others then being sought for, the post was found deserted by the Chinese. The government then ordered a small force to garrison this post for its defence. An officer first went to examine it, and on his return two muskets were discharged at him from the troops, and afterwards when our men entered, the fort of Passalhas opened a fire on them, which was kept up until 4 in the afternoon. Our soldiers being much exasperated, advanced under this fire towards the fort, where a body of more than 2000 Chinese were posted, as well as on the hills and hillocks adjoining, who, after firing on our men, abandoned the fort and ran away. Our troops

palace unburied, rather to the dissatisfaction of the Chinese; whose superstitious fears were excited; they declared, that his specter was often seen riding up and down the Isthmus at dusk looking after his head, and nobody dared go home through the Barrier after nightfall. The Council sent an answer to the governor-general immediately on the reception of his reply of the 27th. (No. 2), which left him no room to say afterwards that he had not been told the truth respecting the outrage.

(No. 8.) *Reply of the Council to Sa's note of Aug. 27.*

The Council of Government of Macao in answer to your Excellency's dispatch of the 27th instant, replying to the one they had addressed to you on the 22d, have to inform your Excellency that the examinations and inquiries instituted by the Government with regard to the atrocious and cruel act committed on the evening of the 22d instant, clearly proved,—

1st, That this barbarous and brutal act was perpetrated by Chinese in full daylight, and in sight of and at a short distance from the Barrier-gate, which was garrisoned by Chinese soldiers, as is attested by eye-witnesses.

2d, That the murderers, after the commission of the crime, proceeded with the head and hand of the most excellent Governor towards the Barrier-gate, through which they passed unmolested, as is attested by the written deposition of the Chinese corporal belonging to the guard at that post; it appearing also that the assassins remained there for some time, and offered sacrifices and libations to the gods, as is proved by the circumstance of a bloody *cabeça* (Chinese upper dress) which was found there, as well as from traces of fresh blood met with in several parts of the building.

3d, That the outrage was not the act of mere assassins and highway robbers, is evident from the head and hand of the illustrious deceased being carried away, which your Excellency, perhaps unintentionally, acknowledges in your dispatch; and since it is certain that the assassins fearlessly carried with them the proofs of their crime, is it not natural to conclude that they were assured of protection and safety when they committed it? This presumption is not only well-founded, but daily receives confirmation by the delay and negligence with which the Chinese authorities have acted in this affair, notwithstanding its being of so grave and serious a nature. And who that is aware of the activity and resources of the Chinese police, does not see that the little advance made by them in the present case is the consequence of some calculation, the motives of which it might not perhaps be very difficult to discern.

Form what has been stated, your Excellency will perceive the utter groundlessness of the assertion that the whole statement made by this Council to your Excellency in their dispatch of the 22d instant is unreasonable, and with what justice they might bring a similar charge against the dispatch they are now replying to, by which the objects of the authorities of the province presided over by your Excellency are clearly manifested. The Council again declare to your Excellency that such evasions and tergiversations are not only unworthy of and degrading to the character of a functionary of your Excellency's rank, who boasts of sentiments of justice and reason, but that they will never serve the end perhaps contemplated, of removing responsibility in the present case. The Council, therefore, whilst reiterating the protest they transmitted to your Excellency on the 22d instant, renew the demand which they made at the same time, for the apprehension of the criminals, and the restitution of the head and hand of the illustrious and ever-lamented Governor, laying to your Excellency's charge and responsibility all consequences which may ensue in case of this demand not being promptly and entirely complied with;—the right of Her Most Faithful Majesty, the Queen of Portugal insulted in the person of her representative, remaining intact.

Your Excellency's dispatch is couched in terms of such indifference to the deed that has been committed, and is so offensive to the character of the illustrious deceased, and to the credit of all good Portuguese people, that the Council can only regard it with astonishment and indignation; and whilst they repel the malignant insinuations which your Excellency has not been ashamed to make in an official paper under your Excellency's own hand, the Council again protest against this fresh insult and outrage committed against the memory of the illustrious representative of Her Most Faithful Majesty, the deceased Governor, and against the dignity and good name of the Portuguese nation, represented by the inhabitants of this city.

JERONIMO Bishop, and others of the Council.

Macao, 31st August, 1849.

After the reply of Siu to the protests of the Council at Macao, Aug. 27th, and to the various foreign representatives soon after, there was a pause in the correspondence. The Portuguese made all the inquiries they could for the murderers, but unsuccessfully; the people in the vicinity of Macao sympathized too much with them, to render hearty assistance. Some traces were obtained, and the Council was doing all it could to follow up the clue, when on the 16th of September, a communication was received from Siu covering an inclosure, purporting to be a confession of the criminal; the same was sent to the foreign ministers.

(No. 9.) *Su to the Macao Council.*

Su, gov.-general of Kwángtung and Kwángsi, &c., in reply to the requisition of the noble Council [of Macao].

I have to state that the magistrate of Shunteh on the 26th of the 7th moon apprehended a criminal named Shin Chiliang,* who committed the murder on governor Amaral, and also discovered the head and hand which were concealed at Sing-tien,† a village of Shun-teh, and conveyed them to Canton.

I personally examined the aforesaid criminal, and he confessed that he was the real murderer. On the 29th, the said Shin Chiliang was taken to the place of execution, bound and decapitated, and a deputed officer carried the head to be publicly exposed at the place where the crime was committed, as an example to others. I also send to be delivered to the noble Council the head and hand of Governor Amaral; and the noble Council ought immediately to restore to their post the three Chinese soldiers who are still in custody. Inclosed is a copy of the confession of the assassin Shin Chiliang.

Táukwang, 29th year, 7th moon, 30th day (16th September, 1849).—*C. Mail.*

The head and hand did not come with this dispatch, and the Council, after waiting more than a week, sent a well written reply to the gov.-general, in which they stated their reasons for doubting that the man who was executed was one of the murderers.

(No. 10.) *Reply of the Council to Su, Viceroy of Canton.*

The Council of Government of the Province of Macao, Timor, and Solor, received on the 18th instant the dispatch which your Excellency addressed to them on the 16th, announcing that an assassin of the Most Excellent Governor João Maria F. do Amaral had been apprehended by the magistrate of Shunteh, and that the head and hand of the illustrious deceased, which had been discovered at Sing-tien, a village of the same place, was intrusted by your Excellency to a deputed officer to be delivered to this Council; also that your Excellency, having personally examined the criminal, a copy of whose confession, unauthenticated, was inclosed in the dispatch, had ordered him to be executed, and his head to be delivered to the same deputed officer, to be conveyed to Macao, and exposed at the place where the crime was committed, "as a warning to others."

* In Canton dialect, *Sham Chiléung*. † The Mulberry Plantation.

This Council had intended deferring their reply to your Excellency's dispatch until after the receipt of the head and hand of the illustrious Governor, but as they have not been delivered up to this date, which is exceedingly strange, after your Excellency had positively stated that they had been sent on the 16th, the Council has judged it proper not to delay their answer any longer, chiefly because it behoves them on this occasion to condemn the unheard-of manner in which your Excellency has thought fit to treat this affair, and to protest against the fresh insult which has been conveyed to the Portuguese Government in the aforesaid dispatch, as will be better perceived in the course of this reply.

In the first place it behoves this Council to insist in the most positive manner on the prompt delivery of the head and hand of the late Governor, the detention of which can never be justified after the official declaration made by your Excellency in your dispatch, in face of which the delay that has occurred must certainly be regarded as most extraordinary and inconsequent.

As to the treatment of the unfortunate man Shin Chliáng, who, it is said, declared himself to be the real assassin, no one should lament it more than your Excellency; inasmuch as the proceedings not having been legal, but rather in opposition to the laws and customs observed in all civilized countries,—without excepting even the empire of China, where trials in similar cases are conducted on a very different principle, and which in this instance were evidently altogether disregarded,—the deviation that took place in the present case tends greatly to aggravate the position of the Chinese authorities in relation to it. On whatever side the proceedings adopted towards this unfortunate man are regarded, a precipitancy is conspicuous, which reveals an immoderate anxiety on the part of those who condemned him summarily to remove him from the scene where he occupied so important a position.

It is publicly notorious that the outrage of the 22d August was committed by seven Chinese: and even admitting that one man was capable of attacking two persons on horseback, it would have been impossible for one person, on that occasion at least, and in the short space of time which that atrocious act occupied, to consummate it so completely, and with so much barbarity as those who have seen the mutilated body of the ever lamented Governor can attest. It being therefore evident that Shin Chliáng, if he really was one of the assassins, had accomplices, and the criminal having confessed his crime, it was the duty of the authorities, before ordering him to be executed, to discover and identify not only his accomplices, but those also who were cognizant of the crime; and the necessary inquiries and other formalities indispensable, as required by the law, should have been proceeded with, not only in order to arrive at an exact knowledge of the truth, and for the satisfaction of the party offended, but in the present case, even for the interest and dignity of the Chinese authorities, as this was the only method of removing from themselves the responsibility which still attaches to them. And finally, if the allusion made by your Excellency in a previous dispatch, and which is repeated in the confession of the criminal, viz,—as to the possibility of the assassins having been bribed Portuguese, was not calumnious, this was the occasion for your Excellency to justify it, and if the opportunity was not taken advantage of, it is not the fault of this Council, on whom it is incumbent to protest, as they do, against all these violations of

rights transgressed, and more especially that of Her Majesty the Queen of Portugal, to whom entire and complete satisfaction is due.

To the paper which came inclosed in your Excellency's dispatch, and which your Excellency wishes us to regard as the confession of the criminal, this Council will merely here allude for the purpose of declaring to your Excellency, that besides not possessing any character of authenticity, it is deficient in all the proper forms necessary to establish its validity, notwithstanding your Excellency personally interrogated the criminal; and furthermore, between this paper and the first dispatch from your Excellency, such an identity of ideas, language, and even of style, is perceptible, as leads to the supposition that either both those productions were from the same pen, or that advantage was taken to reiterate in the confession the insults and outrages of the dispatch; and under this supposition the Council repel them, renewing their former protest; and they demand from your Excellency the withdrawal of the order which is said to have been given for the exposure at Macao of the head of the executed man, under the assurance that the Portuguese government will never consent that such an exposure should be made in their territory.

In conclusion this Council would observe, that the proceedings taken by your Excellency, far from diminishing, aggravate your responsibility in the case of the assassination of the illustrious Governor of this province; and that instead of being a reparation for the laws and rights transgressed, or a satisfaction to outraged justice, they appear to set at naught all laws and rights, and to outrage justice still further, which can never be satisfied with similar subterfuges, as unworthy in themselves as they are derogatory to those who make use of them.

In the last place, this Council has to declare again to your Excellency, that reparation being due to Her Majesty for the offence committed against her, this Council reserve to their Sovereign, free and intact, the right of taking that satisfaction which may seem good to her in her wisdom, the Council confining themselves, as their strict duty compels them, to protest to your Excellency,—1st, against the unjustifiable detention of the head and hand of the illustrious Governor, which should be delivered without delay;—2d, for the apprehension of the principal and accomplices in his assassination, for which your Excellency is doubly responsible since the apprehension of the above mentioned Shin Chiliang, which must have enabled the competent authorities to discover them;—and 3d, against the intended exposure of the head of that unfortunate man at Macao; holding your Excellency answerable for the consequences which may result in default of compliance.

Macao, 25th Sep., 1849. J. X. X. X. X. Bishop of Macao, and others.

In his rejoinder to the Council, Su endeavors to show that all the customary legal proceedings had been attended to and he had the stipulations of the Treaties on his side in respect to the right of the Chinese to try criminals of their own nation, though in the case of the persons executed for the murders at Hwangchuh-ki, foreigners were present.

(No. 11) *Sa's Reply to the Council's Letter of 25th September.*

Sa, gov.-gen. of Kwángtung and Kwángsi, &c. &c. I acknowledge the receipt of the dispatch from the noble Council, and in reply to that part of it which

says that on the trial and sentence of Shin Chiling, who had been apprehended, the proper formalities were not observed, &c., I have now to state to you, that after the magistrate of Shunteh, who apprehended the criminal, had interrogated him and taken down the depositions, the criminal was conveyed to the tribunal of the town, from thence to that of the city, afterwards to that of the *ogan-chih-er* (criminal judge), and finally to that of the lieutenant-governor. I in conjunction with the lieutenant-governor tried and sentenced him. This was witnessed and heard by all—how can it then be said that the proper formalities were not observed? Chinese criminals are tried by the Chinese laws, and foreigners by those of their own country. This is laid down in the treaty equally for all nations,—how is it then that the Portuguese not acting in conformity with the Treaty, wish the criminal to be sent to Macao? The head of Shin Chiling was ordered to be exposed to the public at Macao, because the criminal in reality was carrying on business there, and was known to many; and therefore by this proceeding it is shown that he was the real assassin, as appears from the trial, suspect is instilled, and all doubts are removed: this is the strict rule in China. With regard to the other criminals, orders have been given to the officers of the towns and cities, that they conjointly proceed with rigor to their apprehension. But as long as the criminals are at large, so many vain words are useless. After they have been apprehended, the manner in which they are tried and the case dealt with will be made known to you. This is not treating the matter with indifference. Now, where injury is done, it must have a principal originator, and one else to come forward against him. Here the real aggressor, who caused the evil to the noble Governor, has been already apprehended and executed by the Chinese government. But as to the three Chinese who are detained at Macao, and who have nothing to do with the present question, the noble Council has failed to answer. Let me know then to which side reason inclines? Shin Chiling, recognized as the real criminal, was, in accordance with the true circumstances of his crime, strangled,—and yet it is said that the execution was proceeded with inconsiderately: where is conscience manifest here? Arguments are conducted according to reason, and that after the wishes of every one, unreasonably giving rise to disputes.—This is all I have to answer. Taikwang, 29th year, 8th moon, 18th day (24th September, 1849).

However, notwithstanding the express declaration of Sü (No. 9), the head and hand were not delivered, though the Council drew up a programme on the 16th for their reception, which was again published on the 26th, the day after their reply (No. 10.) was sent to Canton, and when positive information had been received that they would be given up next morning. The proper arrangements were accordingly made, and a large party, consisting of the Council, and other officials, the foreign Ministers in Macao, commodore Geisinger, captain La Gravière, with several officers of the American and French ships of war, the military, and many of the citizens of the town, assembled by daybreak at the Barrier, after waiting there until past ten o'clock,

* There were many instances on record of the heads of Chinese criminals being exposed in Macao; but the protest of the Council will probably prevent the repetition.

A message was received from the taotáng for the deputy, stating that the head and hand could not be surrendered until the three Chinese held as prisoners were set at liberty. This new condition was perhaps either made by the taotáng himself, to raise a discussion that would divert the indignation of the gentry in Uaienshán and elsewhere from himself, at his attempt to thwart their will by giving up the trophies he held; or else he never obtained them from Canton, and made a stipulation he knew could not be complied with to screen his superiors. The provocation to the Council of Macao by this double-dealing, when the provincial officers knew that all the foreign powers in China sympathized with them, and the governor-general had already committed himself by informing their representatives of the discovery of the head and hand, and the execution of the murderer, is otherwise hard to be explained. The next day, an indignant remonstrance was dispatched to Canton by the Council.

(No. 12.) *The Council of Government of Macao, in reply to Sir.*

MOST EXCELLENT SIR,—The deputed officer sent by your Excellency to make the delivery of the head and hand of the most excellent the late Governor, the councillor Amaral, declined yesterday to fulfill his mission, though, at his own request, the place and hour for that purpose had been fixed by this Government. After this he affirmed through the taotáng, that he had orders from your Excellency not to make that delivery unless he first received the three Chinese who are detained until the necessary investigations into the barbarous assassination of the illustrious Governor are terminated: thus causing a great confusion in the arrangements which had been made, and grave inconvenience not only to the foreign Ministers and other residents here, but also to many persons who had been invited to attend that ceremony.

This Council do not yet know whether to believe that this conduct on the part of the deputed officer, as offensive as it is unjustifiable, could have been authorized by your Excellency, in the face of your dispatch of the 16th instant, and therefore they hasten to bring it to your Excellency's notice, in the hope that the just reparation for this unqualified insult will not be delayed; but should it be so, they must lay it also to your Excellency's charge, protesting from this moment against the proceeding, in order to leave to Her Majesty the Queen of Portugal, before whom they have already laid this circumstance, the freeright, at a fitting period, of demanding due satisfaction, besides making it known to the representatives of the foreign Powers in China.—Macao, 28th September, 1849. *Joaquim, Bishop of Macao, &c. &c.*

In his reply, Sir takes the reason given by the deputy as his own, and refers the Council to his dispatch of Sept. 16th (No. 8.) wherein he stated that he had made the liberation of the prisoners a condition of the delivery of the head and hand.

(No. 13.) *Sir's Reply to the Council's Letter of the 28th September.*

Sir, Viceroi of Kwángtung and Kwángsé &c., &c., in reply to the dis-

patch from the noble Council, dated the 12th day of the 8th moon (28th September), stating that the 11th of the moon and 5 o'clock in the morning had been fixed for the reception of the head and hand at the Barrier gate, they (the magistrates) subsequently wished that the three men should be previously surrendered, in order that they might afterwards deliver the head; and that this caused confusion, &c. I have now to state that the head and hand being objects of great regard to the Portuguese, as the aggressor is an object of aversion to them, it is for this that China took steps to enter into the case in detail, and still continues them, ordering that strict inquiry for the apprehension of the accomplices should be proceeded with; from which it may be said that humanity and much justice have been shown. Nevertheless the three Chinese detained at Macao, and who have nothing to do with this question, have not yet been given up. What is the reason of this? If it be said that in the dispatch of the 30th day of the 7th moon their delivery was not anticipated, it was clearly stated therein that the head and hand were to be delivered, and that the three soldiers who are at Macao should also be restored to their post. Why has no answer been given about this? I now ask by whom was the confusion caused? Assassination was committed, satisfaction also has been afforded,—which is to pay life for life. To wish for further satisfaction is altogether unreasonable.—This is all I have to answer.

Táukwáng, 29th year, 8th moon, 14th day (30th September, 1849).—*C. Mail.*

This paltry trickery was not only unworthy even of a Chinese functionary, but in this case it had no good effect,—on the contrary, it made the whole affair worse. Sü knew enough of foreigners to know that when the Council had concluded its investigations, these men would be released, and that their confinement was merely a detention for this purpose. The reply of the Council, however, places the matter in a different light from what Sü regarded it; and here the matter at present rests, the head and hand of the late governor being still in the hands of the Chinese.

(No. 14.) *The Council of Macao, in answer to Sü, respecting the remains.*

The Council have had under their consideration your Excellency's replies of the 26th and 30th September, to the dispatches of this Council of the 25th and 27th idem, from which it is clearly seen that your Excellency, feigning not to understand the solid and convincing reasons on which the just demands of this Council are grounded, is endeavoring to elude the principal question, avoiding an explicit and categorical answer. This Council most positively declare to your Excellency, that if you think of making the head and hand of the assassinated Governor an object of barter or exchange, to procure thereby the release of the three Chinese detained here (not imprisoned) for the purpose of carrying on inquiries, and who, when these are concluded, will be set at liberty—the Portuguese and all other civilized nations in the world look upon such an attempt as an iniquitous and nefarious traffic, which demonstrates at the least the complacency felt by your Excellency at the assassination of the Governor of Macao, the representative of Her Most Faithful Majesty! and therefore, as a fresh insult to her said Majesty, this Council protest against your Excellency

for the right appertaining to the family of the deceased; inasmuch as the head and hand belong to the body of the deceased, and that to his family, your Excellency, by detaining in order to traffic with them, commits a robbery, thus participating in the crime of the assassin, who after murdering Governor Amaral, robbed him of his head and hand. The laws of the Celestial Empire in cases of the murder of authorities point out a different course, which is not simply to pay life for life, and your Excellency, by invoking the authority of the same laws with which you did not comply, has only shown that you have violated them. Lastly, the answer of your Excellency as to the principal point of the present question does not satisfy this Council, and therefore they require of your Excellency, that you state most explicitly, whether you will deliver up the head and hand of the assassinated Governor as belonging to his body, or whether you really wish to negotiate with those precious remains? Your answer, affirmative or negative, the Council expect without delay.

With regard to the three Chinese detained here, who are not so unconnected with the present question as your Excellency pretends, as soon as the reasons for their detention cease to exist, and providing no crime be brought home to them, they will be, as has already been said, set at liberty, or, in the contrary case, delivered to their authorities to be tried and punished according to the law.—Macao, 3d October, 1849.

JERONIMO, Bishop of Macao and others.

The indignation among the inhabitants of Macao, and the disgust felt by others at this duplicity, was very great. The Council issued a proclamation the next day, in which all the particulars of the correspondence with the Chinese authorities were stated, and the inhabitants called upon to rest quietly until the action of the home government is known.

(No. 15.) *Proclamation of the Council of Macao.*

Inhabitants of Macao!—The bad faith of the Chinese has just been manifested to you in the proceedings of the mandarins yesterday towards this government. The viceroy of Canton communicated to the Council of government on the 16th instant, that an assassin of the most excellent the late governor having been apprehended at Shun-teh, and the head and hand discovered at Sang-tien, he had ordered the former to be executed, and was about to send the latter by a deputed officer to be delivered to this Council. To this communication from the Viceroy, the Council replied on the 25th, after having waited fruitlessly seven days for the arrival of the deputed officer. The deputy magistrate made a similar communication to the Council on the 30th, adding, however, that in testimony of, good faith, it was proper that the surrender of the three Chinese who were taken from the Barrier-gate on the evening of the governor's assassination, and who are detained here for the necessary inquiries, should precede the delivery of the head and hand. The Council thereupon ordered that he should be informed that such a stipulation was not in accordance with the viceroy's communication to the Council, and that the delivery of the head and hand must take place without any clause or conditions whatever. The same officer having written two additional dispatches to the

These previous causes of discontent were aggravated by the summary removal of the custom-house, which was first made known to the public by the following edict.

(No. 16.) *Proclamation relating to the Custom-house.*

Be it known, that Her Majesty the Queen of Portugal having decreed and ordained that the port of Macao be a free port; and the Portuguese custom-house having consequently been closed, it can not possibly be allowed that a foreign custom-house should continue open at this place, and that duties should there be any longer collected on all sorts of goods, provisions, materials, and other commodities, on most of which duties and other export charges had already been paid, either at the different places from whence they are exported, or at the out-stations during their transit: I have deemed it convenient, therefore, to declare and make it known, that eight days after this date, all goods, provisions, materials, and other commodities imported into Macao, from any of the ports of China, as well as those exported from this place to any of the said ports, shall be free and exempt from the payment of any duties whatever at Macao; and further, that from the same date forward, no receipt of duties by the hoppos shall be allowed or suffered to be made at this City.

And for general information I have ordered this present to be affixed at all the usual public places.

JOÃO MARIA FERREIRA DO AMARAL.

Macao, 5th March, 1849.

Gov. Amaral sent a communication to Sii a few days after, announcing the same, and proposing that arrangements be entered into between the hoppo and the Portuguese Consul at Canton in relation to the shipment of goods to Macao. This measure must have surprised the governor-general, for it was equivalent to renouncing the authority of the Chinese government, and he would next look for the expulsion of the tsotáng, levying of land taxes upon the Chinese, and the refusal to pay the annual rental. This may indeed have been Gov. Amaral's ultimate intention, but having done so, he could not be surprised if Sii took some retaliatory or coercive measures.

(No. 17.) *Communication to Gov. Sii respecting the Custom-house.*

Most illustrious and most Excellent Sir,—It being incompatible with the regulations of a free port that a custom-house should continue at Macao, as I have already notified to your Excellency, I have determined that from the 12th instant all descriptions of goods and provisions should have free entry. As however Chinese subjects might render this measure a cause of abuse, and it is not Her Majesty's intention to protect a contraband trade, it behoves me to inform your Excellency that the Consul of Her Most Faithful Majesty was this day instructed to regulate, in concert with the grand hoppo, the mode of legalizing the cargoes, which may be sent from Macao to Canton or *vice versa*, so that neither the imperial revenues may be defrauded, nor commerce suffer from vexatious impediments. God preserve your Excellency.

Macao, 8th March, 1849.

JOÃO MARIA FERREIRA DO AMARAL.

Whether Sii answered this note does not appear, no reply having been published that we have seen. There is no strong reason to doubt, however, that, having learned the state of feeling in relation to the measure, he encouraged the removal of the large Chinese trading establishments to Whampoa. Many placards were issued (the usual way of publishing the *vox populi* in China) one of which is here given.

(No. 18.) *Declaration of the Parties to a prohibitory Agreement publicly entered into.*
Whereas in former times, we, the united population of Macao, seeing that, for the commercial dealings at that place, there were regulations of long standing, and very excellent rules established, did ever conform to the same, dwelling in peace and rejoicing in our avocations—such being the case for a succession of years without any variations. Of late the Portuguese barbarians, having forgotten the principles of justice, and acting in a manner opposed to them, as it suited their inclination, have confounded our ancient regulations; for which cause, we, the inhabitants, our hearts being as one, not desiring to trade at Macao, have petitioned our authorities [for permission] to select some other locality, that we may preserve our trade as it was. Having now deliberated, and having determined upon Whampoa as a place of exceeding convenience to both buyers and sellers, we have all resolved, with hearts united, no matter whether great dealers or small, to flock to that place; there to hire shops and warehouses, and when we shall have chosen an auspicious day, to commence business,—every one peacefully pursuing his ancient calling: a most perfect project.

But we, fearing that there may be amongst us one or two gain-seeking vagabonds, who will avail themselves ingeniously of the opportunity to lie hid in Macao, privily dealing with the barbarians; to the end that they may haul in to themselves the advantages of the trade, to the great offence of the laws, and to the detriment of this our general agreement; should such be discovered their merchandise shall be confiscated, and they shall be most heavily fined. If these crafty villains will not submit to the fine, the authorities shall be immediately petitioned to bring them to trial and punishment; there shall be assuredly no consideration shown them.

If there be within the city (?) persons unmindful of the laws and covetous of gain, who secretly carry on dealings with them, undertaking the purchase of their goods; these, no matter what the amount, shall all be subjected to confiscation, and [the persons to] fine; and all who do not yield accordance to these resolutions, the authorities shall be petitioned to bring to trial and punishment.

After the issue of these prohibitions, for the information of the whole of ourselves and all foreigners, if there be any case of disobedience to them, when the facts shall have been substantiated, the person who comes forward to give the information shall be largely rewarded. We will assuredly not eat our words.

It is fitting that we should issue this prohibitory agreement, giving it every publicity; that all men, being informed of the principles of justice, may not oppose these public resolutions, and thereby become obnoxious to severe proceedings. 5th May, 1849.—C. Mail.

The custom-house in Macao had long been recognized by the Portuguese; and the revenue cutters belonging to it afforded protection to the trade, which the native traders felt could not be given by the Portuguese. In encouraging *their* removal to Whampoa, Sii took the most effectual mode of recompensing them, and avenging the slight put on his authority by Gov. Amaral; and the desolate streets and empty harbor show the extent of the removals. The effect of these measures permeated every part of the native community in Macao. The rich establishments could bear the expense, but their attachés and others more or less remotely connected with them, whom they obliged to go with them, were reduced to the utmost distress. Finding that many were leaving, Gov. Amaral issued another notice, which was as arbitrary and impolitic as anything the archives of Macao can show.

(No. 19.) *Proclamation relating to removal of Chinese.* 11

João Maria Ferreira do Amaral, &c., &c.—It is hereby made known to the Chinese inhabitants of Macao and its suburbs as far as the Barrier, who may possess landed property, that if they remove without a previous licence from the Procurador's office, their property will be immediately taken possession of by the Government as abandoned. And to the end that they may not plead ignorance, I give notice hereof by these presents, which will be posted in the customary places.

JOÃO MARIA FERREIRA DO AMARAL.

Macao, 24th April, 1849.

This did not prevent the most substantial traders from going, while it irritated the inhabitants and landholders. They combined as is their wont, and by the hands of others or themselves executed their murderous designs, and washed away their injuries in the blood of their enemy. If such was the state of feeling among the prejudiced and ignorant Chinese in and about Macao, it is a matter of less surprise that Si finds himself unable to do as he perhaps would like, and feels he ought to do, in relation to the murder. In one of his notes to Gov. Bonham, he alludes to the affair of Capt. Keppel of June 8th, in taking Mr. Summers out of the jurisdiction of Gov. Amarel; and this untoward act probably emboldened the Chinese to more active measures.

The people of Canton during the summer have become well acquainted with the state of feeling around Macao, and the execution of Shin Chiliang, and the imprisonment of Kwok, for the murder of Amarel has excited no small stir among them, too much probably to make it wise for Si to go any further. The following placard expresses the popular sentiment, and exhibits the power the governors in China are obliged to yield to; while it is one argument towards proving that Shin was really one of the assassins.

(No. 20.) *Placard respecting the execution of Shin Chiliang.*

When a man who has wiped away (lit. hood out) a villain for the myriad people, falls, contrary to his desert, into the net of the laws, of all who see or hear of his fate, there is not one who will not shed streams of tears, drawing long sighs, with a stricken heart.

The foreigner at Macao had made might of his right, and had done evil; he had lusted after the women, he had demolished the Imperial ancestral house; he had set fire to temples and burned images; he had encroached upon houses and land; had broken open graves and destroyed the remains of the dead; the measure of his crimes was full to excess; the gentry and the common people were all enraged at them; they were intolerable in the sight of the powers of Heaven and Earth; and the villages adjoining, having been moreover subjected to the imposition of an unjust tax, the gentry and elders of the town of them had made a joint representation of these things to the governor-general and the governor. Their Excellencies could see no good means of effecting the calamity, which increased like a fire burning every day more fiercely than before; they were without a plan for its restraint, until they gave ear to the proposal of Páu-tsiun, who secretly moved some patriots to bind themselves by an oath, shedding their blood before heaven, and ap

pealing to it; and engaged to insure their perfect security throughout the whole [of their undertaking]. Now this was projected about the time of Tsing-ho, in the summer (May), but there was no opportunity of which they could avail themselves, until the Mo-fuh (middle of August,) when [one evening] about dark, Shin and Kwoh, and five others from Chanchau-fu, went deep into the tiger's den, with sharp weapons concealed about them: and they stabbed the commandant (head of soldiers), and took away his head and left hand; while his follower, who was riding with him, being also wounded, fled. They then hastened back to the villages, the young and old men of which rejoiced (*lit.* patted their stomachs). Who could have known that Páu-tsiun and Cháu, the son of an officer of rank, had with the faces of men the hearts of beasts; that they should have treacherously inveigled Kwoh to the city with promises of rank as his reward, that they should have written to Shin a letter which caused him to surrender himself to the magistrate of Shun-teh, to be by him delivered into the charge of the magistrate of Pwen-yü? Why was he subjected to examination before three Courts successively? His head was then exposed, his life being forfeited for the one he had taken. To pacify and console the minds of the barbarians, their Excellencies have wrongfully slain the innocent: but will the minds of men incline to submission? And though the gentry and scholars of the thirteen villages sit by looking on, because it is one of their own order who has played fast and loose, is it to be supposed that those of the clan of Shin, who have lived for generations in Fuhkien at Chángchau-fu, will be disposed to make no more of this matter? We fear that they will be hard to appease. The example of the late Governor-general Kíying, who dealt leniently in the affair of Hwáng-chuh-kí, might have been followed. How should the barbarians of Macao have been the wiser [had another been caused to suffer instead of the real criminal]?

Men say of the Governor-general, that he has made himself terrible by the excellence of his counsels; but the truth is, that he fears the barbarians as he would a tiger, while our own people, on the other hand, he regards as flesh, which he shares [with those without], who dispute with him, who shall swallow the most. In their rage at him men are gnashing their teeth; their enmity is such that they can not abide under the same heaven with him.

Now the barbarians of Macao having an interchange of language and feelings with the English, we are between the horns of a dilemma; in process of time they will surely make advances into our fair borders, as the silkworm eats its way. Just as, when the disease was but on the surface, and our people were so fortunate as to hold the city against them; the patriotic clubs of Tsien-chau and Hwái-ting, a hundred villages and more, sent forth their patriot soldiers in large numbers, and beat the foreign marauders at the North wall, these were worthy of distinction among the mass. Troops, wearied by crossing many seas, [then] came on all sides, penetrated far [into the country]. In our army there was no officer capable of forming a plan for repelling them. In 7 provinces they brandished their weapons; they exhausted all the funds of the realm, and what credit did they gain after all? So often were the troops of Government defeated, leaving their coats of mail and flinging away their helmets. So they took six millions of money, and they set apart the five Ports and an island, and they begged for peace, that they might have trade. From ancient times until the present, never has the empire lost so much dignity. Well may the neighboring states despise us, and the barbarians of the North, South, East, and West laugh us to scorn, for we can not hide our shame.

These two men, withal, Shin and Kwoh, were the superiors of Chuen-chú, who in the time of the "Fighting Nations" (B. C. 250) slew the stranger, and we therefore especially record, herein, this hidden wrong that has been done to them: but the men of talent and discernment to whom this is addressed, when they shall have deeply probed this matter, must make it known in all parts to guide the darkness of those who come after them, to the end that none may in any wise surrender himself to government. The track of the foremost wheel can be seen. Beware! Beware!

We would add that Shin was a man who had all his days done what was right; when put forward by the people to cut off a villain, his ardor was as the

rainbow; he was worthy the name of a patriot. Alas! that he chanced not to find a more illustrious ruler, and that taken at a disadvantage, he should have been betrayed and slain! Truly is it lamentable!—*China Mail*.

In stating these particulars, let us not be understood as extenuating this foul murder, for we trust every one connected with it will be justly punished. We have endeavored to state the whole case as fairly as possible, and to show what causes combined to bring about the deplorable result. Like some others, the lamented governor set too lightly by the Chinese, and more regard for their prejudices and wishes might have operated in leading them to accord with his views, instead of thwarting them. Whether the settlement would be more prosperous by being completely independent of the Chinese, depends very much upon the energy and industry of its Portuguese inhabitants.

ART. V. *Notices regarding the plants yielding the fibre from which grasscloth is manufactured.* From the Journal of the Agricultural and Horticultural Society of India.

[In the April No. of the Repository, pp. 209-216, we gave some notices of the culture of hemp, written by M. Rondot, and an account of the fabrics prepared by the Chinese from textile fibres. In addition to what is there stated, we now give some extracts from the Agricultural Journal published at Calcutta, upon the same subject, prepared by D. J. Macgowan, M. D. of Ningpo. In a prefatory note it is stated that the *Urtica tenacissima* of Roxburgh is found at Darjeeling, in Assam and Cachar, in the country of the Shans in the north of Burmah, in Ava and the Tenasserim provinces, and in the Malacca Straits; in all these places its fibre is prized for its durability, fineness and strength, the Shans using it for every kind of cordage. The experiment has been successfully tried in Leeds of manufacturing cloth from a mixture of sheep's wool and the fibre of which grasscloth is made, and it is thought by the editor of the Agricultural Journal that the fibres of the *Urtica tenacissima* will be found to answer just as well. Doct. Macgowan's remarks are contained in a letter to James Hume, hon. sec. to the Agricultural Society; this extract contains the largest portion of it.]

"*Description and History.*—Grasscloth is manufactured from the fibres of a plant, called by the Chinese *má*; it is a generic term, under which several varieties, if not species, are included, amongst these the *tung má*, *pi má*, *shing má*, *tien má*, and others, are used only as therapeutic agents. Cloth is manufactured from the *chú má*, *tá má*, *king má*, *tuh má*, &c. There is also a species of grasscloth made from the *kok* 葛: all these have likewise a place in the pharmacopœia of China. In imitation of the native botanists from whose works this account has been mainly derived, I shall principally limit my remarks to a description of the *chú má*, which belongs to the natural order of *Urticæ*—it is a *Cannabis*, or hemp, but differing from *Cannabis sativa* sufficiently to warrant another designation. Perhaps until it becomes better known, it may be called *Cannabis sinensis*. It has an irregular cellular root, of a yellowish-white color, which

sends up annually ten, fifteen, or more stems, to the height of from 7 to ten feet. The stems are upright, slightly fluted, pilous, and herbaceous; its leaves are on long petioles, alternate, ovate, roundish, serrate, simple; the upper surface pilous and dark green, the lower of a silvery-gray. The flowers are described as minute, numerous, of a light green color, on a catkin-like receptacle or spike.* It is found at the base of hills and on dry soils, from CochinChina to the Yellow river, and from Chusan to the farthest west that researches can for the present extend, and abounds chiefly in Kiángsú, Sz'chuen, Kiángnán, Chehkiáng, Fuhkien, and Canton provinces. Native writers do not include the latter province as its region. It is certainly remarkable, that there is no notice of the *má* in the work to which you refer (Fortune's Wanderings in China),† as it is cultivated extensively in many places visited by the author, and grows even on the walls of Ningpo. The plant is mentioned in the Chinese classics, and was undoubtedly cultivated and employed by them a thousand years prior to our era. It is mentioned in the *Shu King* as an article of tribute from the central part of China in the time of Yu, B. C. 2205: doubtless it came into use in far more remote antiquity.

"*Medical properties.*—The root is described by writers on materia medica as innoxious, sweet to the taste, of a cold nature, and possessed of cathartic properties. The root, seeds, and leaves are all official. A long list of diseases are enumerated in which the plant is efficacious, but these throw no other light on its properties than to suggest it is comparatively inert. It is partly because of its not possessing the narcotic properties of the *Cannabis sativa*, that a difference is presumed to exist between them. In this connection I may remark, that grasscloth is superior to linen for garments in hot climates; the latter being a rapid conductor of caloric is often unsafe, the former is not so good a conductor, and therefore more suitable. This may be owing either to the fact of the former being hot-pressed by which it is rendered compact and smooth, whilst the process to which the other is subjected for the same purpose, but partially affects it, or there are original differences in the fibres of European and Chinese linen.

"*Planting the seeds.*—This takes place in May. Great care is first taken in the selection of seeds, and in the preparation of the soil. The seed should be gathered on the appearance of frost, those produced from a recent root are the best. After being dried they are stowed away in a basket or jar mixed with sand or dry earth, others say moist earth. The jar is then covered with straw to protect the seeds from the cold, for if exposed to its influence they yield an imperfect plant. Before planting, the seeds are tested by immersion in water; those which float are to be rejected, those which sink to be planted. A loose dry soil is to be selected, if near a canal or rivulet it is preferable. The ground is to be well ploughed, and broken finely, manured,

* In a note at the end of this paper, Doct. Falconer states that the evidence all goes to show that this plant is the *Bahmeria* (*Urtica*) *nives* or *tenacissima*, and not a species of *Cannabis*. This agrees with M. Rondot; see page 210.

† A mistake; see page 64 of the Wanderings; also note on page 211 of this volume.

and divided into beds about eight yards long and one wide; the beds are to be raked, and afterwards made compact with a hoe. After this it is watered and left for a night: on the following day raking up and pressing down is repeated. The beds being smooth, two or three table-spoonfuls of seed are mixed with a bowl of earth, and sown broadcast over half a dozen beds, then they are swept with a broom to cover the seeds. In some places the seeds are first made to sprout, and then planted in drills, which are carefully filled up. Just before the blades appear, a framework is to be constructed over the beds, on which mats should be spread to protect them from the heat of June and July. The matting must be kept moist by day and removed at night, that the shoots may receive the dew of heaven. The beds are to be constantly weeded. When the plant is about two inches high, the framework and matting may be removed. When three inches high, it should be transplanted, having been well watered the night before; the blades should be taken up separately with a portion of earth and planted in a field far removed from mulberry trees, about four inches apart. It may form a border to the cerealia and vegetables, protecting them from the depredations of domestic animals, which all avoid the *má*. In dry weather, the field is to be watered every three or four days, until the second decade, when it may be watered every tenth day. In November and December, manure it with horse or buffalo dung, earth, straw, or any rubbish, a foot or more thick: to protect it from cold. In March, rake it away and expose the plant; watering it in dry weather, and using rubbish of any kind for manure. A caution is given never to use swine's dung, as it is saltish, and hurtful to the *má*. In the third or fourth year, some say in the second, the plant may be cut and used.

Planting the roots.—The roots are to be cut into pieces of three or four fingers' length, and are to be planted in May, half a yard apart, and watered every three or four days. On the appearance of the blades use the hoe and water them; they will be mature for cutting in the second year. In the course of ten years, the roots become unfruitful; the shoots may then be cut off, and if enveloped in earth, and covered with matting, can be transplanted in places 30 or 40 inches distant. The ground should be first well prepared with manure, and freely manured afterwards: the manure being half water. Here, as before, the plants should be hoed from time to time. In many cases fresh earth, pulverized bricks, ashes, &c., are used for manure. Some years the husbandman has his crop injured by worms, he needs therefore to seek for and destroy them as they appear by picking them off.

Cutting the má.—It yields three crops every year. The first cutting takes place in June. Care is to be taken not to cut the young shoots,—keep therefore an inch from the ground. In a month or two, the shoots are seven or eight feet high, when the second cutting takes place; do not cut the original stem. During the latter part of September, or in October, the last cutting is performed, from which the finest cloth is made, the first being inferior, coarse, and hard. After each cutting, the plant is to be covered with manure and watered; but not day by day unless it be cloudy. At Canton, the plant is pulled up by

the roots every year, from which it is evident that it differs widely from the *má* just described.

"Peeling the má.—On being cut, the leaves are carefully taken off with a bamboo knife, by women and children, generally on the spot. It is then taken to the house, and soaked in water for an hour, unless it is already wet by recent showers. In cold weather the water should be tepid. After this the plant is broken in the middle, by which the fibrous portion is loosened, and raised from the stalk; into the interstice thus made, the operator, generally a woman or a child, thrusts the finger nails, and separates the fibre from the centre to one extremity, and then to the other. The stripping process is very easy. It appears to be difficult to remove the fibres from the Canton *má*, as it is soaked in water for more than 48 hours before peeling, which is done by men. They first cut off the roots, and then separating the fibre from the stalk, strip it off by drawing it over a pin, fixed in a plank. In either process half of the fibre is taken off at one stroke. The next process is scraping the hemp, to facilitate which the fibre is first soaked in water. The knife is about two inches long; its back is inserted in a handle of twice the length. This rude implement is held in the left hand, its edge which is dull, is raised a line above the index finger. Strips of hemp are then drawn over the blade from within outwards, and being pressed upon by the thumb, the pilous portion of one surface, and the mucilaginous part of the other are thus taken off. The hemp then 'rolls up like boiled sinew;' after being wiped dry, it is exposed to the sun for a day, and then assorted, the whitest being selected for fine cloth.

"Bleaching and dividing.—A partial bleaching is effected on the fibres, before they undergo further division, sometimes by boiling, and at others by pounding on a plank with a mallet. These operations are in some places repeated. After being dried in the sun, an important operation then succeeds by women and children, to whom is intrusted the tedious process of splitting the fibres, which they do with their finger nails. Expert hands are able to carry this division very far. When this process has been preceded by hatching, the shreds are finer and softer. Threads are formed into balls, and subjected to frequent soakings and washings. The ashes of the mulberry leaf are recommended to be put in the water with the hemp (others use lime) for a whole night. Some simply expose it to dew and sun. In rainy and cloudy weather, it should be exposed to a current of air in the house: moisture darkens it. The threads are now ready for splicing, the work of women and children, the labors of the agriculturist being concluded when the threads are rolled into balls, after being sized or stiffened with congee. Before the thread is ready for the weaver, the balls are steamed over boiling water in a closed oven. They are then spread out to dry."

Doct. Macgowan adds some notices of the other kinds of plants called *má* by the Chinese. The *king má* is about three feet high; its fibres are separated by water rotting; coarse cloth and sandals are made of them; the stalks are dipped in sulphur to make matches. The *chú má* is found wild, and its fibre is used to make twine. The *tá*

or *Hán má*, is used in making cloth and cordage; its fibre is used as a support to candle-wicks. The *tuk má* furnishes hemp for coarse rice-bags. The *tung má* and *pi má* are used for pigments, one serving for cakes, the other for paper. The *chi má* (*Sesamum indicum*) was brought from India, B. C. 156; it is cultivated for its oil. The *koh* (*Dolichos bulbosus*) is a creeper, having an immense purple root, white inside, and furnishing a flour like arrow-root; it grows twenty or more feet high; the leaves are trilobate, light green beneath; the fibre is loosened by boiling, then taken off by the nail, washed in running water, and beaten with mallets. It has been used to make cloth for many ages; the cloth is yellow and fine as grasscloth. The best brought to Ningpo is called *Huinán koh*; it is also manufactured in Kweichau to a great extent.

ART. VI. *Journal of Occurrences: Suppression of piracy by British vessels; death of Rev. John Lowder.*

THE following official papers taken from the China Mail give all the principal particulars relating to the various expeditions up and down the coast during the last two months by British men-of-war for the suppression of piracy.

From H. E. Samuel G. Bonham to Sd. Imperial Commissioner.

VICTORIA, HONGKONG, 30th September, 1849.

I have already upon several occasions addressed Your Excellency regarding pirates; but as long as they remained at a distance and did not interfere with British vessels, I not consider myself bound to interpose. Lately, however, acts of piracy have been more than ordinarily frequent in the vicinity of this Colony: one junk, the property of a British subject has been seized off Hailan, and there have been rumors that a British vessel, long missing, had been captured by the pirates in that neighborhood. A vessel-of-war was in consequence dispatched to make search; and on the 5th September, in Tienpeh bay, fell in with a fleet of pirate junks, of which she destroyed five. Upon her report, a second vessel was sent upon the 8th, which also destroyed five. These vessels were undoubtedly piratical, and formed part of the fleet of Shep-ang-tai. They were pointed out as such by some of the Chinese whom they had detained at the above place, and the Chinese authorities on the coast, who are all much gratified at our success, also made a statement to that effect.

It is clear that your naval authorities have no power to destroy, or disperse, these marauders. Now that they have come to the vicinity of this island, I have determined to take steps for the dispatch of vessels to scour the seas in all directions, more especially as I understand that Tah A-pó, who murdered two English officers in the month of March last, is a leading man among them. I have twice called Your Excellency's attention to this outrage, committed by one of your own countrymen, who afterwards fled from my jurisdiction. He must now be in that of Your Excellency; nevertheless nothing appears to have been done towards his apprehension; and if, in the attempts which I myself am making to arrest him, accidents should happen through ignorance on our part, the blame of those must attach to Your Excellency, for not having earlier caused this miscreant to be apprehended. I am aware that there may be some difficulty in effecting his capture; but I feel sure that, if Your Excellency would take the usual steps to secure him, it would be in your power to send him to me to be tried and punished. This murder took place five months ago; but it is still fresh in my memory, and will remain so until satisfaction has been afforded for so abominable an outrage. Accept the assurances, &c.

H. E. Sd. Imperial High Commissioner, &c.

S. G. BONHAM.

CAPT. HAY'S REPORT OF THE DESTRUCTION OF PIRATES IN BYAS BAY.

Her Majesty's Sloop Columbine, Typhoon Bay, 30th Sep., 1849.

Sir,—I have the honor to inform Your Excellency, that on the evening of Thursday the 27th instant, I left Hongkong in search of a piratical fleet, commanded by the notorious "Chai-a-poo," and proceeded to Harisem Bay, where I arrived at noon on the 28th, and found that after sacking the village there, they had gone to Tysani, off which place, I decrised at 11 p. m., the fleet under weigh, consisting of 14 junks formed in two lines, making off for the S. W. The village at this Bay we observed smouldering. I attacked one of the largest I could reach, the wind being very light, at 11 45, and continued engaged with as many as I could bear upon, until calm and their sweeps prevented further engagement. I chased them with sweeps and light airs through the night, and came up with them again at noon yesterday, the 29th, when to my satisfaction, the wind being still very light, I observed the Peninsular and Oriental Steam Navigation Company's steam vessel *Canton* coming from the eastward, that vessel seeing me chasing, as soon as she could, opened her fire, and thereby threw the junks into confusion, when

numbers began to jump overboard and take to their boats. Mr Watkins, who had chartered her for the purpose of looking after the *Coquette* missing vessel, and who carries this dispatch, and who eventually served in our boats, most kindly gave up his charter to admit of Mr. Jamieson, the commander of the steam-vessel, rendering me the assistance I so much needed in getting near the pirates.

I have the satisfaction of acquainting Your Excellency that three junks have been abandoned, and one blown up, and destroyed, in these operations, the latter by the boats of the sloop under the command of Lieutenant Bridges, senior of the *Columbine*, of which I purpose furnishing Your Excellency more detailed particulars. The remainder of this formidable piratical fleet, ten in number, are now at anchor at the head of Byas Bay near Fan-sokong in sight, and I feel confident, if promptly assisted by the *Fury*, and such other disposable force as Your Excellency may be pleased to send me, can be effectually destroyed; as they show no intention at present of coming out; and I have good information that they purpose repairing their damages where they are. We have destroyed at least 310 pirates since 11 P. M. of the 28th, but I regret to state that our loss has been three killed, one officer and six men wounded. My ship's company having now been 40 hours at the sweeps and quarters, are necessarily much fatigued, and the sick list leaves me not more than 60 effective people on board. Mr Watkins will give Your Excellency every information of the proceedings of the sloop under my command since noon yesterday, which from my anxiety to put Your Excellency in possession of these proceedings, and to get the *Canton* under weigh for Hongkong. I can not at present furnish. My ammunition is much reduced, but if, to increase my present stock, would detain the expedition, what I have must suffice.

I have the honor, &c., JOHN C. DALRYMPLE HAY, Commander.
H. E. Rear-Admiral Sir F. A. COLLIER, C.B., K.C.H., Commander-in-chief.

List of Chinese Piratical Vessels captured and destroyed by H. M.'s Ships in 1849.

DATE.	SHIP.	PIRICAL VESSELS CAPTURED OR DESTROYED.	NUMBER OF PIRATES.			
			Killed and Drowned.	Captured.	Escaped.	Total.
1849.						
May, . . .	<i>Inflexible.</i>	6	...	45	100	145
May-July.	<i>Pilot.</i>	10	85	167	not stated	252
September.	<i>Canton.</i>	6	59	27	214	300
September.	<i>Medea.</i>	5	50	...	180	230
September.	<i>Columbine.</i>	4	310	...	...	310
October.	<i>Columbine, Fury.</i>	26	400	...	1400	1800
		57	904	239	1894	3037

H. M. Sloop *Columbine*. PIRATE'S COVE, BYAS BAY, 2d Oct., 1849.
Sir,—I have the honor to inform Your Excellency, that my anticipations have been fortunately realized, and that the piratical squadron of "Chui a-poo" has been totally destroyed by the force you so kindly and promptly placed at my disposal. Twenty-three piratical junks averaging 500 tons, mounting from 12 to 18 guns, three new ones on the stocks, and two small dock-yards with a considerable supply of naval stores, have been totally destroyed by fire; and of 1800 men who manned them, about 400 have been killed, and the rest dispersed without resource.

To Commander Wilcox of the *Fury*, whose great ability and zeal are already known to Your Excellency, I must give the principal honor of the day. To the *Fury's* unrivaled accuracy of firing, must be attributed the bloodless termination to us of this affair.

The *Columbine* being unable to come close up in the narrow channel where she would have hampered the *Fury's* movements I went on board the *Fury*, to share in the action. The piratical fire was silenced in about 45 minutes, during which time only one man was slightly wounded. The boats of the *Hastings* and *Columbine* under Lieutenants Luard and Bridges, senior of these ships, whom I beg to recommend to Your Excellency, then assisted in completing the destruction, and Lieutenant Holland and the marines accompanied me in an expedition to scour the heights, but no opposition was offered to us, the pirates running in all directions. The officers, seamen, and marines employed have conducted themselves in a steady, quiet, and gallant manner, and I am sure, if the resistance had been much larger, similar success would have crowned their efforts. Mr. Caldwell, of the Police force, who acted as interpreter, has proved himself invaluable in collecting information. I send this at once by a Chinese boat, and I hope to succeed in destroying some detached piratical junks of which we have information. In the course of to-day and to-morrow; after which we shall rejoin you,—I have, &c.

JOHN C. DALRYMPLE HAY, Commander.
H. E. Rear Admiral Sir F. A. COLLIER, C. B., K. C. H., Commander-in-Chief, &c.

From H. E. Mr. Bonham, to Su, Imperial Commissioner, communicating the above.

Victoria, Hongkong, 8th October, 1849.

I have again the honor to communicate to Your Excellency the particulars of a successful attack made by two English vessels-of-war upon a large force of pirates. Information having been received that a large fleet under Teu A po, was at a Ping-hoi, in the district of Kweishan, a brig-of-war was dispatched in quest of them.

ultimo. She arrived at noon on the 29th, found that they had sacked the village, and gone to Tynan, off which place she was then about 11 p. m.—fourteen sail in all: the village at this place was also smoldering. The brig continued to chase them the whole night, but the wind was light and she was long in approaching them, until, on the morning of the 30th, an English merchant steamer coming up, towed her close to a large junk, which, going into ahead water, the brig's boats attacked and boarded. Two forts on the shore also opened fire upon the junk and her crew, as soon she was boarded, blew her up, and destroyed some 50 of themselves, while a British officer and 3 seamen were killed, and seven seamen injured. Of the pirate's squadron, three vessels, abandoned by their crews, were rendered useless by our people: the remaining two got away and were pursued by the brig. On the 30th, the wounded were sent back in the merchant steamer to Hongkong, with a report of all that had taken place to the naval Commander-in-chief, by whom orders were instantly given to a large man-of-war steamer to proceed to the spot and assist the brig. These two vessels returned to this harbor on the 4th instant, announced the total annihilation of T'ai A-po's fleet, consisting of 23 piratical junks, averaging 500 tons in burden, and mounting from 12 to 18 guns, 350 guns had been also destroyed; and two new junks on the stocks, at a place in the vicinity; as also two small dockyards, and a large supply of naval stores had been burned. There were besides some 400 pirates killed, and the rest, some 1400, dispersed—with arms, indeed, but without any means of continuing to exercise their dangerous vocation.

As regards T'ai A-po, who, as I mentioned in my letter of the 30th ultimo to Your Excellency, I had reason to suppose was a leader amongst these pirates, it is stated by a wounded Chinese who was picked up in the water, that he had been wounded in the encounter and carried off by his followers. There would therefore be, I should imagine, little difficulty in discovering him; and the local authorities of the Coast districts will, I trust, receive immediate orders to search for and seize him; and to lose no time in following up this successful attack upon his band, and utterly exterminating them.

I have much satisfaction in communicating these particulars to Your Excellency, and take the opportunity of remarking once more, that our success in completely putting down this nuisance, which is even more hurtful to you than to ourselves, would be sure, if I could prevail upon Your Excellency to co-operate with me those measures of co-operation, the advantage of which I have so often pressed upon your attention. In my communication of 30th ultimo, above referred to, I said "that I was determined to take steps for the dispatch of vessels to scour the seas in all directions; and I shall only add that, whether Your Excellency is pleased to co-operate with me or not, I shall accordingly miss no opportunity of destroying these common enemies of mankind, wherever they are to be found in these waters; that the spreading of this evil may be effectually put an end to."

Accept the assurances, &c.

S. G. BONHAM.

H. E. Sh. Imperial High Commissioner, &c.

Reply of H. E. Sh. to Mr. Bonham respecting the capture of T'ai A-po

Sh. Imperial High Commissioner, Governor-general of the Two Kwang, &c., &c., &c., in reply: I am in receipt of Your Excellency's letter of the 25th of the 8th moon, (8th October), and have fully acquainted myself with the contents of it. My mind is most anxiously concerned about the injuries which the men and officers of your honorable nation, engaged in the extermination and capture of the pirates, have suffered from the ignition of the powder to which the factor, in their desperation, set fire. The civil and military officers to the Eastward had reported that on the 10th of the 8th moon (29th September), certain pirates, whose vessels were in the harbor of the military station of Ping-hai, had fallen upon Tai-ngu (Tai-o), a village with in the creek Shin, the chief magistrate of this district of Kwei-shen, acting in concert with the military authorities, had put himself at the head of troops and volunteers, and from the fort of Chah-tsang, had sunk three and burned one of the vessels of the pirates, of whom upwards of 100 were killed; some ten of the troops and volunteers being at the same time wounded. The pirates now made for Shan-wi (Shan-mi), and being there again beaten off by the troops and volunteers stood out to sea, where they fell in with the cruisers of your honorable nation, on being attacked by whom they got away to the harbor of Tun-tai. Here the commandant of Hwai-chan, the chief magistrate, and an officer of the rank of captain, opened upon them from the forts, and having, by the cross fire of these, set one of the ships in flames, they took alive 18 of the crew as they were making their escape ashore, and as soon as they had extracted from them all they had to say, forwarded them to the city.

The destruction of the whole fleet of the pirates and the death of some 400 of them, of which I am informed in the letter now under acknowledgment, will greatly gladden the hearts of all men.

Upon the receipt of the reports from the Eastward, I had already sent an express to the civil and military officers along the coast, with orders to make search and to seize in all directions, in the hope that [the pirates] might thus be swept clean away, and utterly extirpated.

As Sh. A-po (T'ai A-po) was wounded, he would, I imagine, have difficulty in flying to any distance. If he be not yet dead, as soon as he shall be taken he shall of course be punished with the utmost rigor; there shall be no possibility of his resuming his evil career [his sprout however small (which might again flourish) shall be left].

While thus replying to you, I avail myself of the opportunity to wish that the blessings of the season (autumn) may daily increase to Your Excellency.

A necessary communication addressed to Mr. Bonham, H. B. M. Plenipotentiary, &c., &c., Tsinwang, 29th year, 8th moon, 25th day, (11th October, 1849.)

True Translation,

T. F. WADE, Assistant Chinese Secretary.

Death of Rev. John Lowder.—Mr. Lowder was the chaplain of the foreign community at Shanghai, and during his short ministry had won the esteem of those among whom he labored. He had gone down to Púto in H. B. M. brig *Mariner*, with his family, and was on the point of returning, when he was drowned while bathing, Sept. 24th, 1840. His body was found and buried at Ningpo. He left a widow and several children, for whom a subscription was raised in Shanghai among the merchants.

THE
CHINESE REPOSITORY.

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ART. 1. *Remarks on the acquisition, tenure, and alienation of real property ... China; accompanied by a deed of sale. By T. T. Meadows.* Extracted from the Transactions of the China Branch of the Royal Asiatic Society.

LEST those who have any acquaintance with the voluminous and bewildering English law concerning Real Property, should be surprised at my venturing to engage a similar subject in a paper or two intended to be read before a Society, I would premise, that the Chinese laws influencing real property are *comparatively* few and concise, and that conveyancing, in particular, is extremely simple. There is notwithstanding, little or nothing known on the subject among foreigners, while it is one now likely to become practically interesting to them. The cause of the comparative scantiness of Chinese law regarding real property is in some measure indirectly explained by the circumstance, that the Chinese have no written *commercial* law. The main object of their laws respecting lands and houses is evidently the certain and easy levying of the imperial revenue, derived from the ground-tax; while the *quick and certain disposal of their property by the people* is so much a secondary consideration that I am inclined to think it has never been the object of special legislation, and that the few enactments which at first sight seem intended to insure such disposal, are quite incidental. It is a fact worthy of attention, that under these circumstances landholders in China can sell or mortgage their property with comparative ease.

I have said that the Chinese have no written commercial law; and it may not be wholly out of place to mention here that all disputes concerning commercial matters, as well as many others of those legal contests which would in England be called civil actions, and could only be commenced as such, are here decided according to what we would call common law, and in equity, *i. e.* according to the customs of the place, either as defined by the decisions of the courts in old cases, or as acknowledged to be existing by respectable natives, and according to common reason. Such is at least the case where no bribery takes place, and even then it must be so in appearance.

On the Acquisition of Real Property.

In China real property can at present only be acquired in three ways: first, by cultivation of unoccupied land; secondly, by purchase (in which I include the acquisition of unredeemed mortgaged property); and thirdly, by inheritance. I shall here consider only the first mode of acquisition, and give the remarks I have to make on the second and third when I come to treat of alienation.

Any Chinese, whether a native of the district in question or from a different province, may obtain legal possession of unoccupied land simply by bringing it into a state of cultivation and fulfilling the usual conditions of the common tenure,—magistrates, who can not possess real property where they hold office, being of course excepted. When any person is desirous of cultivating a piece of unoccupied land, he must present a statement of its situation, extent, boundaries, and the name by which it is known in the locality, to the district magistrate, who has it surveyed, and issues a proclamation calling on all persons having claims to the land in question to prefer the same within five months. If no one answers the call within that period, the district magistrate fills up one of those blank deeds, of which a supply ready sealed is always furnished him by the Superintendent of Finances for the province (A.D. 1753*), and after attaching his own official seal, delivers it to the cultivator. The latter is thereby placed in full and permanent possession of the property; for this deed, granted after five months' notice to the public, bars all subsequent claims in perpetuity (A.D. 1734).

* The years in the text inclosed by brackets are those in which the laws embodied in the passages preceding were enacted, as given in the Imperial work entitled "Collected Statutes of the Great Pure Dynasty."

No taxes are demanded from the cultivator until after he has enjoyed the profits derived from the soil for the following periods from the time of granting the deed, viz., ten years for dry, and six years for wet lands (A.D. 1723), which latter are of course the most productive in a rice-growing country. On the expiration of the respective periods, the lands are again surveyed by the authorities, in order that if any change has taken place in the meantime in their nature or extent,—either in consequence of those lying near rivers having been diminished by the action of the water, covered with sand by floods, or increased in size by the addition of productive alluvial deposits; or from those on high grounds having been partly swept away by torrents,—the assessment may be made in conformity with their actual state. And if the cultivator should, during the above periods, find that, either from the original badness of the soil, or from deteriorating natural causes that have intervened, it will be impossible for him to continue the cultivation of his grant with advantage, he can give up his right of possession and free himself of the liability to the tax by petitioning the authorities to inspect the land and cancel the deed.

By an edict of the emperor Yungching, promulgated in the 7th year of his reign (A.D. 1729), it was ordained that poor people who are ready to undertake the cultivation of waste lands, shall receive loans of money from the government treasuries, to be repaid in three years after the land has been reclaimed; and by later rescripts this term has been extended for particular localities where the nature of the ground renders cultivation difficult.

Persons who bring waste government lands into cultivation without the cognizance of the authorities, but who themselves subsequently give information of the fact to the latter, shall commence paying the tax from the time they give such information, but shall not be subjected to any punishment.

As might be expected, land which, though not under cultivation, is otherwise employed for the common good, can not be acquired in the above manner. Among such grounds may be instanced the beds of those creeks that wind through the rice fields, which could themselves easily be converted into rice grounds, but may not be interfered with, because useful for irrigation. And although alluvial banks that are gradually formed along the sides of broad rivers may be diked in for cultivation, still it is forbidden under severe penalties to do this to such an extent as to impede the free passage of the

(A.D. 1746). Totally unoccupied land, if lying within about sixteen yards of graves, shall also not be cultivated (A.D. 1734).

Every five years, at about the end of winter and the beginning of spring, when the waters are low, the governor-generals and the governors of the provinces are to depute intendants of circuit to make, with the assistance of the respective district magistrates, complete surveys of all lands in each province gained from rivers, as well as of those which, lying along the latter, are liable to be affected by the action of the water. These surveys are then made the basis upon which are grounded the alterations in the fixed assessment, which must by law follow all variations in the extent or in the quality of the lands (A. D. 1728).

The preceding is the substance of the general law on the subject, as laid down in the "Collected Statutes of the Great Pure (the present) dynasty," the "Code of the Fiscal Board," and other works published by imperial authority. It is applicable in all the eighteen provinces of China Proper, but is in some of them in a slight degree modified by more detailed laws and regulations having only a local force. Several of these local laws are entered in the above works published by the central government; but the following translated extract from "the Provincial Laws and Regulations of the province of Kwángtung," as published in 1846 by the governor-general Kiyung and the then Governor Hwáng Ngan-tung, will best show the usual extent of the modifications, and will at the same time form for the Society a specimen of the nature and style of a work, interesting as well for the light it throws on the state of this important province, as on account of the position the two eminent editors held towards foreigners.

REGULATIONS FOR THE CULTIVATION OF ALLUVIAL LEVELS.

1. The states of the alluvial levels along the rivers and estuaries of Kwángtung are various. Those on which the floating sand has just commenced to collect are called *profitless levels*; those on which mud has been collecting for a long period, and on which weeds and grass have grown up, are called *grassy levels*; and grassy levels which have been inclosed with dikes, are called *reclaimed levels*.

Those among the latter which have been reclaimed but a short time, and which suffer diminutions, or are increased by the ebb and flow of the tides; or which, though reclaimed for a long time, are nevertheless partly covered by the tides, and which therefore can not be uniformly planted with paddy; shall, whether they have been duly reported previous to cultivation, or the cultivator have informed on himself after having taken possession without the cognizance of Government, pay for each *mu** a tax of 0.00464 of a tael, in all

* According to a measure furnished from the district magistracy of Nan-hai, a *mu* contains 1242.6 square English feet, or about 1.5th of an acre. (Note of translator.)

respects in accordance with the scale of taxes for the unproductive salt lands of Hiángshán and other districts,* and shall have the periods respectively fixed when they are to commence paying.

Those reclaimed levels of which the dikes are already strong, and of which there is no fear of being covered by the tides, shall, as they constitute taxable levels, reclaimed for a length of years, pay for each mu the higher tax of 0.03119 of a tael in money, and 1 *shing*, 2 *hok*, 2 *ts*, and 8 *ch'ue* (about one pint) of rice, in accordance with the high schedule for land held by common tenure in the district of Fwányu. A list of all such lands must be drawn up and sent in for the inspection of the Fiscal Board.

2. With reference to alluvial lands by rivers and estuaries, the cultivation of which has been undertaken without the cognizance of Government, and of which no report has been made with the intention of evading the taxes, it must be ascertained at the time of the quinquennial general measurement whether such are reclaimed or unreclaimed, and the proper amount of profits recovered accordingly. They must with this view be divided into two classes—those which have been long reclaimed, and those which have been but a short time reclaimed. Upon the former 8 or 6 taels per mu shall be recovered as profits; upon the latter 6 or 4 taels, according as they are respectively placed on the high or the low schedule.† On grassy levels 3 taels per mu shall be paid, and on profitless levels 2 taels.

All such alluvial levels cultivated without the cognizance of the Government, shall be assessed in the year in which the fact is discovered, in the same manner as, according to the law on self-informing in cases of lands having been cultivated without the knowledge of Government, the payment of the taxes commences with the year in which the cultivator gives the information. Those which have not been clandestinely cultivated, but which were previously reported, shall be assessed after a period of six years, in accordance with the law for wet lands; but nothing shall be recovered on them as profits. It must also be ascertained whether or not the cultivation of the levels cause any obstruction to the water courses, and their cultivation respectively prohibited or permitted accordingly.

Whoever passes fertile levels for barren, or evades the payment of an increased tax on levels capable of rendering it, shall, as soon as the fact is discovered, be punished in accordance with the law on Fraudulent Evasion of the land-tax, and if the authorities connive at the offense, they shall also be denounced.‡

* Proposed in a memorial and sanctioned in the 1st year of Kienlung (A.D. 1736). (*Note of the original Chinese*).

† Lands paying the regular taxes are entered according to their quality, in one of three schedules: the High, the Middling, and the Low, for each of which a different rate is fixed. (*Note of translator*).

‡ The preceding two articles are not laws expressly enacted for the assessment of new grants, but are among the regulations proposed and sanctioned in the 22d year of Kia-king (A.D. 1817), on the settlement of certain cases regarding the allotment of funds to supply deficiencies in the revenue derived from lands held by military tenure. The profits, amounting to upwards of 170,000 taels, recovered in the 16th year of Kia-king (A.D. 1811) on alluvial levels for evasion of the tax, were appropriated to the purchase of grain to make up the deficiencies in the public granaries; and those recovered for the same offense in the 20th year of Kia-king (1815), amounting to upwards of 130,000 taels, were employed to supply the accumulated deficiencies in the payment of the two districts Nan-hung and Jin-hwa, as also to cover the expenses quinquennial measurements; such uses of the said moneys having in been sanctioned by His Imperial Majesty, as is on record. (*Note of the origi*

3.* With reference to undertaking the cultivation of newly formed alluvial levels by rivers and estuaries, the people are enjoined to send in a circumstantial report of the same, as soon as the least appearance of a level discovers itself. The local authority will then cause their extent in all directions to be marked with stakes, and also issue a proclamation on the subject, fixing a period of one month, at the expiration of which they will repair in person to the locality of the alluvial levels, and after summoning to them the informing officer, (*ts' p'au*) of the neighborhood, hold a public survey of them. If their cultivation be undertaken on false grounds, a representation of the facts must be presented when the survey is made, to the local authority, who will examine the parties, and deal with the case as may be necessary, on the spot. Should it be found that the authority to cultivate the levels has not been obtained on false grounds, and that wrongful possession has not been taken of such as were already the property of others, boundary marks shall be forthwith set up and descriptions of the grounds, together with bonds taken from the cultivators, forwarded to the higher authorities. Deeds will at the same time be given to the [cultivators as] proprietors, and after the levels have been diked in, and at the proper periods been reported to the Fiscal Board and assessed, they shall become their property for ever. Should any persons avail themselves of circumstances to raise deceitful litigations about the levels subsequent to the survey, they shall be punished in accordance with the law on Taking Wrongful Possession of the Lands of others.

4. No person who is sole proprietor of land to the extent of 1000 *maw* or upwards, shall, in addition to this, cultivate alluvial levels, even if contiguous to his own property; and members of the lower classes shall likewise not dike in more than 500 *maw* of alluvial banks. Should any fraudulent individual take forcible possession of lands, or commit any similar malpractices, by coming forward as proprietor under cover of a false name, he shall be punished in accordance with the law. Those, however, who are willing to advance funds to assist poor people to inclose alluvial levels, shall be at liberty to assist in that way, but they shall only be allowed to receive such a rent as interest on their advances, as may be agreed on; and the levels shall belong, as in other cases, to the poor people, the cultivators. If, previous to this law being made, the cultivation of a greater quantity of alluvial levels should have been undertaken than 1000 *maw* or 500 *maw* (by wealthy and poor people respectively), it is provided, for the purpose of preventing annoyance, that fraudulent individuals shall not be permitted to avail themselves of the circumstances to commence litigation.

5. All newly formed alluvial levels contiguous to rivers and estuaries, which have successively risen above the water, shall be resurveyed, entered into the schedules according to their actual measurement, and a description of them forwarded to the Fiscal Board. They shall be reported for assessment after a period of ten years, in accordance with the law for dry lands,† and on the year when they are reported for the levying for the

* The following five articles were all reported to His Imperial Majesty Kienlung, and sanctioned by him in the 5th year of his reign (A. D. 1740), but have not yet been entered into the Code of the Fiscal Board. (*Note of the original Chinese.*)

† Subsequently in the 7th year of Kienlung (A. D. 1742), the answer of the Fiscal Board to a memorial addressed to His Imperial Majesty, was received to the effect that, "in

tax, they shall be entered into the general memorial of the superintendent of finances to His Imperial Majesty, and a report sent in for the inspection of the Fiscal Board.

6. A general measurement of alluvial lands along rivers and estuaries shall be held once in every five years, in accordance with the law,* for which service an officer of worth and ability shall be selected, who will, with the assistance of the district magistrates, make the general measurement by actual survey of each piece of land.† If any have suffered diminution from the action of the water, they shall be immediately reported to His Majesty, that the tax on them may be remitted in proportion. If any are increased by new deposits, such must be reported, and the assessment made accordingly; and if there has been neither diminution nor increase, the fact must likewise be reported. In the event of the tides having been excessively high, so that there is no harvest, from the grain being saturated with water, the proper local authority must, in accordance with the law, make a survey of the saturated portion, and a report of the true state of the case must be sent to His Imperial Majesty, with the request that the taxes for the current year be remitted on such levels, in proportion to the damage done. If the officers charged with the survey should be guilty of any concealment, or should delay in making the reports, an investigation shall be immediately held, and the guilty officials denounced to His Imperial Majesty for punishment.

7. Lands in the districts of Hohpü and Kin-chau liable to the tax, but which are difficult to bring [again] into cultivation; together with all lands that have not yet been again placed on the list of those paying towards the fixed tax of the districts in which they are situated,‡ being all poor, stony, thin land; shall pay fixed taxes at the rate of 0.012 of a tael per *mu*, in accordance with the lowest scale of the district of Hohpü. If the original rate on these lands was, however, lighter than 0.012 of a tael, they shall be reported for assessment at such original rate.

Waste lands and alluvial levels which have never been included among those paying towards the fixed tax, if covered in places with sand or saturated with salt water, the sand being deep, weeds thick, and the soil stony, poor, and difficult to bring into cultivation, shall pay for each *mu* a tax of 4 *loh*, 3 *ka*, and 9 *cháu* in rice, and 0.00464 of a tael in money, in accordance with the scale of taxes for the unproductive salt lands of Hiángshán and other districts.§ On the arrival of the time when lands brought into cultivation are reported to His Majesty, lists distinctly separating the different kinds of these lands shall

future the assessment must be made after a period of six years on grants of alluvial levels, in accordance with the law for wet lands." (*Note of the original Chinese.*)

* This refers to the general law of the country, applicable to all the eighteen provinces of China Proper. (*Note of translator.*)

† A statement of the results of the measurement must be sent in to His Imperial Majesty within one year. (*Note of the original Chinese.*)

‡ This passage refers to lands which were formerly under cultivation, but have been rendered unfit for it by natural causes, in particular by having had sand deposited on them by rivers overflowing their natural bounds. This has frequently been the case in the districts of Hohpü and Kin-chau, mentioned in the text, where the rivers fall rapidly from the mountains in which they have their sources, on the borders of Kwangsi. (*Note of translator.*)

§ This law is likewise applicable to waste plains (table lands) among mountains and in other little frequented places. (*Note of the original Chinese.*)

be sent in to the Fiscal Board; and they shall be assessed at the periods fixed for wet and for dry lands. Whoever deceitfully reports rich fertile lands well capable of cultivation, for assessment according to a light scale, shall be punished as the law directs; and if the local authorities fail to discover and report the fact, they shall at the same time be denounced to His Imperial Majesty for punishment.

ON THE CULTIVATION OF WASTE GOVERNMENT LANDS.*

1. Poor people without property, natives of the following nine departments of this province, viz. Kwáng-chau, Shán-king, Lo-ting, Nán-hiung, Shau-chau, Lien-shán, Hwui-chau, Cháu-chau, and Kis-ying, shall be at liberty to cultivate the hill grounds, and waste lands generally in the same, in accordance with the regulations in force in the four departments of Káu-chau, Lien-chau, Lul-chau, and Kiungchau; with the exception, however, of the hill grounds belonging to the Yáu and Lí mountaineers, of which the people shall not be allowed unjustly to take possession for cultivation.

The party who intends bringing a piece of land, no matter of what extent, into cultivation, must first repair to the local authority and present a statement containing his individual and family names, and indicating the piece in question; which will then be registered as ground being brought under cultivation. After it has been brought into cultivation, so as to form a regular piece, a plan must be drawn showing its extent in every direction, which must be presented to the local authority, with the request that it may be surveyed; and the latter will, after the survey, grant a deed placing the cultivator in full possession. No assessment shall be made on such land for the tax.

Odd patches not forming complete lots, the extent of which does not perhaps amount to ten *mu*, and which are barely fit for growing vegetables and miscellaneous produce, need not be reported, &c., &c., as above, at the time their cultivation is undertaken, but only after they have been reclaimed—an exemption granted, in order to manifest compassion for the cultivators. Whoever has at a former period spent labor and money in cultivating any such piece of land without the cognizance of the authorities, and who has succeeded in reclaiming it, shall be allowed to give information thereof; on which the land in question will be surveyed, and a deed given for it by the local authorities. If a legal dispute is pending respecting any such piece of land, the proper local authority must instantly survey the same and try the case, deciding in favor of the party that expended the labor and money to bring it into cultivation, who shall be placed in full possession of it, without any assessment being made for the tax; and official clerks and runners shall not be permitted to delay the settlement of the case, so as to involve the party entitled to the possession in embarrassment.

2. The permission hereby given to cultivate waste government lands refers exclusively to dry plains, the soil of which is mixed with sand and stones, on the tops of mountains, and the faces of hills, situated among the lands of the people, and shall not be used as a cover to report, in the manner above specified, wet alluvial levels, or land reclaimed by others.

* This refers to old hill and forest lands, as distinguished from newly formed alluvial levels. (Note of translator.)

If at the place reported for cultivation there are graves belonging to other people, the cultivator shall not be permitted to carry on his operations close to, so as to encroach on or injure them, but shall keep at an additional distance of one *ch'ing*, besides the four *ch'ing* from the center of the grave [required by the general law]. Whoever violates this regulation shall be prosecuted and punished as the law directs. If the possessor of the grave should avail himself of circumstances to commence deceitful litigations, he shall be dealt with according to the law on "taking forcible possession of hill ground belonging to the government or to private individuals." If the possessor of the grave should himself cultivate adjoining land, or if other people should at a period long past have reclaimed land in its immediate proximity, it is hereby provided, in order to put a stop to litigations, that neither of the parties shall be constrained to yield to the other, but each shall remain in full possession of his property as before."

On Common Tenure.

What I have denominated common tenure is that species by which the *min*, i. e. the people, as distinguished from the magistrates and soldiers, hold the great bulk of the real property contained in the eighteen provinces of China Proper. I have given it this appellation to distinguish it from the tenure by military service, or military tenure; and to it I shall exclusively confine my remarks.

All tenants hold immediately of one lord, the Emperor, there being no mesne lords in China. There are also no allodial proprietors; indeed the idea of allodial property does not, so far as my experience goes, excite any admiration in the thoroughly despotized mind of a Chinese, who seems on the contrary rather proud of the fact that the "Great Emperor" is lord of all the land in the country.

The conditions, or incidents, of common tenure are the payment of an annual tax and of fees for alienation; to which may be added, the performance of personal services, which the holders of real property are, in common with other able-bodied Chinese, bound to render to the officers as representatives of the Emperor. Under former dynasties it was customary to compound for this latter incident of the common tenure, by what may be termed a scutage, in Chinese *yü-yin* 徭銀 (lit. service money), which seems however in process of time to have come to be regarded more in the light of a *direct* tax under a different denomination, than as an equivalent for personal services. For though I have been unable to discover either in the "Collected Statutes" or the "Fiscal Code," any enactment reimposing them, still their actual performance is at present required in several of the northern provinces, while the laws prescribing

* Proposed to His Majesty, sanctioned and promulgated T'aukwang (A.D. 1832).

penalties for the evasion of the same stand unaltered in the latest editions of the Penal Code. During the period extending from the 11th year of K'inghi (A.D. 1672) to the 58th year of Kienlung (A.D. 1793), the whole of the abovementioned compound for personal service, to which the people generally in the eighteen provinces were then liable, amounting in all to 3,295,804 taels, was gradually added to the land-tax in proportions determined by the ratio between the whole amounts of the two kinds of payments in each province. At present, when waste lands are brought into cultivation, the proportionate scutage is at once added to the sum for which each lot is assessed as tax; and as no personal services are exacted in the southern provinces, all that is commonly known among landed proprietors there, as the conditions upon which they hold their property, are, first, the annual payment of a sum of money, and secondly, the fees for alienation; but these latter are, as we shall presently see, evaded to a great extent. For the rich districts nearest Canton, the average rate of the annual tax is about two mace per *mu*, which includes, however, all the illegal but well ascertained fees levied by the agents of the authorities. In the less rich parts of the country it is considerably lower. The tenure by which the people (*min*) hold fish-ponds, and ground on which houses are built, is that of common tenure just described.

On Alienation.

By sale. The accompanying Chinese document is with the exception of the names, a facsimile of a deed of sale of a piece of land about twenty-five miles from Canton. It consists of two parts. The first, the deed of sale itself (*ki* 契) granted by the seller, is written on brownish paper of a coarse texture called *pi chí*, skin, or cover paper, either from its toughness, or because it is often used to cover packages. It is employed by the people for deeds on account of its durability, and may therefore be called the parchment of China. The second part, the deed-end (*ki-wi* 契尾), is a printed form, of which a number are issued at a time from the office of the Superintendent of Finances for the province to the different district magistracies, where they are obtained by the purchasers of land on application. The authorities who have, on account of the fees, a direct interest in the non-durability of this part, use the ordinary thin paper for it. The two together form the only title deed legally necessary of the property conveyed by them; but as a further security against dispute, the purchaser usually demands from the seller the deed of sale executed when the property was conveyed to the *latter*; and if a property has changed owners frequently, three or four sets of deeds

of Sale are thus often collected in the possession of the existing proprietor. The deeds of sale for buildings are in their form and nature exactly like those for cultivated lands, the only difference being that another kind of property is described in them. The preamble to the deed-end forms a fair example of those frequently occurring in legal official Chinese documents, which, from their quotations contained in quoted abstracts of letters, themselves quotations of other quoted letters, are rendered almost as obscure as most of our legal documents have become, in consequence of their obsolescent style and bewildering repetitions. Both the deed and the deed-end in a great measure explain themselves, as will be seen from the accompanying translations.*

DEED OF SALE.

CHAU T'IH-SHING.

18

Hwáng Kwei-lung, the party who executes this deed of absolute sale in perpetuity, having at present a piece of cultivated land held by common tenure, which was allotted to him as his share of that left by his grandfather, and which is liable for the tax for four *mau* and three *fan*, is situated in the place known by the local name of Mo-ting-tsun, is the fourth piece from the river, and has distinctly ascertained boundaries in all directions, extending on the east to the bounds of the Chau family, on the south to the bounds of the Wú family, on the west to the bounds of the Ho family, on the north to the bounds of the Wáng family; and which piece of land he, on account of his urgent necessities, and with the concurrence of his mother, dispose of by sale at fifteen taels per *mau*, the actual price of the day. He has, therefore, after having called on the other members of the family, none of whom will purchase it, next commissioned Hú Yuh-ming as negotiator, who has gone about with a notice, and by inquiry found out Cháu-T'ih-shing, who will purchase it to be his property. The price of the entire piece has been fixed at sixty-four taels and five mace, to be weighed in scales. The agreement has been made by the three persons and with the consent of the two parties. On the same day the land has been measured, the boundary stakes set up, the deed executed, and the transaction closed; the money and the deed being mutually delivered without the least want or deficiency. The tax, amounting to three *shing* of rice, is contained in that of the subordinate family of which Hwáng Ta-ching is the head, in the sixth *ki'ah* of the seventy-ninth *tú* of Tso-kang; but the purchaser can, according to his own pleasure, remove it to that of the additional family of which Cháu Yun-chang is the head, in the eightieth *tú* of the same *pau*, and himself make payment. This piece of ground was actually left by the grandfather of the seller, and has hitherto not been pledged, mortgaged, nor money borrowed on it, &c. Should, however, any person raise a dispute respecting it, the purchaser shall not be implicated in the same, but it shall be settled by the seller and negotiator. The

* The originals of the deed and the deed-end are omitted, as their translation will illustrate the subject sufficiently. (Ed. C. R.)

land and water passages are both to remain open as of old. This land having been once sold, is not redeemable, but is given up in perpetuity. And as a verbal agreement affords no proof, this deed of absolute sale is now executed, and delivered, together with the deed of the former proprietor, to the purchaser to hold in proof thereof.

Líng, district magistrate of Nankái, and bearing by Imperial authority the title of sub-prefect, finds on inspection the price in the deed to be sixty-four taels and five mace.

Negotiators { Hú Yuhming
Há Yuen-cháng.

1. The mother and son, the sellers, have in the presence of all the parties, received the price of the land in full, amounting to sixty-four taels and five mace in perfect dollars weighed in scales.

*(Impression of the finger of the mother,
of the maiden name of Chin.)*

This deed of absolute sale in perpetuity was executed on the 15th day of the 3d month of the 19th T'aukwang year, by Hwang Kwei-lung, in his actual handwriting.

DEED-END.

NO. OF LETTER.

The Superintendent of Finances for Kwangtung, in obedience to an Imperial rescript and a memorial to the Emperor.

It appears on inspection of the records, that on the 22d day of the 1st month of the 15th Kienlung year, a communication was received from the governor-general and the governor to the following effect:

"We have received a letter from the Board of Revenue stating,—

"The Honán office having, as appears by the records, presented this Board with the draft of a Memorial in reply to His Imperial Majesty, on the subject of Fuh-ning, Superintendent of Finances for Honán, having sent in a memorial, with a set of regulations appended, requesting that 'on the sale of real property a Deed-end might be attached to the deed, and seals affixed, that it might be preserved by the proprietor, and be by him presented to the prefects and district and township magistrates for examination, &c.;' this Board presented it to his Imperial Majesty on the 12th day of the 12th month of the 14th year, and on the same day received the following Imperial rescript:—'Let it be done according as is proposed. Respect this.'

"This Board has therefore to send a copy of the original memorial, with the exemplar-sheet to be published, to the governor-general and the governor of Kwangtung, that they may take measures in respectful obedience to the Imperial will. To this a document (the copy of the memorial) is attached." The attached document states:

"Hereafter, when the Superintendents of Finances distribute exemplars of Deed-ends to be issued to the people, they must form part of a numbered series. In the first half of the document must be entered, in detail in the usual manner, the name of the proprietor, the number of fields or houses transferred, and the amount of the price and of the tax. In the latter half the seal of the Superintendent of Finances must be previously impressed over the blanks, and when the tax is paid, the price in the deed and the alienation fees must be entered minutely

in the places having the impression of the seal over them, and given to the proprietor to look over, when the characters on the part where the two halves are to be divided, must be written and the division made. The first half of the document is to be given to the proprietor to have and to hold, and the latter half sent with others of the class, together with the quarterly returns, for the examination of the Superintendent of Finances.

"As a line of handwriting is thus equally divided in two parts, none of the amounts can possibly be altered. The former custom of the district magistrates and Superintendents of Finances previously examining the Deed-ends is to be abolished, in order to save troublesome correspondence. In consequence of this having reached us, we have now to communicate it to you, together with an exemplar sheet."

In consequence of having received this, I now, as in duty bound, issue engraved exemplar sheets.*

Hereafter, whenever a landed proprietor comes to hand in a deed and pay the alienation fees, you must forthwith, in obedience to the regulations now fixed, levy a fee for the deed of three per cent. on the price of the property as specified in the deed, and a fee for the government examination fund of one per cent. on the same amount. You must then fill up the blanks in a Deed-end, write the characters on the place to be divided according as is shown in the exemplar sheet, and having divided it, give one part to the proprietor and deliver the other to this office. If any person neglects to apply for a deed-end, such person must be punished in accordance with the law against "Evasion of the taxes." A necessary Deed-end.

Particulars.

The proprietor	has bought	
pieces of { ground	} or	No. of
{ cultivated land		
houses situated in		
the place locally called	paying duty	
hundred and	mau	fan
A'u	wei	kien
sz'		shé
kwuk		
chín		
yíi	for the price of	thousand
		hundred
and sixty-four taels, five mace	candareens	cash
		hóu.
The fee payable for the deed amounts to	hundred and	
taels	mace	
	candareens	cash, and the fee
to the examination fund	hundred and taels	
mace	candareens	cash.
	háu	sz'
		kwuk.

Issued by the Superintendent of Finances No. 18 of the word year
For the Proprietor Cháu-Tik-shing.

24th Táukwang year.	Price paid by the proprietor	thousand
hundred and	taels	mace.
hundred and	taels	mace
	candareens	cash.

* The Deed-ends are addressed to the district magistrates.

ART. II. *What I have seen in Shinghai: Missions of the Romish church; the Jesuits; Institution for the Propagation of the Faith; its Annals; number of Vicarages and Christians; the style of the pope, bishops, and priests; the Bible, commentaries, and Ten Commandments; Prayer-book; bishop of Kiángnán; site of the new cathedral; chapel; religious services; other sites; Sükiá Hwui; ways and means of conducting their missions, illustrated by extracts from their Annals; results; character of their system; circumstances of its agents, &c.* By E. C. B.

DEAR SIR: In my last letter I gave you some account of the Protestant Missions in this city. I now proceed to notice those which are in connection with the Romish Church. The term *Romish* I purposely employ, as the proper correlative of *Protestant*. Whether this church or that is the most catholic, or the least schismatic, I need not take it on myself to decide. If, as a member of the one, I must be regarded by those of the other as heretical, this shall not destroy my interest in their missions; and will not, I trust, hinder my giving truthful reports of what I have seen of their system and its results. And if moreover, while their character and labors are truly exhibited, I can at the same time bring forward any facts which will lead others to do more and better for the extension of pure religion, my object will be gained. Simply to know that there are extensive missions in China does not satisfy the inquisitive and zealous friend of truth in this age of the world. If there be ways and means of gaining access to millions, who have long been without the light of Divine revelation, surely it is time these were made known.

In this letter, I propose to state a few facts, some of which have been obtained by personal observation, others from the reports of the missionaries themselves. Most of these men with whom I have had opportunity of being acquainted in China, whether at the south or in this city, have belonged to that notable Order which arose in 1534, under the auspices of that illustrious trio, Ignatius Loyola, Francis Xavier and Peter Le Fevre, and not a little of the same spirit, which gave character to the founder and first members of the Society of Jesus, animates the Jesuits of the nineteenth century, as well in China as in Europe. These missionaries,—and if I mistake not, most of those, too, who are in China and the neighboring countries—are under the patronage of the *Societas de Propaganda Fide*, which has

"for its object to assist, by prayers and alms, the catholic missionaries who are charged to preach the gospel to foreign nations." Somewhat of the character of the Propaganda, and of those agents who are under its direction, may be gathered from the following note, taken from one of the Society's own publications.

"The prayers are a *Pater* and *Ave* each day. It will suffice to say, for this purpose, once for all, the *Pater* and *Ave* of our daily morning and evening prayer, and to add the following invocation: '*Saint Francis Xavier, pray for us.*' The alms is only one half-penny per week. One member is charged to receive the subscriptions of ten, the amount of which he hands over to another member, who receives ten similar contributions, that is, a hundred subscriptions. Donations made by persons not members, or by members over and above the ordinary subscriptions, will be gratefully received. Two committees established, one in Paris and the other at Lyons, distribute the alms to the different missions. A return of the sums received and of their appropriations, is inserted annually in the *Anna's of the Propagation of the Faith*. This collection, which is destined to serve as a continuation of the *Lettres Éléfantes*, and to the reading of which each member, without paying more than the ordinary subscription, is entitled, appears six times a year. A number is distributed to every ten members. The Institution for the Propagation of the Faith has, from its foundation, been highly favored and warmly recommended to the faithful by the Holy See. The sovereign pontiffs, Pius VII., Leo XI., Pius VIII., and Gregory XVI., by their rescripts of March 15th, 1823, May 11th, 1824, September 18th, 1829, September 25th, 1831, November 15th, 1835, and January 22d, 1837, have granted to all the members of the Institution in the dioceses where, with the consent of their respective bishops, it shall be established, both in France, and in all other countries in communication with France, the following indulgences, applicable to the souls in purgatory:—1st. A *plenary indulgence* on the festival of the Finding of the Holy Cross, the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a month, or any day at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the indulgence, he must be truly sorry for his sins, go to confession, receive the holy communion, and visit devoutly the church or oratory of the Institution, if it has one, and if not, his parish church or chapel, and there offer his prayers for the prosperity of the church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the parish church, provided they fulfill, to the best of their power, and with the advice of their confessor, the other necessary conditions. Where the Institution is not yet established, a visit to any church or chapel will suffice. The indulgence attached to the two festivals of the Finding of the Holy Cross, and of Saint Francis Xavier, may, upon the prescribed conditions, be gained, at the choice of each subscriber, either on the day of the festival, or on any day within their octaves

or on the day to which their celebrations shall be attached: by the bishops. 2d. An indulgence of a hundred days each time that the prescribed prayers, with at least a contrite heart will be repeated, or a donation made to the missions, or any other pious or charitable work performed."

In the numbers of the Annals now before me, 13 *Vicarages* are named: Liātung, Shensi, Kiangnán, Hukwáng, Yunnán, Sz'chuen, Kweichau, Mongolia, Japan, Western Cochinchina, Western Tonquin, Eastern Tonquin, and Southern Tonquin. These are all supplied with missionaries from the Propaganda, and they are of large extent. Thus that of Japan, comprehends all Japan, the Lewchew, the Bonin, and other adjacent islands. That of Mongolia is an immense country, about one hundred leagues in breadth, and more than three hundred leagues in length. So in like manner, that of Kiangnán is very extensive and very populous. In all, or nearly all, of these "*Vicariats Apostolique*," are bishops, missionaries, churches, schools, &c.

In the two Vicarages of Kiangnán, they reckon more than seventy-five thousand "christians." The number in the Vicarage of Western Tonquin is more than two hundred thousand. And I suppose the average number in each of the abovenamed Vicarages can not be less than one hundred thousand souls, all members of their church.* It should be borne in mind that I am here speaking of the missionaries of the Propaganda, and that these form only a part of those in China and the neighboring countries, who acknowledge the Pope to be their Sovereign Pontiff, "the Vicar of Jesus Christ on earth." The whole number of the Chinese, therefore, who are under the care of these several missions, and who acknowledge their allegiance to the see of Rome, or rather who are included in the various communities in connection with that Church, is very large.

The style of the sovereign Pontiff in Chinese is *Kián-hoá Hwáng*. The exact sense that should be attached to these three terms, thus used in combination, I have never seen defined: *kián* means to *teach*, or *that which is taught*; it also denotes a sect, a society, an order: *hoá* is to *renovate*, to *make new*; to *reform*; *hwáng*, used as an adjective, means *august*; it is also used as the title of a sovereign; thus, in the ancient history of the Chinese, we read of *sán hwáng*, or "the three Sovereigns;" the meaning of this title then seems to be this, "The Sovereign of that which, by its instructions, is destined to promote reform." For the purpose intended, the three characters, composing this title, are well selected, and render it much more significant than that of pope or Sovereign Pontiff. From this

* See Annals, July, 1847; No. 49. page 275.

Kiáu-hw'i Hwáng, the vicars-apostolic, or bishops, receive their commission, and in Chinese take the style *Chú-kiáu*: here the word *chú* has its common signification, namely *lord*; and the *kiáu* is the same as above: the two therefore mean, "the lord who directs the order," or one who lords it over those who compose the church. Next to the *chú-kiáu*, are the *shin-fù*, "god-fathers," or "spiritual father," as they explain the title; these are the priests.

Among their books, I have seen *portions*, but no entire version, of either the Old or New Testament, in Chinese. Whether the whole Bible has ever been translated by their missionaries or not, I have been unable to ascertain. Of the sacred text, in Chinese, I have never seen any portion without note or comment, either in their own hands, or in the hands of any of their converts.

Their best work that I have hitherto seen is called *Shing King chin kiái*, "The Holy Scriptures truthfully explained." This is in eight large octavo volumes, and was first published in 1642. It contains large portions of the New Testament, with a copious commentary; and there is very little in the commentary which any Protestant would deem exceptionable. A copy of this work was presented to me several years ago, by one of their "fathers," now deceased.

Another work, which in point of style is little inferior to the above-named one, is called the *Shih Kín chih tsiuen*, "The Ten Commandments correctly expounded." It is in two duodecimo volumes, bearing the same date as the above, namely 1642, and of course must have been written by some of the earlier missionaries of the seventeenth century. A copy of this was given me some years ago, by a native friend in Canton. According to the title-page, it was printed in Peking in 1814, by permission of Bishop Joaquim. The exposition is copious and lucid; but the Ten Commandments appear in a remarkable form. I will give a translation and subjoin the text.

- | | |
|---|------------|
| I. Worship one celestial lord above all. | 欽崇一天主萬有之上 |
| II. Do not utter the name of the celestial lord in a vain oath. | 毋呼天主聖名以發虛誓 |
| III. Keep the Sabbath day. | 守瞻禮之日 |
| IV. Be dutiful and honor father and mother. | 孝敬父母 |
| V. Do not kill men. | 毋殺人 |
| VI. Do not commit lewdness. | 毋行邪淫 |
| VII. Do not steal. | 毋偷盜 |
| VIII. Do not bear false witness. | 毋妄証 |

- IX. Do not desire another man's wife. 毋願他人妻
X. Do not covet another man's wealth. 毋貪他人財物

This is the form in which the Ten Commandments stand on the first page of the book, after the preface; in the same form they are repeated in the body of the work, where, one by one, they are expounded. In the exposition of each, the circumstances under which it was given, &c., &c., are narrated at considerable length, and with much perspicuity; still the divisions and arrangement, as well as the form and manner, are remarkable, and to me the whole seems but a poor and meagre exhibition of the Hebrew text.*

* The commentary on the First Commandment is introduced with the following paragraph: of which I will give a translation, and in a parallel column add the authorized English version of the Hebrew text, only restoring, in place of *Lord*, the proper name *Jehovah*.

其	予	敬	祭	土	之	宏	引	之	被	乃	古
曷	懲	驚	汝	神	如	恩	出	賊	掠	衆	經
從	或	者	主	先	主	勿	賜	吾	久	眞	載
	敬	予	獨	民	勿	拜	享	也	當	主	天
	或	醉	一	像	鑄	邪	福	憐	異	汝	主
	輕	悖	繫	以	塑	神	地	苦	國	儕	曰
	爾	逆	惟	至	雕	勿	勿	解	暴	往	吾
	儕	者	我	獻	琢	敬	忘	擄	君	日	允

TRANSLATION FROM THE CHINESE VERSION.

In the ancient Scriptures, the Lord of Heaven says:

I verily am your true Lord. You in former days, being carried away captives, for a long time endured the oppressions of the cruel princes of foreign nations. But I compassionated your sufferings, and delivered you from afflictions, and led you forth and gave you to enjoy a happy land. Forget not this great favor. Do not worship false gods. Do not honor them as lords. Do not cast, mold, out, or carve earth-gods; images of your ancestors, to offer sacrifices thereto. Your Lord is only one; those who honor and fear me, I will recompense; but those who oppose and rebel, I will correct: with whom will you take sides, with those who honor, or with those who despise?

TRANSLATION FROM THE HEBREW TEXT.

And God spake all these words, saying: I am Jehovah, the God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down thyself to them nor serve them; for I, Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments. Ex. 20:1-6.

Another work, in their estimation, second to none but the first named, the Holy Scriptures, is called *Chan Chin yih ho*, i. e. The Sleeve Gem [containing] Daily Lessons. This is a prayer-book in four small duodecimos, and in style similar to the *Shih Kíi chih tsiuen*.

Without troubling you, or your readers, with further notices of their works, it will suffice to say that, so far as I am able to judge, those they have published in Chinese in regard to both style and doctrine, are not inferior to those they have published in English. The Protestant missionary will find many of them well worth his perusal.

Shánghái for some years past has been the resident of the Bishop of Kiángnán; and here, now that Christian missions are tolerated by the Chinese government, we may expect to see the successors of Loyola prosecuting their work in the most zealous manner. Since I came to this city in the summer of 1847, I have seen one of the largest native dockyards converted into the site of a cathedral, a chapel, and a residence for the agent of the Propaganda.

This site is one of the best that could be selected, or desired. Directly off the south-east corner of the city, where the Hwáng-pú, as it flows down from south and west, bends its course, trending to the north and west so as to make almost a right angle, is the site in question. It forms an easy landing-place close to that point where one of the principal streets, after leading from the little South gate through the suburbs, terminates on the river. There is the spot selected by the late bishop, Count de Besi, which is to be the future center of their missions in this vicarage. I well remember what a scene it exhibited two years ago, when first I passed by the place; scores of native workmen were busily engaged in constructing Chinese junks. Not long afterwards those works ceased; the junks were launched; the timber and rubbish were cleared away; and four granite slabs, one at each of the corners of the lot were seen bearing in the large characters the following inscription.

十

T'ien 天 HEAVEN'S

Chú 主 LORD'S

T'ung 堂 TEMPLE'S

Kíi 界 BOUNDARIES.

The four characters, and the cross constitute the inscription; their sounds and meaning I have added. The lot as marked off by the stone slabs, is perhaps three or four hundred feet square; on the east it extends to high-water mark, so that no other party can claim any right to the

soil between it and the river ; on the west it is bounded by a narrow street ; on the north by a native warehouse ; on the south, it is bounded by a naval establishment or guard-house and some Chinese shops. Between the shops and the guard-house, however, there is an avenue, opening out from the south side of the lot upon the street, already named as leading from one of the gates of the city. This avenue is to be the entrance to the front door of the cathedral.

Some old Chinese buildings, which were standing on this avenue, were very soon removed or changed into a little chapel, and other rooms for the bishop and resident missionaries. These are merely for temporary use ; and though not spacious, seem very convenient, and must serve well all practical purposes for the time being. The chapel has its altar and crucifix, with all their appurtenances ; and the whole assemblage of buildings is surmounted by a cross. There is also a church-going bell, which marks the appropriate hours for Divine service. In the meantime, as these temporary buildings were being made ready, more substantial materials were collected ; and before the end of 1848, the foundations of the new cathedral were completed, at an expense of, perhaps not less than five thousand dollars. Early in the spring of this year, the work was resumed, and in the course of three or four months the walls rose twelve or fourteen feet. Thus far the work has been performed by Chinese, under the superintendence of European architects. The style of the building is Italian ; and when the whole is completed, if finished in the manner it has been begun, it will present one of the finest and most substantial structures in the empire.

When the cathedral shall have been completed, a house for the bishop and resident priests is next to be erected, collegiate buildings are also to be added ; and in due time students are to be removed hither from a neighboring hamlet, where they are now under instruction.

While all these works are in progress and in prospect, the immediate objects of the mission are prosecuted with zeal and energy, by the accomplished bishop, F. Maresca, and his zealous associates. Regularly as the dawn returns, the little bell summons all " the faithful " to their matins ; and again, at the proper hour, to their vespers. Indeed all the services of their church are performed with the same regularity, as at Rome or Lyons. On the few occasions when I have been present, most perfect order and decorum have been maintained, though the services were conducted by natives, and in their own tongue. The devotees were few in number, men, women, and children, all apparently of the poorer classes, but well clad and well behaved.

In observing, as I have, the progress of this Institution, and the conduct of its inmates, two or three things have specially interested my attention, which I will here notice. The *zealous manner* in which the whole business of the establishment is carried on: whether religious or secular, the same ardor and dispatch characterizes every act. The most *rigid economy*, so far as I have been able to judge, is maintained in every department. The sudden rise in the price of materials, brick, lime, &c., occasioned by the heavy rains in spring and summer of this year, instantly checked, and finally stopped the work on the cathedral. *Great simplicity* of style is noticeable in their buildings, dress, &c.

I have been thus minute in describing this establishment, because being close to my residence, I have had opportunity to observe almost every step of its progress, and also because I suppose it to be a fair specimen of what may be witnessed in most of the other institutions that are built up under the auspices of the Propaganda. Not having at hand any late reports of the missions in Kiangnan, I shall borrow from those of other vicarages a few short paragraphs, in order to illustrate the ways and means adopted by the Propagandists for the extension of their system. I will first add, however, an item or two regarding their possessions in Shānghái.

Besides the site on which the cathedral, &c., stand, these missionaries are the owners of at least three other sites in this city and suburbs. One is near that already named, and borders on the river. A second is situated between the Yáng-king Páng and the northern walls of the city. It is a large lot, and on it there is a suite of small buildings, formerly the residence of Count de Besi, but at present of the French consul, and over it waves the tricolored flag. There is still another site, without any buildings upon it, situated within the walls of the city. These sites have been obtained in part, if not entirely, as compensation for property confiscated many years ago by the Chinese government, now restored by virtue of the late treaties, or in consequence of special stipulations based on those treaties.

Around Shānghái, in the neighboring towns and hamlets there are missions, and no inconsiderable amount of real estate, which is either the property of the missionaries, or of those who are under their control. One of their principal stations is that at *Sikiá Hmui*, where they have purchased land, and during the last year erected buildings, under the special cognizance and protection of the chief magistrate of Shānghái. In what condition their congregations now are in all these places, and throughout the whole of Kiangnan, I have not been

able to ascertain, with a degree of certainty that is at all satisfactory to myself, or that can be satisfactory to others. Instead of attempting to portray their condition, therefore, I will turn to another vicarage, that of "Western Tonquin," a report of which, dated January, 1846, by the Rt.-Rev. Dr. Retord, and published in the English edition of the "Annals" for July, 1847, contains ample and lucid details of their "ways and means," and of the condition of their congregations. What is true of their missions among the Tonquinese, will, I suppose, other things being equal, hold true among the Chinese.

The scene of action, noticed in the first extract which I make, is Kedam, near the "Episcopal Palace of Kenon" in Western Tonquin; and the "convent of nuns" the principal theme. Dr. Retord says:—

"During the twenty days that we remained there, between us three we heard six hundred confessions, and baptized twenty adults. Our efforts seemed at first a failure, but at last they were crowned with the utmost success. The greatest sinners suffered themselves to be caught in our nets, and the most dangerous spiritual maladies were healed by the unction of divine grace. This village was extremely in need of such a mission: persecution had wrought fearful ravages there. The church, the presbytery, and the convent of nuns, had been wrecked and sold; no priest, for several years hitherto, had ventured to penetrate to Kedam, except furtively, in haste, and upon some matter of the utmost importance. This was occasioned by two prominent characters of this village, who were unfortunate apostates, and loaded with several other crimes, and were like two wild boars in the midst of this flourishing vineyard. Now, since they have fallen into the hands of the living God, their few adherents have returned to the fold; a new presbytery and a new church have been built. The former convent is re-erected, and the nuns re-established there. Moreover, we have founded at Kedam a new monastery, which reckons already twenty-five subjects, thus raising already to thirty the number of these establishments over the whole mission, and to six hundred and sixteen that of the *Lovers of the Cross*. These good daughters live for the greater part very edifying lives! they never eat meat; they fast and discipline themselves twice a week. They are very badly housed, and still worse fed. They live by the labor of their hands, cultivating a few fields, spinning cotton, and selling in the markets some medicinal pills. They visit and console the sick, assist us in instructing the women who are admitted as catechumens, and some of them are always engaged proceeding from village to village, in search of pagan children who are at the point of death, in order to regenerate them in the waters of baptism. Last year they baptized about one thousand of these little creatures, who are now so many little angels, beaming with innocence and happiness before the throne of God. Each house of the Religious Sisters has its particular Superior, and the Bishop is the Superior-general of the order. They are approved of by the Holy See; but they merely make simple and temporary vows. I intend to establish this year a new convent; the locality

is already prepared. Undoubtedly these little foundations require outlay : we must purchase some fields, a garden, a house, and furnish it in a simple style. We must also supply these religious daughters with a certain capital to commence their operations and their little trade." *Annals*, Vol. VIII, pages 242, 243.

The manner in which the missionary work is carried on, and converts multiplied, is described in the following paragraphs :—

"You will inquire, from me, how we exercise our ministry. Is it the same way as in France, with a great display of brilliant ceremonies, accompanied by the hymns of religious canticles, with all the charms of harmonious music and eloquent sermons? No, my dear friend, we are too poor, too barbarous, and too controlled here for such fine exhibitions. Here is a short sketch of our mode of procedure. A large hut is constructed of bamboos and straw ; the interior is ornamented with hangings, and an altar raised there, and decorated in the best manner possible ; this is our cathedral ; here our Christians assemble at evening, in order to recite long prayers, to perform the stations of the cross, to hear instruction, and the lecture which is read out to them by a catechist, and all the exercises are prolonged till late at night. They assemble here long before twilight to hear a sermon and holy mass, during which young girls sing with emulation prayers corresponding to all the parts of the holy sacrifice. Our neophytes, who come from a distance, sleep at night and take their meals during the day here. We ourselves pass the day in receiving the visits of Christians who bear to us, from every direction, their presents and the filial expressions of their respects and felicitations. They exposed to us their deficiencies, stated their differences ; and we cheered them with the recital of innumerable anecdotes, gave them excellent tea to drink, consoled them in their troubles, reconciled them to one another, and reclaimed them to God by our exhortations and encouragement. At evening we entered the confessional, and did not leave it until towards midnight. Whilst we convey the light of peace to consciences, our catechists are all occupied either in instructing the children intended for first communion, or in exhorting sinners, or in preaching our religion to those pagans with whom they hope to be successful. Some of the young men of the village patrol round the hut during the night ; others mount guard near the tribunals of penance and at the church, where a lamp is always burning ; all is then in motion, and during the entire night you hear the humming of prayer, study, chanting in the house of God, and in the several quarters of the village. Nothing is more satisfactory than to see this eagerness of our Tonquinese to derive instruction, and to approach the sacraments ; but there is nothing more fatiguing to the body than these long sittings in the confessional." *Pages 244, 245.*

Again he says " We set in motion all our resources ; we distributed many books on religion ; we opened public competitions, at which those who knew best their catechism obtained premiums, such as beads, crosses, and medals," &c.; and then adds :—

"You will inquire, perhaps, how these great competitions are carried on. This is our method; I announce that upon such a Sunday, or such a feast, there will be a great competition in such a village; this intelligence is rapidly spread to a great distance. Each individual studies with arden from the close of day until very late at night. At the time fixed upon, the Christians begin to pour in large bands from all directions, on the previous evening. When repairing to the locality designated, they supply themselves with a small bag of rice for the following days' provision. On the day of competition, after mass and breakfast, each parish is arranged in groups, the men being stationed on one side, and the women on the other side, round a placard which indicates the respective stations of the men and boys, and the women and girls of each village. Another placard in large and beautiful Chinese characters, is raised upon an eminence, so as to attract the eye; it proclaims the beauty of religion, the necessity of studying it, the advantages resulting therefrom, with the enumeration of the different premiums. Lastly, there are seats arranged in the middle of the assembly for the catechetical examiners, and a platform covered with matting, upon which are to be seated those who enter the lists. When all the preparations are made, some young men go for the table upon which the premiums are placed, and it is brought with solemnity and playing of music to the place of composition. The examinations then commence. Each Christian congregation comes forward in its turn; first, the men, then the youths, women, girls, and children, come up in files and sit down upon the matting prepared for them. They must there answer without the slightest mistake three or four questions of the catechism, which are taken at random, and they must solve three objections, or give three explanations upon some difficult points. Now these objections are determined on beforehand, and are not the same for each division. If the group interrogated answer all correctly, they are congratulated by striking the cymbal and drum; if they mistake, a recorder marks the error. At the close of the day when all have undergone their examination, and the good and bad marks have been reckoned up, the premiums are distributed according to the merit of the candidates. Wherever I pass, I institute similar competitions, which produce an admirable effect. We meet an immense number of people whom neither the missionaries nor the catechists have had an opportunity to instruct, and who know their catechism and their prayers, and answer better to questions concerning religion than the majority of the Christians of Europe." *Pages 258, 259.*

Again,

"I must state to you one of my chief means of attracting sinners. I publish and cause to be circulated that on such a day I shall bless little children; on such another day I shall bless the village; that I shall say mass for the prosperity of the Christians of the parish; that is to say, that they may have a numerous family, that they may have a sufficient harvest of rice, that they may long enjoy good health, that they may live and die saintly. 'But know,' I say to them, 'that I do not mean to bless the children of those who refuse

to observe their religious duties, nor do I mean to offer the holy sacrifice for them.' Now, this threat terrifies them more than all the sermons; this is a blow which strikes home to the heart, and overpowers them all: for they have great faith and great confidence in the priest's blessing, and much more so in that of the bishop. I delight especially in blessing little children, because Jesus also blessed them, also loved them, and that in order to enter into the kingdom of God we must resemble them. All these benedictions cause me a little fatigue and trouble. But the pleasure which I experience in seeing how happy it makes my Christians, and the good effects which are produced, recompense me abundantly for my pains." *Page 254.*

And again:

"I have not as yet stated to you how we manage to reclaim to God those poor pagans, who are seated in the shades of death; hear in a few words our method. I announce publicly to our Christians that he who shall convert an idolater shall obtain a medal or cross; I exhort them to seek out for those pagans who are their acquaintances, their friends, or their relatives, to speak to them of the Gospel, and to lend them religious books. I receive information concerning those pagans of the environs who present some hope of success; I send some catechists, both men and women, to preach to them our holy truths. I cause prayers to be offered in the church for the conversion of infidels; and presently some are brought before me; then others come in succession, I place them in a family which supports them at my expense, and I station a catechist with them, in order to instruct them day and night. The rumor is soon spread, and other pagans ask of their own accord to be made Christians. When I have about ten adults well instructed and tried, I procure a white dress to be made for each of them, and when the day of baptism arrives, I announce the ceremony to the Christians with whom I am staying. I cause my catechumens to be conducted to the church with music playing, and I baptize them solemnly. On the next day I confirm them and give the holy communion; then I make them a present of beads and a medal, and they retire joyful and fervent as angels. From that moment they become preachers, who announce religion to the other pagans, and secure us other conquests." *Pages 254, 255.*

And yet again:

"On the feast of St. Andrew, my second patron, I sang pontifical mass, at which an immense multitude assisted. There were at least six thousand souls here; many had come from very far, even from Eastern Tonquin. After the holy sacrifice I entertained all these people; men, women, great and small, were satiated with bread and rice; and to satisfy them all only cost me eight francs, without reckoning five or six swine which remained over. Do not be astonished at this; I shall disclose to you the secret of the matter. It is customary here never to appear with empty hands before superiors. Now, each of all the Christians, who come to congratulate me on the occasion of my feast, brought with him his little present. One brought a pig, another a basket of fruits, another a load of rice, another a hundred of eggs, another a

goose, another brought fowls, &c. The neophyte is generous, especially towards him whom he loves; and if it were not so, how could our priests, who have no sort of revenue, with only their honorarium for masses, maintain themselves, and each of them besides to educate fifteen, twenty, and even thirty young men, whom they feed and dress at their expense? It is true that in some parishes there are lands, the crops of which they receive: but what is that in comparison to the expenses they have to undergo? The mission supplies food to more than twelve hundred persons, and provides for a host of other expenses which it would be too long to enumerate. You must, therefore, be aware, that the relief allocated to us by the Propaganda is insufficient to meet this expenditure; and the contributions of the neophytes must supply the deficiency." *Page 250.*

I will make but one more extract from Dr. Retord's report. After speaking of several separate colleges, he gives us the following:—

"All these colleges together comprise two hundred and sixty-six Latin pupils; I do not include several small groups of scholars, that assemble at the houses of the priests of the country, and who are taught the first elements of the Latin tongue. We have moreover, in our community, in our colleges, and in the retinue of the missionaries, fifty-four catechists, and more than a hundred young men, who afford us valuable coöperation, each in his own department. Some perform domestic services in our houses; some accompany the priest in his excursions and in his dangers; others study the Chinese language or the vulgar dialect, the prayers, and catechism; others are Latin professors or procurators in our establishment. Besides, we have, in connection with the native priests, twenty-five catechists and more than six hundred catechist scholars, several of whom have completed their Latin classis. What a numerous family! What a quantity of rice it must take to supply them all, and support all these houses! But what better use can we make of the relief which is transmitted to us by the Association for the Propagation of the Faith, than to employ it in forming these young men, who shall one day constitute the ministry of the mission? It is true, they will not all be Francis Xaviers: otherwise there would be no more pagans to be converted in the country. They are young trees—some of which only produce flowers; but several will produce good fruit in their season. Hence, since I have been at the head of this apostolic-vicarage, the formation of pupils has been one of my most earnest endeavors. These are the stones which we make use of to erect the walls of our little Annamite Jerusalem: they are also the engines with which we effect a breach in the empire of Satan." *Page 246.*

The results of these doings may be seen, as estimated by the vicar-apostolic, in the following tabular view, for the years 1844 and 1845.

	1844.	1845.
Baptisms of children of pagans upon the point of death.....	4,162	5,524
Baptisms of adults.	1,237	1,399
Baptisms of the children of Christians.....	3,416	3,109

Supplement of the ceremonies of Baptism.....	8,061	
Confirmations.....	6,563	10,680
Confessions of adults.....	167,586	210,531
Confessions of children below the age of twelve.....	13,832	15,828
Total of confessions.....	181,418	226,413
Ordinary communions.....	104,222	121,920
First communions.....	6,987	7,204
Total of communions.....	110,519	129,124
Extreme unctions.....	4,172	3,786
Viatiums.....	2,292	2,271
Marriages blessed.....	1,634	1,158

Such is a bird's-eye view of what was recently achieved by the successors of Loyola and Xavier in one of the thirteen vicarages, enumerated in the first part of this letter. Doubtless that system, then and there carried on, is now pursued with like zeal and similar results by men of the same school in the vicarage of Kiáng-nán.

In order to form a correct estimate of these results, we should keep in mind the character of that system and the circumstances of the agents. *The character of that system*, in its principles and in its acts, stands out in bold relief on almost every page in the history of the Romish Church, from the establishment of the pope as a temporal sovereign down to the present hour. *The circumstances of these agents* will be learned by a careful perusal of the letters, memoirs, &c., which have appeared since their missions were commenced in China more than five hundred years ago. They have at times been severely persecuted; and not a few have suffered a violent death. Their seasons of prosperity form three distinct epochs—in the thirteenth, the seventeenth, and the eighteenth centuries. In those days, by and with the imperial favor, they traversed this whole empire, and in court and country won over to their order hosts of converts. Churches and chapels were erected in the capital and in the provinces; and houses and lands, to a large extent, came into their possession. True, at the close of the last, and during the first quarter of the present century, “the powers that be” deprived them of many of their possessions, consigned some of the bolder missionaries to the sword of the executioner, and drove others from the country; still, thousands of their converts, and a few of their priests remained. These, under the milder and more tolerant reign of T'aukwáng, gained courage, and their numbers soon began to multiply. In their statistics for 1839, they counted, Europeans in China, eight bishops, and fifty-seven priests, with one hundred native priests, and more than three hundred thousand converts. The troubles which commenced that same year, growing out of the contraband trade in opium, and the war which

ensued, caused them some molestation; but the return of peace, the ratification of the treaties, and especially the act of toleration, given by the emperor, Dec. 28th, 1844, forms the commencement of a new epoch. The recent impulse given to their operations in Shánghái, as described in a preceding part of this letter, is but an index of the spirit which reigns throughout their missions in Kiángnán, where at this moment they have, I suppose, not less than fifty European missionaries.

Here I must close this long letter. Enough has been stated (faithfully and impartially, I trust) to show that the system and the agents, here at work, are essentially the same as those that have been employed by the Romish church in other countries and in other times. It is very obvious that, whether they desire it or not, the missionaries of the *Protestant*, will soon be in contact here with those of the *Romish* church. Such indeed, to some extent, is already the case. How the former will receive the latter, it is needless for me to say. It behooves every Protestant, I think, to observe and mark well the character of a system so extensive and powerful as that which we have been considering. For one, I would show all courtesy towards the adherents of that system; whether they be talented, accomplished men of letters, or the poor and degraded, and untutored; I would try to treat each with kindness according to their respective stations. As fellow-mortals, having one common God and Father, and destined to stand at the same judgment seat, I would feel the deepest regard for their welfare: and while, whenever occasion required, I would *protest* against what I believe to be their cardinal errors, I would by all means strive to demean myself towards them with spirit and conduct not unworthy of membership in the catholic church of Christ.

ART. III. *Topography of the province of Yunnan; its divisions, area, rivers, mountains, towns, productions, &c.*

THE province of Yunnan 雲南 (i. e. the *Cloudy South*) is the second in size among the eighteen, Sz'chuen alone exceeding it; and in variety of scenery and productions, both mineral, vegetable, and animal, in the size of its rivers, and in its trade, it is inferior to none of the inland provinces. It lies on the eastern declivity of the great Himalayan range, in the southwestern part of China Proper; and is bounded north by Sz'chuen; east by Kweichau and Kwángsi; south

by Cochinchina and Laos; west by Burmah, and tribes of Singphus, Sumsouk, and Nú-í, which owe partial allegiance to Burmah; and northwest by Tibet. Ranges of the Nú shán 怒山 lie between it and Tibet, which as they pass eastward take the name of Yun shán 雲山 or Cloudy Mts., and form part of the long range of the Nán ling. Some of its peaks rise above the limit of perpetual snow. Near Tái fú are the Tien-tsáng Mt. 點蒼山 and the Ting-kí Mt. 定雞山, between which lies the Úrh hái, one of the largest lakes in the province. The Peh-kí shán 碧雞山 near the provincial capital is also a noted peak.

The area of Yunnan is estimated at 107,969 square miles, which is about thrice that of Chehkiáng, and as large again as Fuhkien. It extends from lat. $21\frac{1}{2}^{\circ}$ to $29\frac{1}{2}^{\circ}$ N. and long. 11° to 19° W. of Peking. These dimensions make it about the same size as Italy, half as large as Turkey in Europe, or nearly equal to the New England states and New York. Nearly half of this region is mountainous; the southern parts are undulating and less elevated, while every part is less densely inhabited than the eastern provinces. Its population was reckoned at only 5,461,520, in 1812, which is an average of 51 inhabitants to a square mile; this does not include a great number of tribes along the southern frontier, which are governed by their own rulers under the oversight of Chinese officers.

The rivers of Yunnan are large and numerous. The Yángtsz' kiáng, under the name of the Kinshá kiáng, or Golden Sand river, forms the northern boundary for a long distance; in its course through the province, it receives from the south the Ché-hung 車洪 kiáng, the Pú-to 晉渡 ho, the Lungchuen 龍川 kiáng, and the Páu 泡 kiáng; these streams are comparatively small. The Wúliáng 無量 kiáng joins it on the northern side from Sz'chuen. In the east, the Páhtáh 八達 ho and its tributaries drain off the surplus waters into the West river in Kwángsi; these are the headwaters of the Pearl river. At the extreme west, the Pinláng 檳榔 kiáng, and the Lungchuen kiáng, pass through the borders of Yunnan on their way to join the Irrawady. East of them the rapid Nú 怒 kiáng, or Lú 潞 kiáng, rushes by between mountain gorges to pour its waters out at Maulmein under the name of the Salween. Further east, the Nánting 南汀 ho and Mánlú 漫路 pass over the southern frontier to unite their waters in the Meinam at Bangkok; and east of them the large river-Líntáng 瀾滄 kiáng or Kiúlung 九龍 kiáng pours its Tibetan flood, drawn from the remote regions

of the Bayankara Mts. into the Meikou river, which disembogues in Cambodia; this river is fully 1,500 miles long. Between the Lintsáng and the borders of Kwángsi, are the Lísien 李仙, and the Lihwá 梨花 or Hoti 阿底, which unite to form the Songka, a large stream that receives the Sínchá 三岔 and Pwánlung 盤龍 rivers, before it unites with the ocean at the head of the Gulf of Tonquin. When these streams are made known by steamers, Yunnan may perhaps be brought within a few days' sail of the sea, and her tedious land trade at Bhamo be exchanged for a direct commerce with foreign countries.

There are many lakes in the eastern part of Yunnan; the Sien hí 仙湖 or Fairy lake, and Tien chí 滇池, are the largest; the Urh hí in the northwest is about a hundred miles long and twenty broad. The Ílung hú and Chángkiáu hái lie in the southeast near Linngán fú.

The province is divided into twenty-one departments, comprising 14 fú, 3 ting, and 4 chau, including 75 districts, according to the following list.

I. Yunnan fú 雲南府, or the

Department of Yunnan, comprises eleven districts,

viz: 4 chau and 7 hien.

Its chief town lies in lat. 25° 06' N. and long. 102° 51' E. of Greenwich.

- | | |
|-----------------|-----------------------|
| 1 昆明 Kwanming, | 7 祿豐 Lubli, |
| 2 呈貢 Chingkung, | 8 晉寧州 Tsinning chau, |
| 3 宜良 Íliáng, | 9 安寧州 Ngánning chau, |
| 4 易門 Ímun, | 10 昆陽州 Kwanyáng chau, |
| 5 富民 Fú-min, | 11 嵩明州 Sungming chau. |
| 6 羅次 Lo'sz', | |

II. Tálí fú 大理府, or the

Department of Tálí, comprises seven districts,

viz: 4 chau and 3 hien.

- | | |
|-----------------|-----------------------|
| 1 太和 Táiho, | 5 鄧川州 Tangchuen chau, |
| 2 雲南 Yunnan, | 6 賓川州 Pinchuen chau, |
| 3 浪穹 Lángkiung, | 7 雲龍州 Yunlung chau. |
| 4 趙州 Cháu chau, | |

III. *Linngán fú* 臨安府, or the
Department of Linngán, comprises eight districts,
viz: 3 chau and 5 hien.

- | | |
|-----------------|----------------------|
| 1 建水 Kienshwui, | 5 嶺峩 Sihngo, |
| 2 蒙自 Mungtsz', | 6 阿迷州 Omí chau, |
| 3 通海 Tunghái, | 7 寧州 Ning chau, |
| 5 河西 Hosí, | 8 石屏州 Shihping chau. |

IV. *Tsúhiung fú* 楚雄府, or the
Department of Tsúhiung, comprises seven districts,
viz: 3 chau and 4 hien.

- | | |
|-----------------|---------------------|
| 1 楚雄 Tsúhiung, | 5 南安州 Nánngán chau, |
| 2 定遠 Tingyuen, | 6 鎮南州 Chinnán chau, |
| 3 大姚 Táyáu, | 7 姚州 Yáu chau. |
| 4 廣通 Kwangtung, | |

V. *Chingkiáng fú* 潞江府, or the
Department of Chingkiáng, comprises four districts,
viz: 2 chau and 2 hien.

- | | |
|------------------|---------------------|
| 1 河陽 Hoyáng, | 3 新興州 Sinhing chau, |
| 2 江川 Kiángchuen, | 4 路南州 Lúnán chau. |

VI. *Kwángnán fú* 廣南府, or the
Department of Kwángnán, contains the single district of
寶寧縣 Páuning hien.

VII. *Shunning fú* 順寧府, or the
Department of Shunning, comprises three districts,
viz: 1 ting, 1 chau, and 1 hien.

- | | |
|----------------------|----------------|
| 1 順寧縣 Shunning hien, | 3 雲州 Yun chau. |
| 2 緬寧屬 Mienning ting, | |

VIII. *Kiuhtsing fú* 曲靖府, or the
Department of Kiuhtsing, comprises eight districts,
viz: 6 chau and 2 hien.

- | | |
|---------------|-------------|
| 1 南寧 Nánning, | 2 平彝 Pingi, |
|---------------|-------------|

- 3 羅平州 Loping chau, 6 沾益州 Chényih chau,
 4 陸涼州 Luhliáng chau, 7 宣威州 Siuenwei chau,
 5 馬龍州 Málung chau, 8 尋甸州 Tsintien chau.

IX. *Likiáng fú* 麗江府, or the

Department of Likiáng, comprises five districts,
 viz: 2 ting, 2 chau, and 1 hien.

- 1 麗江縣 Likiáng hien, 4 鶴慶州 Hohking chau,
 2 維西廳 Weisi ting, 5 劍川州 Kienchuen chau.
 3 中甸廳 Chungtien ting,

X. *Pú-rh fú* 普洱府, or the

Department of Pú-rh, comprises four districts,
 viz: 3 ting and 1 hien.

- 1 寧洱縣 Ning'rh hien, 3 他郎廳 Tá áng ting,
 2 思茅廳 Sz'n.áu ting, 4 威遠廳 Weiyuen ting.

XI. *Yungcháng fú* 永昌府, or the

Department of Yungcháng, comprises four districts,
 viz: 1 ting, 1 chau, and 2 hien.

- 1 保山 Fái-sí á, 3 龍陵廳 Lungling ting,
 2 永平 Yungping, 4 騰越州 Tangyueh c'au.

XII. *Káihwá fú* 開化府, or the

Department of Kaihwá, contains the single district of
 文山縣 Wanshan hien.

XIII. *Tungc'uen fú* 東川府, or the

Department of Tungchuen, contains the single district of
 會澤縣 Hwuitseh hien.

XIV. *Cháutung fú* 昭通府, or the

Department of Cháutung, contains five districts,
 viz: 2 ting, 1 chau and 2 hien.

- 1 思安 Sz'ngán, 4 魯甸廳 Lútien ting,
 2 永善 Yungshen, 5 鎮雄州 Chinbiung c'au.
 3 大關廳 Tákwáu ting,

XV. *Kingtung ting* 景東廳, or the
Inferior department of Kingtung, has no subdivisions.

XVI. *Munghwá ting* 蒙化廳, or the
Inferior department of Munghwá, has no subdivisions.

XVII. *Yungpeh ting* 永北廳, or the
Inferior department of Yungpeh, has no subdivisions.

XVIII. *Kwángsí chau* 廣西州, or the
Inferior department of Kwángsí, contains two districts.
1 師宗縣 *Sz'tsung hien*, 2 彌勒縣 *Milih hien*.

XIX. *Wúting chau* 武定州, or the
Inferior department of Wúting, contains two districts.
1 元謀縣 *Yuenmau hien*, 2 祿勸縣 *Luhkiuen hien*.

XX. *Yuenkiáng chau* 元江州, or the
Inferior department of Yuenkiáng, contains the district of
新平縣 *Sinping hien*.

XXI. *Chinyuen chau* 鎮沅州, or the
Inferior department of Chinyuen, contains the district of
恩樂縣 *Nganloh hien*.

In addition to these divisions, there are about thirty *tú-sz'*, or townships, ruled by hereditary officers, whose names are not given in the Red Book; there are also five *tú-fú*, and eleven *tú-chau*, or local departments and districts, governed in the same manner, but whether there is a gradation of authority and supervision in the rulers of these districts, we have no means of learning. The aborigines in this province are a part of the Lao, Lolo, Nú-fí, or Shyans, but our information concerning the numbers, language, and condition of those in China, is very scanty and obsolete.

I. The *department of Yunnan* lies in the northeast of the province; it is bounded north by Wúting fú and Kiuhtsing fú; east by Kwángsí chau and Chingkiáng fú; south by Yuenkiáng fú; and west by Tsú-hiung fú. The capital of the province is pleasantly situated on the northeastern shore of lake Tien; boats make their way through canals dug along the walls and in the streets. Its position is much admired, and in the salubrity of its climate, the picturesque scene--

of its environs, and its political importance, it is the first city in the south-west of China. The governor-general of Yun-Kwei resides here; he is popularly considered as least of the eight of these magnates. This city was the residence of one of the princes of the house of Ming, and after the Manchus had overrun the northern provinces, he was taken up by Wú Sán-kwei, who endeavored to retain the south and west. In the course of a few years, he was defeated and brought to unconditional submission, and his capital sacked and destroyed. It has not since regained its former importance. From a notice in the *Annales de la Foi*, it appears that this city was nearly destroyed in 1834, by an earthquake which lasted three days; the earth, for nearly two miles around the place, is reported to have sunk three or four feet. The affrighted people left the town, and encamped in the fields. The account gives no intimation whether there was any eruption of fire, smoke, or lava, in connection with this calamity.

II. The *department of Tü-kí* lies in the west of the province; it is bounded north by Líkiáng fú; east by Tsúhiung fú; south by Yung-cháng fú; and west by Nú-í tribes. The city itself lies on the banks of the Urh hái, near the embouchure of the Ho-tí river, a branch of the Meikon; it is said boats have come up to the city from the ocean. A conspicuous object near this city is the Tientsáng Mt., which is a collection of high peaks, nearly thirty leagues in circuit. In its quarries are found marbles beautifully veined, which the Chinese lapidaries color by a skillful use of acids, and turn into a resemblance to trees, animals or scenery; these stones are much sought after, and many of them are very ingenious specimens of art. Tálí fú is regarded as the most important town on this frontier.

III. The *department of Linngán* lies along the southern frontier of the province, having Kwángsí fú on its east, Yuenkiáng fú on the west, and Chingkiáng fú on the north. The chief town is in lat. $23\frac{1}{2}^{\circ}$ N., and long. 103° E., on the banks of the Páhtáh R.; a large lake west of it, called Ílung, supplies it with water. There are many fortresses on the south to defend the frontier from desecration.

IV. The *department of Tsúhiung* lies between Tálí and Yunnan, having Yuenkiáng chau on the south, and Sz'chuen on the north; the town itself lies not far from the centre of the province. Two mountains overlook it on the west, from which numerous rivulets descend, causing the sides to be covered with perpetual verdure. Precious stones and silver are found in these hills.

V. The *department of Chingkiáng* is a small one lying between

Yunnan and Linngán, with Kwángsí chau on the east. The lake Sien (or Fú-sien 撫仙 i. e. Protecting Fairy lake, for it bears both names) is seen south of the chief town, a beautiful sheet of water covering a hundred thousand acres, and supplying many excellent fish. Cotton carpets are made here for exportation. The scenery and cultivation of this department are highly admired.

VI. The *department of Kwángnán* is set off from that of Kwángsí by a range of high mountains; the province of Kwángsí defines it on the east and north, and Annám, to which it once belonged, on the south. There are three *tú-sz'* in its limits, and the inhabitants are regarded as savages by those of other cities in the province, who, say they, "kill each other for the slightest offenses, go half naked, and eat worms, serpents, and everything." The region is extremely fertile.

VII. The *department of Shunning* lies in the southwestern part of the province, having Munghwá ting and Pú-rh fú on the north and east, and Yungcháng fú on the west; the frontiers of Burmah define the other sides. The southern part of the department is rugged in the extreme, consisting of a succession of deep gorges, through which large rivers rush on their way to the ocean. Some towns governed by feudal rulers are found in these recesses, of which Mangting 孟定, Mangmá, 猛麻, Mangmang 猛猛 and Manglien 孟連 are the principal. Their inhabitants are represented as rude in the extreme, and holding very little intercourse with the Chinese by reason of their speaking a different language—but in reporting this character of them, it is well to remember its origin. This part of the province was reduced to the Chinese sway long after the northern portions had been settled by them.

VIII. The *department of Kiuhtsing* lies eastward, along the frontier of Kweichau, in the best part of the province, having Kwángsí chau on its south, and Yunnan fú and Tungchuen fú on its west and northwest. Its limits include lake Chungyen 中延 lying near Luhliáng chau; this sheet of water communicates with the Tiehchí kiáng 鐵池江, a branch of the Páhtáh R. The inhabitants of this department have the reputation of being quarrelsome and litigious, spending much of their time and property in petty squabbles.

IX. The *department of Likiáng* lies in the northwestern angle of the province, between the Kinshí and the Nú rivers, which separate it from Sz'chuen and Tibet; Tálí fú borders it on the south. Near Likiáng is the lofty Siueh shín, or Snow Mt. covered with perpetual

snows, which in some geographies has given its name to the whole range. Near Kienchuen chau is lake Kien 劍, and gold is found in the sands of some of the rivers near by, which is separated by washing. Many districts governed by local rulers, occur in this extensive department, which are under a superior officer residing at Yungning tú-fú in the extreme north. Much of this region consists of inaccessible mountains, in which are a few military posts placed along the roads which lead into Tibet.

X. The department of *Pú-rh* lies along the southern frontier between Linngán fú on the east, and Shunning fú on the west, with Chinyuen and Yuenkiáng chau on the north; it has been set off from the two last since Du Halde's maps were published, and the number of *tú-sz'* laid down are much increased, showing that the land has been gradually filling up. This department is reckoned to be 6865 *li* from Peking. The climate of all this part of Yunnan is regarded as insalubrious.

XI. The department of *Yungcháng* lies in the southwest corner of Yunnan, along the banks of the R. Nú, having Tálí fú on the north, and Shunning fú on the east. Eight *kuán*, or passes, are noticed along the Burmese frontier. Some of the many locally governed towns in this department are large places; the most important is Tsántáh 達達 near Tangyueh chau, where the caravan trade with Bamoo in Burmah centres, and from whence the goods find their way to other marts. This last place is situated near the junction of the Pinláng R. with the Irrawady; between five and six thousand Chinese annually arrive there, and about 1400 constantly live in the place, who dwell by themselves, have about a hundred brick shops and a handsome temple. The caravans go from Tsántáh in the dry season, crossing several ridges of mountains, and return before the rains set in. Many of the people of this place are Shyans, a large part of whom speak Chinese.

Yungcháng fú is supposed by Mr. Marsden to be the place mentioned by Marco Polo as Vociam, the inhabitants of which cover their teeth with gold leaf; it was called Kin-chí 金齒 or Gold Teeth by the Mongols in consequence of this custom. Another usage mentioned by Marco Polo of the people hereabouts, viz., that of a husband receiving visits of congratulation in bed, for forty days when his wife has borne him a son, is also stated by a Chinese traveler as found among the *Mi-tusz'*. (See C. R., Vol. XIV., page 114.) Murray (Marco Polo, page 161) thinks these people and places are in Tibet,

and not in Yunnan, but the weight of evidence is against his opinion. No great a mart as Yungchang was very likely to attract the notice of the conquering Kublai. According to the best information, the exports across the frontier consist of raw and manufactured silks to the amount of £81,000 annually, tea, copper, carpets, orpiment, quick-silver and vermilion, drugs, fruits, gold, and other things; sent in exchange for raw cotton to the amount of £228,000 annually, ivory, wax, rhinoceros' and deer's horns, gems, feathers, musk, and foreign articles. The entire traffic is probably worth £500,000 annually, and seems to be increasing. One of the American missionaries in a visit to Bamoo was invited by the traders to return to Yungchang with the caravan. This town itself lies near the Tsinghwá hái 清華海, which is connected with the R. Nú by a small outlet. In the wars between China and Burmah (mentioned in our Vol. IX, pp. 134-142), this region was the scene of many conflicts.

XII. The *department of Káikwá* lies along the Cochinchinese frontier, between Kwángnán fú and Linngán fú, a small and mountainous region and poorly settled; the town itself was formerly a military post.

XIII. The *department of Tungchuen* is another small division, lying along the R. Yángtsz' in the northeast between Kweichau and Sz'chuen, having Cháutung fú on the north, and Kiuhtsing fú on the south. Some villages are found within its limits, but none as important as districts.

XIV. The *department of Cháutung* occupies all the northeast corner of the province north of Tungchuen fú, the borders of Sz'chuen and Kweichau forming its northern and eastern limits, and the T'á kiáng its western. It formerly belonged to Kiuhtsing fú, but the increase of population has caused it to be set off. Lake Lung lies east of the town; and a range of lofty summits, one or two of them rising above the snow line, forms the northern boundary of the department.

XV. The *inferior department of Kingtung* lies near the middle of the province, east of Shunning fú, and north of Chinyuen chau; it was ranked as a fú in former days. The region is mountainous, and the inhabitants are hardy and recluse; they are said still to retain much of the manners of the Burmese, and even to possess and use their language. East of the town is a bridge made of iron chains stretching over a deep gorge, and overlaid with boards; the vibrations of this aerial passage-way terrify the beholders even more than the passengers. A bridge of similar construction is mentioned by ers as existing near Bamoo.

XVI. The *inferior department of Mungshá* lies south of Tálí fú in the west of the province, having Yungching fú on its west, and Shunning fú on the south. The mountains in this region furnish great quantities of musk; one of them is remarkable for the precise and reiterated echo it returns, on which account it bears the pretty name of the Ear of Heaven.

XVII. The *inferior department of Yungpeh* was set off from Líkiáng fú; the Kinshá kiáng divides them, and Sz'chuen forms the eastern border of Yungpeh. The town is situated near a lake called Ching hái 程海, and the whole region is fertile though uneven; many locally governed towns lie along its rivers.

XVIII. The *inferior department of Kwángsí* lies west of Kwáng-n'ín fú, with which it once belonged to Cochinchina; Chingkiáng fú lies on its west, and Kiuhtsing fú on the north. The town is placed near a sheet of water on the map, to which there is no outlet.

XIX. The *inferior department of Wúting* lies north of Yunnan fú along the Kinshá, between Tungchuen and Kiuhtsing; it is sparsely inhabited, though favorably situated for trade. The mountains furnish musk deer, which are pursued at great risk.

XX. The *inferior department of Yuenkiáng* once comprised a larger portion of the south of the province; it lies between Linngán fú on the east, and Pú-rh fú on the southwest, an irregularly shaped division along the banks of the Hotí R. Several forts are established within its limits. Its productions evidence its fertility, consisting of silk, ebony, areca-nuts, wild and domestic peacocks, fancy woods, besides grain and fruits. The number of *tú-sz'* along the banks of the river shows the country to be populous.

XXI. The *inferior department of Chinyuen* lies between the Lántsán and Hotí rivers, north of Pú-rh, and east of Shunning fú, which it resembles in its climate and productions. Six of the seven inferior departments in this province are called *fú* in DuHalde.

The productions of Yunnan comprise more that is peculiar to the tropics than any other in China; and we have little doubt that a scientific survey of its geology and mineralogy, and a description of its plants, animals, and productions, would add more to our knowledge than that of any other province. Among the list of its productions and manufactures are mentioned salt, ebony, tabasheer, cinna-bar, leather, mirrors, gold, *tá-hwá chá* or 'large flowery' tea, carpets, variegated marbles, gems, silken fabrics, copper, 'white faced' monkeys, amber, musk, rhinoceros' horns, peacock's feathers, oil, *Pú-rh chá*, a precious kind of tea, areca nuts, fruits of many kinds, rice and

wheat. The revenue does not, however, equal the expenses of the administration, large sums being required for the fortresses along the frontiers, and among the towns governed by their own rulers.

This province was first subdued under the Chinese sway by Wú-tí of the Hán dynasty about a.c. 150, but during the subsequent dissensions, the natives often reasserted their independence, and caused the emperors much trouble. In the days of the Mongols, there were several battles fought in this region, and the limits of the province were constantly varying. Polo gives us the idea that even in those days it was a well settled country, and that the Peguans, Lolos, or by whatever name the opposing troops were called, offered a formidable opposition to the Chinese. When the famous general Wú Sünkwei, in 1673, endeavored to throw off the yoke he had been so instrumental in imposing upon his country, he made Yunnan his principal seat of operations, and its capital suffered in consequence. Full control over the inhabitants throughout the province has not been obtained, even to this day, and a large proportion of them are governed by their own rulers, who acknowledge rather a feudal allegiance to the emperor than pay him their taxes. They retain much of their ancient customs, many of which approach those of the Hindus. Their women show themselves freely in public and mix in society, not being secluded in their houses. The dead are usually burned, but widows are forbidden to immolate themselves.

The feudatory tribes inhabiting parts of Yunnan, are the Lolo or Lao, also called *Shyans* by the Burmese, and *Nú-4* by the Chinese, from whence the name *Lao* is perhaps derived. One of the Romish missionaries, writing in 1780, says, "The country of the Lolo is situated south of Yunnan; the inhabitants in some places are intermingled with the Chinese, but a little further are quite independent, and governed by a female, who has succeeded by hereditary right. They sacrifice sheep and bullocks to a certain god, whom they would not name to our catechist, unless he would promise to worship him with them; they adore heaven and earth, and say that once there were twelve suns and twelve moons, but the god of heaven, seeing that these suns burned up all things on the earth, put out eleven of them; they worship the tablet of their ancestors, and after they have burned the corpses of their friends, suspend the ashes, under the idea that the soul will be glad to dwell among them. They possess books on astrology and religion, written in a different language from the Chinese, from left to right across the page like the Siamese. They are addicted to drink, and appear of a social, teachable disposi-

M. Gleyo visited them in 1781, and in order to reach them, traversed almost inaccessible mountains, and crossing wide districts, arid and unfruitful in the extreme, where not only wheat and rice, but even wood and water failed, at last reached the country of the independent Lolo; these people subsisted on their sheep, a kind of black wheat, and another grain something like it, which they called *kou-kiao-tse*. He found the people, a simple, courteous, rustic race; and on his return to his residence, sent two Christian families to live among them and preach the truths of Christianity.* The Shyan race now inhabiting the region lying east of Burmah, south of Assam, north of Siam, and west of China, and whose condition has been made known by persons residing in Burmah, seems to be the fragments of a once powerful people. Those living in China have never been as troublesome as the *Miäutsz*'.

ART. IV. *Thoughts upon the manner of expressing the word for God in the Chinese language.* By JOHN BOWRING, LL. D.

To the Editor of the Chinese Repository,

SIR, I have read such portions as have been accessible to me of the long-pending controversy respecting the most appropriate sign to be adopted for communicating to the Chinese the Christian idea of the true God. There is much to admire in the ingenuity—much to instruct in the erudition of the disputants, but it appears to me the solution of the question has been little advanced by its discussion. The partisans of the various terms proposed have seldom failed in demolishing the theories of their opponents, but have had very little success in establishing their own.

How indeed should they have succeeded? They have been struggling through incompetent means for an unattainable end; they have been seeking in the Chinese mind, and in the Chinese language, for what was never there. In order that an idea should exhibit itself by some external symbol, some expression, some formula, the idea itself must have a previous existence. *Nemo—nihil dat quod non habet*. Neither man nor angel can convey what they do not possess. No sagacity however active, no labor however persevering, will extract from mind or matter what is not in them.

* *Lettres Edifiantes, Nouvelle Series, Vol. I, pp. 305, 317.*

Let us consider, thoughtfully and reverently, what it is we propose to communicate to the Chinese intellect. What are the attributes of that God whom we seek to make known? Let us remember that He is an invisible, immaterial, inapproachable Spirit, self-existent, all-creating, all-knowing, all-loving, all-pervading, all-directing, to whom past, present, and future are an infinite *now*. To associate His name and nature with any material representations, in sculpture or in painting, is to degrade and dishonor Him. True conceptions of God are the needful, the sole foundation of religious truth and religious knowledge. Are the materials for such a foundation to be found in the Chinese tongue? I know not where, nor how.

The Chinese notions of all the objects, whose names have been proposed one after another (but imperfect and unworthy all) to represent the Godhead, are low, sensual, material. They are such as can neither safely be blended with, still less be made a substitute for, the high and sublime revelations of Divinity. The national gods, who are made the subjects of reverence or adoration, hold their places at the will of the emperor. Whether he can lower a god by direct imperial rescript may be doubted; he certainly can by implication, that is by elevating other gods: imperial favor raises a god as it raises a mandarin, and with similar prostration of the national mind to the sovereign decree of the son of heaven. That national mind will be found reflected in the national language—that, and nothing more; and the national language, in its turn, is but the counterpart of the national mind. Looking backwards to remote antiquity for authority, resisting the teachings of modern generations, unwilling to admit any new truth—or indeed that there can be any truth which is not to be found in their own venerated books—proclaiming “unwisely” that “the former times are better than these,” the Chinese people have erected a barrier against improvement, whether social, political, or religious. To accumulate the wisdom of progressive ages, to add to the experience of our ancestors that which we have ourselves acquired—to improve upon the past is, after all, the great work of civilization.

But the opening and elevating influences of civilization, whether in the field of moral, intellectual, or religious progress, must create for themselves new words and forms of speech, and must draw these words and forms from the source whence that progress emanates. Take any of the natural sciences. When chemistry made its way to public attention, did the Gothic language in any of its branches, rich, and emphatic, and varied as they are, offer instruments for the propaga-

of the new discoveries? Could any of the Slavonic, any of the Celtic idioms, provide a word for *electricity* or *galvanism*, to say nothing of whole systems of nomenclature which now form part of the staple of most of our modern tongues? Let any one examine our literature from decade to decade, or compare the best dictionaries of the present with those of the past, and he will marvel at the immense importation of novel but necessary words. And if in these subjects of philosophical investigation, which have occupied the human mind, language has been found inadequate without the perpetual aid of new words and phrases, how much more needful are they when the very highest objects of thought are presented for the first time? If the infinite attributes of the Scriptural God are to be found concentrated in any one word, select and employ that word; but if there be no such word, if there be no conception, no comprehension in the mind of a Chinese of what we mean, and what the Bible means by God, let us not lower the spiritual God that we worship to the gross and groveling standard of Chinese divinities.

In looking at the changes which conversion to Christianity introduced into the language of the ancient heathen nations, we shall find them crowded with many foreign words having their source in missionary teachings, without which words it was found impossible to convey the new faith to minds tutored and trained in idolatry. Take for example the ancient, and probably the aboriginal language of Spain, the Euscara or Biscayan tongue. Any religious book, any translation of the Bible has multitudes of words in it having no resemblance to any of normal origin. Every such word was at first a mystery; then it became a text; and by preaching on such texts, Christianity made its way.

Mohammed, the eloquent and sagacious Mohammed, understood this; wherever he went, wherever his religion was taught and established, no name but *Allah* was ever allowed to represent the *one true God*. *No God but Allah!* was the lesson universally learnt. His followers allowed their faith to be encumbered with no title which idolatry could furnish. In every language, among every people where Islamism has been produced, Allah, and Allah only, has been recognized as the sole object of worship. I have been struck with this fact in my wanderings through many parts of the globe. Into every language of Africa in which the doctrines of Mohammed are taught, Allah is the only name by which the Divinity of the Koran is known. It is so in every Asiatic tongue of which I have any knowledge. I was much surprised to hear it asserted that in China, the Mohammedans had adopted some of the Chinese signs to designate the true God. The number of Moham-

medans in China will, I suspect, be found far more numerous than is generally estimated. The teacher at Ningpo, of whom Mr. Milne speaks (*Chinese Repository*, Vol. XIII, page 31), was acquainted it appears with Arabic, but he neither read nor wrote Chinese. The name of God he said was *Aloha*, but his authority was Arabic rather than Chinese. I had an opportunity not long ago to ascertain that the Chinese Mohammedans, those unacquainted with Arabic, worship Allah as their only God. In a visit with Messrs. Williams and Speer to a Mussulman tomb and mosque, situated at the distance of about a mile from the northwest corner of the city (the place and persons there deserve a more special mention), we conversed with the priest, who knew nothing of Arabic, and could not even read the religious services from the Koran, of which he showed us his treasured copy, and learned that the God he adored was Allah. On inquiring how he wrote it in Chinese, he hesitated a long time, and then said he could not write it; but he wrote the Arabic word ﷲ, *allah*, and explained it by the sentence *shí tsáu huá wán wuh tih chin Chú* 是造化萬物的眞主 i. e. the true Lord who created all things.

I have no doubt that the practice of the Mohammedans everywhere else is also their general practice in China, namely, to abide by the word *Allah* as the representative of the true God, and to accept no other name. I need not remind you that Allah is in the Moslem creed the God of the Mosaic and the Christian dispensations, both of which Mohammed recognized as Divine.

This then brings me to the immediate object of this communication. By what word and by what character can the God of the Bible be most becomingly and most appropriately introduced to the Chinese? Neither sign, nor name, nor fit association being discoverable in their language, they must be planted there, and I know of no word which has so much to recommend it as the Hebrew *Jah* יי the sacred name of the Old Testament. It has the authority of the highest antiquity, it is monosyllabic, and therefore suited to the genius of the Chinese language; it is pronounceable without any difficulty, and would be easily engraved on the memory. The objection to *Jehovah*, or to *Elohim*, is their polysyllabic form. They could not be communicated by a single character, and to a Chinese mind there is always a complication in polysyllabic formations, unless for the explanation of something that would otherwise be obscure. An abbreviation of an unknown sign is in itself an element of confusion in the language of a Chinese, and the simplicity of any new symbol would in itself be a recommendation.

In my judgment, there is no character which presents and combines so many reasons for its adoption as the Θ , the capital letter of the Greek $\Theta\epsilon\omicron\varsigma$. It is easily written, and in its very form would make rather a favorable impression. In the universal Christian world it would be immediately associated with the idea of the Godhead, and was so used in remote ages. No person who had any classical knowledge would fail to recognize in it a fit sign to represent the Deity; and as respect and reverence are usually in the Chinese mind connected with the vermilion color, might not that color be employed wherever the character was introduced? Such was the usage of ancient scribes and printers. Emphatic words, proper names, capital letters, were constantly written and printed with bright red ink. It was an excellent plan for assisting the mind and the memory of the less instructed reader; and it might be advantageously adopted in China with the sign Θ . This sign itself represents centre and circumference—an all-embracing idea. The circle has been in all ages associated with immortality and eternity, without beginning and without end, representing the form of the sun, the moon, the planets, and the stars, the rotundity of the earth, and the globular firmament over and around all. It is intimately blended with the sublimest conceptions, which the human intellect can grasp, those creations which most loudly "proclaim the glory of God," and most manifestly show "his handy work."

Upon this it would be easy to dilate, but as my object at present is only respectfully to suggest to those specially occupied with the subject, the means of solving a great difficulty, and closing a perplexing controversy, I conclude by wishing every success to your honorable exertions, and am,

Your's truly,

Canton, 23d Nov. 1849.

JOHN BOWRING.

ART. V. *Literary Notices*: 1. *A Chinese and English Vocabulary in the Tiechiú Dialect*. By JOSEPH GODDARD. Bangkok. Mission Press, 1847. 8vo. pp. ix, 248.

2. *Translations from the Manchu, with the original texts, prefaced by an Essay on the Language*. By T. T. MEADOWS, Interpreter to H. B. M.'s Consulate at Canton. Canton 1849. 8vo. pp. 54, and 24 leaves of Manchu.

3. *An Inquiry into the proper mode of rendering the word "God" in translating the Sacred Scriptures into the Chinese*

Language, with an Examination of the various opinions which have prevailed on this important subject, especially in reference to their influence on the diffusion of Christianity in China. By SIR GEORGE T. STAUNTON, Bart., M. P. London, 1849. pp. 67.

4. *On the True Meaning of the word Shin, exhibited in the quotations adduced under that word in the Pei Wan Yan Fú.* Translated by W. H. MEDHURST. Shánghái, 1849. pp. 88.

I. Mr. Goddard is a Baptist missionary, for several years resident at Bangkok, and laboring among the Chinese immigrants at that city, many of whom are from the departments of Cháu-chau fú in this province, and the districts near the boundary in Fuhkien, where this dialect is spoken or partially understood. It differs so much from the dialect spoken at Amoy and that region—the one illustrated in Medhurst's Dictionary of the Fuhkien Dialect—as to make a special Vocabulary of it very serviceable; the change from Cháu-chau in the court dialect, to Tié-chiú in the local, for the name of the department, is an instance in point to show the extent of the dialectical variations. The author says the work is "designed to embrace most of the words in common use, arranged according to their sounds and tones, with brief definitions, and thus form a convenient manual dictionary sufficient for the common purposes of the student" in this particular dialect. The performance corresponds to this object, and will serve very well to assist the student in Tié-chiú, especially in quickly learning to speak; and that, to a missionary, is a very desirable object. The only work previously published in this particular dialect is Mr. Dean's First Lessons in Tié-chiú, noticed in our Vol. XI. page 389.

In his introductory remarks, Mr. Goddard observes, that "the Tié-chiú, like most other dialects, has what is called a reading, and also a common sound to the words. The common sound, however, to a considerable extent, corresponds with the reading. There are also a large number of words whose reading and common sounds are used interchangeably, both in reading and conversation. But in other cases, the reading sound is used only in chanting the Classics. Neither teachers nor common readers, in reading a common book; ever think of using any other than the common sound, nor do hearers expect any other. Hence reading in the Tié-chiú dialect, corresponds more than in some other dialects, with reading in other languages. The hearer is expected to understand the words as they are read, and whatever explanations are made are rather of the thought than of the words. It is therefore the common sound of the words which it is important for missionaries to know, and in the following work the words are arranged according to the common sound." The facts here stated,

though not in a very perspicuous manner, afford a curious subject of philological research, and so far as we know, are peculiar to the dialects spoken along the coast between Hongkong and Ningpo. It does not occur in the Canton, nor in the Court dialect, nor in "most other dialects," as Mr. Goddard says, though investigation has not been made in all. It is we believe the case at Fuhchau, but not at Ningpo or Shánghái; and the Romish missionaries do not speak of it as existing in the interior. The written and the spoken languages, in these three dialects, (viz. Tiéchiú, Amoy and Fuhchau) and in the different patois spoken along those maritime districts, all of which partake of the same peculiarity, seem to run a sort of parallel in the mind of the same person; and we should think, that in such a mind there would be a curious chain of associations connected with each. We suppose this singularity is owing to the introduction of the Chinese language and literature among a people who had no written language of their own at the time, and whose meagre vernacular has been gradually supplanted by it, until only a few common words and phrases remain, hardly enough to show even its affinities with other tongues. As education increases, and more and more of the people learn to read the Chinese character, the number of local phrases probably lessens; but there is little prospect that these local phrases will ever be entirely supplanted in these regions, owing to the labor requisite to learn the Chinese characters.

We are pleased to see that Mr. Goddard has rejected the English mode of writing Chinese sounds, and adopted one more capable of accurately and uniformly expressing them, though in some of his vowel combinations he has, we think, made a few departures from his table. Thus he writes *wak* and *wa*, both which we suppose have the same vowel sound; as well as *swai*, *suan*, *toa*, *pua*, &c., which we believe are identical with them. Many of the combinations of vowels are not enumerated in the table, as *we*, *ie*, *ie*, *ia*, and *ui*: nor do we exactly understand the power of the "indistinct sound of *u* in *but*" as represented by *u* in *n^ung*, *m^ung*, &c. But these are trivial things, and he who tries to learn to speak the Tiéchiú or any other dialect, will not learn its niceties from books, but will understand these points when he hears the words spoken.

II. *Meadows' Translations from the Manchu* has lately been sent us by the author. We are glad to see that some attention is being paid to this language by sinologues, and as we propose to notice this attempt to make it known, in the English language, by transferring parts of the preliminary Essay to our own pages, we shall only here acknowledge its reception; and express the hope that Mr. Meadows

will go on in the course he has commenced, and make us acquainted with whatever is curious or useful in the literature of the Manchus.

III. Sir George Staunton occupies such a peculiar position in Chinese literature, that we are ready to receive whatever he says with the utmost respect; his long absence from China has done much to dissociate him from all that sympathy which a personal knowledge of the parties in a controversy more or less originates in every mind, and his general good sense and his knowledge of the Chinese language, make him a good judge of the arguments used on both sides. We have read this pamphlet, therefore, with close attention, and can but notice the candor with which it is written; Sir George, though he has made up his mind that *Shángtí* is the proper term to designate the true God, is ready to give due weight to the opinions of those who advocate the use of *Shin*. In fact, the pamphlet is rather a review of the articles of Drs. Boone and Medhurst on this subject, than an examination of the subject *de novo*.

We shall do no more than notice one or two points in the Inquiry. He says, after a few remarks and extracts, the "first question which naturally suggests itself in this inquiry is, What is the real value and force of the phrase *Shángtí* which was at first chosen in China to denote the God of the Christians, and which was abandoned generally by the Roman Catholic Christians only in obedience to the decree of the Pope? For this purpose it will be necessary to investigate in some detail, and to ascertain as far as we can, the true character of the ancient religion of the Chinese, which is sometimes called the Confucian faith, and which in fact, is the state religion of China as far as they can be considered to have any state religion at all, at the present day. *T'ien* and *Shángtí* are avowedly the primary objects of that religion, and from it the first Christians in China unquestionably adopted these terms." With all deference to Sir George, we think the main object to be had in view in this investigation, is not to ascertain the true character of the ancient religion of the Chinese, but rather to ascertain what appellative term in their language will best teach the monotheism of the Bible, and can be adopted as a generic term for God. The Almighty has called himself *Jah* or *Jehovah*, and whether we transfer this name into Chinese by using the Hebrew letters; or whether we select different Chinese characters to express its sound, irrespective of their meaning, as is done for Jesus and Christ; or whether we call it *Shángtí* or *Tientí*; or lastly, whether we make a new character for it, as Dr. Bowring proposes in his article in the present number: the need of an appellative name for God is just as necess-

as ever. Shángtí is not a generic name for God, as far as we have any knowledge of the Chinese notions of the beings or idols, worshiped under the name; it applies to only a few of the multitude of false deities adored by this people.

The *proper* name for God may be transferred into Chinese, but the *appellative* name can not be without throwing the whole subject into confusion, and misleading the Chinese in their notions of the Holy One of Israel. For instance, in the text, in Hosea 13:4, "Yet I am the LORD (*Jehovah*) thy God (*elohim*) from the land of Egypt, and thou shalt know no god (*elohim*) but me," how can the word *elohim* be transferred, without entirely destroying the very intention of the injunction in the mind of a polytheistic Chinese not to serve other gods? If Sir George had discussed this most important point in his Inquiry, and not brought forward so many quotations from Du Halde, Grosier, and Mosheim, who having never been in China, could only give second-hand ideas and opinions, he would have done the subject good service. In our humble opinion, it is not so much, nor altogether, what Confucius taught, or what the ancient kings meant when they worshiped Shángtí, but how the Chinese now existing, who worship as gods every object they please, can be taught that their gods are no gods, that there is but one God, and that Jehovah alone is that One. In our mind, it is no insuperable objection to the use of *shin* that it is applied to departed ancestors and the animal spirits, for this meaning can never be confounded in the mind of an intelligent Chinese reader with the Being described in the Bible when he reads that book, any more than the word *spirit* is in English, when applied to different objects. Moreover, an appellative term for the only object of worship should if possible, be a single term.—But we are not going to pursue this train of thought further; it has already been discussed in our pages, and although our views of the question may not be correct, we regret that Sir George did not enter more fully into this feature of it in his pamphlet.

In the Appendix, he has also just touched upon one of the strong objections to the use of Shángtí, which, if he had himself ever endeavored to teach the Biblical doctrine of God to the Chinese, he would have seen was of much greater importance. He says: "It has been omitted to notice that the sect of Táusz' has given high sounding titles of four syllables each to some of their divinities, in which the term *Shángtí* is introduced; but these can never be confounded with the simple and emphatic *Shángtí* of the ancient classics." We can only tell the learned author that they are confounded by almost every Chinese, and that the only Shángtí the common people know, the

only one they worship, is one or other of these deities. When the people hear a Christian missionary talk of Shíngtí being the Father of our Lord Jesus Christ, they take him into a temple of Yuh-hwáng Shíngtí, and say, Behold the father of Jesus! When he tells them, "There is one Shíngtí, beside whom there is no other Shíngtí," too often do they accept it as truth, and then excuse themselves for worshipping other idols, by saying, This is not Shíngtí.

4. In the other brochure noticed at the head of the article, Dr. Medhurst has brought together a translation of the extracts in the *Pei Wan Yun Fú*;—a great number of phrases bearing upon the meaning of the word *shin*, and at the end, he sums up his opinion of the various meanings it has in Chinese. After reading them all, we can hardly avoid the impression that the translator went through his task with more of the spirit of a controversialist than was befitting a philologist; unless he could find a phrase in which *shin* was called the Lord of all things, or God alone, he was decided not to render it *gods* in any case. For instance, in No. 147, in the phrase *tsiun-chú shin* 進諸神, why is not the rendering "present offerings to all the gods, &c.," as accurate as to say "present offerings to all the spirits, and perform rites towards the principle of unity?" So in No. 115, he renders *tsich shin* 接神 "approach the spirits," in the sentence, "Prayer and supplication should be sincere in order to approach the spirits, when they will certainly respond:" if the objects of this prayer and supplication be not *gods*, in the usual acceptation, we can not see the force of language, as used by a heathen people. *Shin* does not, perhaps, denote God by way of eminence, but it includes every god the Chinese worship; by using Shíngtí for the appellative name of the Divine Being, there is great danger of confounding Jehovah with the two principal deities known under that name;—a result we know which has taken place, even in the mind of a Chinese Christian teacher. However, the publication of these sentences is serviceable, for the Thesaurus from which they are taken is high authority.

ART. V. *Journal of Occurrences: Literary and military examinations; Mr. Taylor's letter; expedition of Commander Hay against Chéung Shup'ng-tsui, and official papers connected with it.*

The literary and military examinations which took place in the provincial city during the last few months have passed off with their usual ceremony

and éclat, and the city has relapsed into its usual quiet. These triennial periods are really festivals for the citizens of Canton, and their occurrence draws together a large concourse of the most intelligent and learned men in the province, who come up to them to meet the literati from other parts, and engage in the literary encounters. The military trials are attended with far less interest than the literary, even the officers who preside over them regarding them as less important, while the scholars look upon them as quite beneath their attention—none, or very few, ever entering as wranglers at both. The number of candidates, who can attain the degree of *kjia* at these examinations is limited in each province, as follows:—

Chihli.....	229	Húpeh.....	48	Ss'chuen.....	60
Kiangsu.....	45	Húnan.....	45	Kwángtung.....	72
Ngánhwui.....	69	Honán.....	71	Kwángsi.....	45
Kiangt.....	90	Shantung.....	69	Yunnan.....	54
Chehkiáng.....	90	Shansi.....	60	Kweichau.....	40
Fuhkien.....	85	Shensi and Kansuh.....	61	Total.....	343

These are all examined the same days throughout the eighteen provinces, between the 7th and 17th days of the eighth month, by boards of examiners, two of whom are imperial commissioners sent from Peking to each provincial capital. The candidates in each province must belong to that province, with the exception of Chihli, at which persons from different provinces residing there can compete. The candidates lately passed in this city were from different parts of this province as follows:

		Civilian.	Military.
Districts in Kwángchau fú.	Department of Kwángchau in general.....	5	4
	District of Nánhai.....	8	3
	" of Pwányu } forming Canton city.....	9	0
	" of Tungkwán, east of the Bogue.....	1	6
	" of Shunteh, west of the Bogue.....	10	2
	" of Hiángshán, which includes Macao.....	3	6
	" of Sinhwui, west of Shunteh.....	3	2
	" of Sin-ngán, north of Hongkong.....	1	2
	" of Sinning, east of Tungkwán.....	1	0
	" of Tsangching, north of Nánhai.....	0	1
	" of Sánshwui, west of Canton city.....	3	0
	Department of Kiáng in the northeast of province.....	6	5
	" of Cháu-chau, in the extreme southeast.....	2	3
	" of Lien chau, in the extreme west.....	0	1
	" of Hwuichau, east of Kwángchau.....	2	2
District of Sin-f in Káu-chau fú.	" of Cháu-king, northwest of Kwángchau.....	2	0
	" of Káu-chau, which includes Tienpeh.....	1	1
	" of Kiungchau or Hainán l.....	3	0
	" of Sin-f in Káu-chau fú.....	2	0
	" of Sinhing in Cháu-king.....	0	2
	" of Hohshán in Cháu-king.....	0	0
	" of Hwá chau in Káu-chau fú.....	1	1
	" of Pohlo in Hwuichau fú.....	2	1
	" of Tung-ngán in Loting chau.....	0	0
	" of Kweishen in Hwuichau fú.....	2	2
District of Káu-yán in Cháu-king fú.	" of Káu-yán in Cháu-king fú.....	2	1
	" of Wancháng in Hainán.....	1	0
		71	44

Among these persons, five were under 20 years of age, eight were between 20 and 25, fifteen were between 25 and 30, eighteen were between 30 and 35, nine were between 35 and 40, twelve were between 40 and 45, three

were between 40 and 50, and three were over 50 years. If this can be taken as a fair average of the ages of all the competitors, it shows that literary emulation attends a Chinese through most of his life, for thirty-two out of the seventy-one are between the ages of 30 and 45, a time when men are engaged in the real business of life. The hope of attaining honorary distinction and power could alone draw together such a concourse.

In the military examinations, which began this year in this city on the 15th of the 9th month (Oct. 30th), only forty-nine graduates of the degree of *kijia* were passed, five of whom were Manchus belonging to the garrison in the city; the others are given in the second column of the table of literary graduates. Of these forty-nine, fourteen were under 20 years, five between 20 and 25, eleven between 25 and 30, twelve between 30 and 35, and seven over 35. The exercises consist in writing a few sentences as an essay, in riding, archery on foot and on horseback, &c.

The piratical fleet of *Chéung Shap'-ag-tsai* has been completely dispersed by the successful movement of Capt. Hay, and this region rid of the most audacious marauder who has appeared since the renowned Apotsai in 1810. The notices in the last number gave an account of the breaking up of a piratical junk-yard on the East coast, and the following Report supplies every item respecting the destruction of the main fleet in the gulf of Tungking. The immediate cause of the attack upon these piratical fleets so far from Hongkong was the seizure of a junk belonging to a British subject, as mentioned to Sū by Mr. Beaham in his letter of Sept. 20th, the particulars of which are given in a letter from Mr. Taylor, the supercargo.

Hie-cow Island, Hainan, 4th July, 1849.

Sir,—I write you these few lines, acquainting you of my arrival here on the thirteenth of June, and on the fifteenth landed all the cargo safe, as it was reported there were pirates close at hand, and a few hours after landing cargo, guns, &c., by orders from the rajah, a fleet of small junks hove in sight, working in for the anchorage, reported to be the piratical gang, when the crews of all the junks along with my own commenced to send on shore everything belonging to themselves and vessels. I went on shore myself taking my chronometer in my hand to the agent's house, when I asked one of the supercargoes to take charge of it till I went off to the vessel, when the supercargo told me to take it on board again, as they would have nothing to do with it on shore:—and what was I afraid of? I said I was afraid of losing my instrument. I went off and found all quite (quiet?), and a few days after brought everything on board again. Everything remained quiet, until the twenty-seventh of June. About 8 o'clock in the morning, a very large fleet of vessels hove in sight as formerly, when the crew commenced to load the sampan with their own and vessel's property, of which I took little notice, thinking they might be as formerly, until my own crew was ready for putting off from the vessel's side, when they called on me to come away, or these Chinamen were sure to cut off my head. I could then see their guns and a strong crew. I was obliged to go in the boat without a shoe to my feet, leaving behind my charts, books, and a quantity of wearing apparel, also the chronometer. After putting off from the vessel's side, the first vessel was then within musket shot from the sampan, and the sampan being so small, and loaded with the crew and vessel's property, we made very little progress with oars, and the pirate fleet coming up with us, discharging his large guns of round shot, four of which went close past. He then sheered alongside of the *Kim-hok-tye* and made fast, and about two hours after the fleet at anchor amounted to about sixty sail of various sizes, mounting from four to eight guns and strong crews. They then commenced their plunder on board of all the vessels, taking every movable article. They then demanded a sum of dollars according to the value of the vessel. A number of the vessels after paying the demand took their vessels also, and three or four they set on fire. After laying at anchor six days without being disturbed, on the seventh day they weighed and made sail, taking the *Kim-hok-tye* along with them. I have given every intelligence of the pirates to the British Authorities at Hongkong, also of the *Kim-hok-tye's* No. of Chronometer, &c., hoping to have them retaken.—I remain, Dear Sir, Yours, &c.

—Hongkong Register.

DAVID TAYLOR.

Capt. Hay's official report shows the manner in which this and many similar wrongs were avenged.

H. M. Sloop Columbine, Choqueum, Cochinchina, Oct. 23d, 1849.

Sir—I have the satisfaction to report to Your Excellency the great success of the expedition you did me the honor to place under my command; 56 piratical vessels, mounting about 1200 guns, and with crews of 3000 men, have been totally destroyed by fire; and, by the blessing of God, without the loss of one life of the officers and men under my orders.

After leaving Hongkong on the 8th October, I searched the harbors of "Concock," "Sattel," "St. John's," "Mong," "Mamee," "Sungyue," and "Tien-pak," and proceeded to "Now-chow." From information received there, I determined to proceed to Hoi-how in Hainan, inside the shoals, and through the Junk passage, for I found good pilots, and junks with 14 feet draught going through, and we drew little more than 15 feet; moreover Shap-ng-tsai had boasted he would go where English ship dared not follow him. This vaunt I determined to belie. We reached Hoi-how on the 13th, and found the admiral (Ho), whom I visited at the capital, in great fear of the pirates, and with a most friendly feeling to the English nation. He immediately ordered a mandarin named Wong to proceed with me, taking with him eight war junks, and I gave him a passage, to prevent delay, on board the Fury. On the 16th we reached "Chook-shan," which the pirate fleet had left five days before, and we found the same sad story of towns destroyed, men murdered, and women taken away, that mark his track along the coast. On Thursday, the 18th, we fell in with one of his lookout vessels, which having got into shallow water, was overtaken by the Phlegethon, and destroyed by her boats, under the command of Mr. Simpson, first officer. On the 19th, we reached Hoo-nong, his reported haunt, and found he had gone about 12 miles further, and I feared we had lost him; but that invaluable officer, Mr. Daniel R. Caldwell impressed me so strongly with the correctness of his information, that I decided on a reconnaissance in the Phlegethon in spite of our shortness of fuel; and proceeding in to Choqueum for that purpose, on Saturday morning the 20th, saw 37 of the fleet under weigh. From 7 until 4 p. m., like terriers at a rat-hole, we hunted for the channel. Then a pilot managed to escape from the shore. I proceeded in Phlegethon, with Fury astern and Columbine in tow, over the bar 14 ft. (mud), and at 4.40 had the pleasure of finding all the ships warmly engaged. At 5.5, Shap-ng-tsai's junk blew up with a tremendous crash, and at 5.30 they had ceased firing. Before 8 o'clock, 27 were in flames, and the squadron in position to blockade the river. On the 21st October, the steamers and boats destroyed 24 more; and nine of them gave lieutenant George Hancock in a paddle-box boat of Fury, assisted by Captain Moore, R. M. and Mr. Close, acting mate, with Mr. Leao, an opportunity of distinguishing himself. Two large junks turned to bay, to defend the retreat of the rest, but Mr. Hancock so handled his boat and her gun, that after an hour and twenty minutes he had beaten them from their guns, and carried them by boarding without loss, and then pursued and destroyed the other seven. Mr. Hancock's boldness in attacking, and correct judgment in managing this affair, are worthy of the highest praise; and Captain Moore, R. M., Mr. N. N. C. Leao, a Brazilian lieutenant, and Mr. F. A. Close, acting mate, gave him the greatest assistance. On Monday the 22d, I proceeded in Phlegethon and boats to destroy all that were left; we found that the mandarins had destroyed four, and we finished two others. The low flat islands at the mouth of the river were at times covered with men deserted from the junks, yet afraid of the Cochinchinese, who had assembled in great numbers to attack them. The ships' boats and small-arm men harassed and destroyed many by a constant fire of shell and grape, whilst the Cochinchinese destroyed and captured the rest. From the best information it appears that the fleet consisted of 64 vessels of war, which may be classed as follows:

Class.	No.	Carrying.	Guns.	Crews.	No. of Arms.
1st.....	1	42	42	120	120
2d.....	16	28 to 34	480	75	1200
3d.....	42	12 to 19	672	40	1680
4th.....	5	6	30	30	150
Totals.....	64		1224		3150

Of these, 2 small of the 3d class and 4 of the 4th have escaped with Shap-'ng-tsai, but without much ammunition; and the mandarin assures me he will shortly destroy him—now an easy prey. He took with him about 400 men,—so that 1700 having been killed; about a thousand more remain to be finished by the Cochinchinese, who have already sent some prisoners to the authorities.

I shall now proceed to Hongkong with all dispatch. I have the pleasure of mentioning the exceeding good conduct of the officers and men during these laborious and hazardous operations. Their unanimity, willingness, and cheerfulness have made it a most pleasant service, and no plunder, rapine, or misconduct, has tarnished their honor. Major-general Wong, the mandarin, proved himself a gallant, active and efficient ally, and I trust his own government may reward him for his good services. To have Commander Willeox with me, is, I feel, to have success. As a friend and an officer he is unequalled, and his ship is in such good order that I believe there is nothing he could not do. His judgment and gallantry are on an equal footing. Mr. Niblett of the *Phlegethon* has handled his ship in a bold and determined manner, and has given me every assistance. As I was frequently obliged to be in the steamers, the command of this sloop has devolved upon lieutenant J. H. Bridges, senior lieutenant, and he conducted her into action on the 20th with much ability. Lieutenant Darnell, senior of the *Fury*, in command of her boats, has also rendered good service. Captain Moore of the *Hastings'* marines has assisted me most materially in command of that body. Lieutenant Hancock, and Mr Chambers, acting mate, in command of the respective detachments of the *Hastings'* men, have given me much satisfaction, and Mr. Rathbone, midshipman of the *Fury*, has brought himself into notice for his zeal. I have also to notice the name of Mr. Algernon Wootton, midshipman, a most promising young officer, who has acted as my aid-de-camp, and been very useful on every occasion. I have the honor to enclose a list of the officers employed in the boats, who I have no doubt would equally have distinguished themselves if they had had the opportunity.

I inclose a journal of my proceedings since leaving Hongkong, together with some hydrographical remarks compiled by Mr. Thomas Kerr, acting master of this sloop, which will I trust be of service to commerce and navigation in the Gulf of Tonquin, hitherto so little known. Mr. Kerr, during all this very hazardous navigation, has proved himself a careful and judicious officer.

Mr. D. R. Caldwell of the police force, has again proved his talent as a linguist, his intimate knowledge of the Chinese character, and the thorough correctness of his information. To him in a great measure our success is to be attributed.

Mr. Stames, Master of the Hongkong Company's steam vessel *Canton*, did his work well as a pilot, as far as he was acquainted with the coast.

I have the honor to be, Sir, Your most obedient humble Servant,

JOHN C. DALRYMPLE HAY, *Commander*.

H. E. Rear-admiral Sir F. A. COLLIER, C.B., K.C.H., *Commander-in-chief, &c.*

The nautical observations made in this cruise are here appended.

Remarks on a cruise inside Now-chow to Kingchau fu, Hainan Straits, &c.

West Point of Now chow,	20° 51' 10"	North Lat.	110° 32' 30"	East Long.
South Point of Luichau fu,	20 25 00	" "	110 23 15	" "
Hoi-lau Anchorage,	20 7 00	" "	110 15 35	" "
Camme Point,	20 12 12	" "	109 44 50	" "
Cha-yung Island,	20 49 00	" "	109 13 00	" "
Gui-e-chow West Point,	20 55 00	" "	108 58 50	" "
Pakloong Cape,	21 31 18	" "	108 9 15	" "
Cow-tow-shan, South Point,	20 55 20	" "	107 42 15	" "
Chae Rocks,	20 39 5	" "	107 14 24	" "
Rock off Oonong,	20 37 12	" "	106 54 15	" "
South Point of Tushan Islands,	20 32 42	" "	106 41 33	" "

Now chow.—From Tyfung Kyoh (the outer island off Tien-pak) to Now chow, is S. W. by W. 40 miles. Now chow is about 300 feet high, and well cultivated: it is 9 miles long and 3 broad. *Shoals off the Coast*.—Strangers

should not approach the eastern point of Now chow by a course more southerly than W., or W. by S., to avoid the sandbanks on the northern shore. *Shoal off N. Point.*—The north point of the island is W. by N. five miles from the eastern, the coast between being full of rocks. Off this point is a dangerous horn of sand: it would therefore be advisable for strangers to get a pilot before proceeding further: this can be done by stopping a fishing-boat, or by anchoring and sending to the town. Low water would be the best time to enter, as then the banks are visible. *The town*—is situated on the western point of the island, which is S. W. by S. six miles from the northern point. *Anchorage.*—Very snug anchorage will be found off the town in a small bay. The bottom is very irregular, having 6.16, 17.5, and so on; and close to the point 30 fathoms, over which you are obliged to pass, to avoid the sandbanks which border the anchorage on the west side. The Columbine anchored with South Fort N. 57° E., South Point of bay S. 27° E. (Rise of tide nine or ten feet.)

Passage to Southward has three dangers: these are—the Bar, the Flats, and the Narrows. *Bar.*—S. W. by S. $\frac{1}{2}$ miles from the West Point of Now chow, the passage is very narrow (not more than 4 or 5 cables), and having only $2\frac{1}{2}$ fathoms at low water. *Flats.*—14 miles south from the same point is an extensive flat with only 9 or ten feet on it at low water; it is from $\frac{1}{2}$ to 3 miles broad, frequently impassable from the heavy sea which runs on it when the wind is strong, it being exposed to the whole drift of the N. E. monsoon. Here the Fury touched in 3 fathoms, only drawing 14 feet 7 inches. *Narrows.*—S. $\frac{1}{4}$ W. 17 miles from the above Point, the channel is again very narrow, but with not less than $3\frac{1}{2}$ fathoms. This channel is not dangerous, as the water is always smooth, being in the immediate vicinity of the extensive reefs with which the coast in this part is bounded. *Anchorage.*—Between the Narrows and the Bar, the Columbine and Fury remained at anchor two nights after unsuccessful attempts to cross the flats. From the Narrows, the channel is wide and free from danger. *Coast.*—The coast from Now chow to Hongham is sandhills, with a well wooded country three or four miles inland. W. by S. from the flats is a small bay and town, the only one visible.

Hongham.—S. S. W. 25 miles from Now chow is Hongham, a small village three miles west from the S. E. Point of the peninsula of Luichau fu. Some junkies were at anchor in the bay, but it must be exposed to the N. E. winds.

Kingchau fu, Hoihau Bay.—S. W. $\frac{1}{4}$ W., 19 miles from Hongham is Hoihau bay (formed by the estuary of two small rivers), on which is situated Kingchau fu, a first class city, and the seat of the prefect of Hainan and its dependencies. The Chinese here were very civil, sending us presents, &c.

Anchorage.—The bay and anchorage is protected on the N. E. by a sandbank at the mouth of the above river. It is moderately well sheltered, being only 16 miles from the peninsula of Luichau fu. Columbine, Fury, and Phlegethon rode out a heavy gale from N. E. by N. without any danger. The holding-ground is good; bearings from anchorage as follows:—pagoda in the town S. 55° E. two remarkable hummocks (by which the bay will be recognized) S. 42° W.; and a cone-like rock on the sandhills at west extreme of bay, W. $\frac{1}{4}$ S.—Plenty of wood, water, and refreshments, can be procured, but the water gets brackish in the passage to the ships.

Cammees Cape.—From Hoihau anchorage to Cammee cape, the S. W. point of the peninsula, the course is N 70° W. 30 miles, without any dangers. Off this point, Columbine anchored in 12 fathoms, point bearing N. E. by N. 4 miles. The pilots said there were rocks and a sandpit off the point. *Coast.* From this the coast extends to N. by W. as far as we saw it (about 30 or 40 miles).

Hoosheak.—25 miles from the point is Hoosheak Hill (easily recognized, being alone); to the northward of this is a point with rocks off it. Pilots advised us to go no nearer than 6 fathoms.

Cha-yung Island.—N. 50° W. 45.5 from Cammee cape, is Cha-yung I. It is four or five miles long, and about 500 feet high; it has no anchorage, but a small town in a valley in the centre of the island.

Gui-e-chow Island.—N. 66° W. 15 from Cha-yung is Gui-e-chow; it is about 7 miles from E. to W., and 400 feet high, the western point being perpendicular. There is an excellent harbor on the southern side; it has a small islet in the centre, but is otherwise clear, sheltered from all points, except from about S.

S. E. to E. S. E. Columbine anchored with the islet on with E point of harbor E. S. E., and the W. point of harbor (the perpendicular head as above) S. $\frac{1}{4}$ W. As marked in the charts, there are two islands in this quarter, but Gui-e-chow is the northern one; Ciu-muci-shan appears to be misnamed.

Pak-loong Cape.—N. 51° W. 58 miles from the point of Gui-e-chow is Pak-loong cape (this is the Pelung cape of the charts), the east point of a bay in which is situated the town and harbor of Tukshan. *Pak-loong-mi.*—S. 5 W. 8 miles from point is Pak-loong-mi, a rock, awash at high water. This rock makes the bay dangerous to approach during the night, as it is so far off shore. *Pak-loong Anchorage.*—Columbine and Fury anchored outside the shoals, with the Cape bearing N. E. $\frac{1}{4}$ E. distant 6 miles. Harbor is formed by shoals on the east, and a low point on the W.; has 5 fathoms; pilots may be obtained.

Cow-tow-shan Island.—S. 25 W. 40 miles from Pak-loong Cape is the S point of Cow-tow-shan (the Pirate Island of the charts); on this course there are several islands with passages around them, but strangers should take the outside. On the western side of this island is a magnificent bay, many miles in extent, and apparently without any dangers. *Village.*—There are a few miserable huts in the bay where wood and water may be obtained. *Chae Rocks.*—S. 65 W. 39 miles from Cow-tow-shan, is a large cluster of rocks, some of which are always covered. This course is also not free of islands. Columbine passed to southward of Wunlaun, and found a good passage, but only $1\frac{1}{4}$ mile wide. We saw plenty of bullocks (apparently wild) on many of these islands. There is good anchorage near Fung-yung, west 4 or 5 miles from Wunlaun.

Norway Island.—S. W. 4 or 5 miles from the Chae Rocks, is a small group of islands, probably the Norway islands of the chart. *Fie-tze-loong.*—From the Chae Rocks to Oonong (a distance of 20 miles) is a most remarkable bay of islets or rocks, of limestone formation (the New Macao of the charts). Here Shap'-ng-tsai is said to have secreted himself, as the water amongst the islets is deep. *Rock off Oonong.*—From Chae rocks to the outside ninepin off Oonong, is S. 85 W. 19.5. *Sunken Rock.*—W. by S. $\frac{3}{4}$ mile from this is a dangerous sunken rock, with only 11 feet on it at low water, and 8 fathoms close to it. Near this are Great and Little Oonong, small bays with insignificant villages. The Cochinchinese villagers were very civil. Columbine anchored with Great Oonong (the W. Bay) N. E. by E. $1\frac{1}{2}$, and Ninepin E. $\frac{1}{4}$ S.

Tushan Island or Pearl Island.—From the rock off Oonong to S. point of Tushan islands, is S. 69 W. 12.5. These islands are off the Tonquin river, which the Columbine, Fury and Phlegethon entered in chase of the pirate Shap'-ng-tsai. The entrance is obstructed by a bar, which we crossed at high water in 2 $\frac{1}{2}$, 2 $\frac{3}{4}$, and 3; inside the bar the water deepens, and the shore is generally bold, except off the west side, where is an extensive sandbank. In the vicinity of our anchorage were two small towns—Hwáfung and Choekum. Phlegethon visited latter, which is some miles up the river, and had deep water. Tide flows only once in 24 hours. The natives informed us there was coal in the vicinity, but their reports were so vague as not to authorize our remaining to get any. Plenty of wood can be procured; but little water or provisions.

Return.—On our return we passed outside the Chae Rocks to the Southward of Cow-tow-shan, and then shaped our course for Gui-e-chow, Cammee, and Hoi-hau, without any obstruction.

T. KERR, *Acting Master.*

Approved, JOHN C. DALRYMPLE HAY, *Commander.*

The official letter of Admiral Ho at Kingchau to Mr. Bonham, detailing these operations, is highly characteristic of Chinese military officers; the fleet of junks he speaks of was out of sight the next day, and would never have ventured into the waters of Cochinchina, even if it had come up.

Translation of a communication from Ho, the admiral at H'inin, to H. E. Mr. Bonham.

Ho, by promotion acting commodore on the Yáichau station, now acting commander-in-chief at Háinan, &c., &c., &c., makes a communication:

Whereas the pirate Chang Shih-wu-tsai' (Shap'-ng-tsai), and others, had, for some time past, been burning and destroying merchant vessels at Fih-hai (Fohoi), in the department of Lienchau, and all that neighborhood, I had to

apprehensive that he would find his way into the waters of Kiungchau, and cause trouble therein. I had accordingly consulted the intendant of the circuit of Lienchau and Kiungchau, and the prefect and sub-prefect of the department of Kiungchau, and, with their concurrence, had instructed Hwang, the naval officer temporarily in charge of Hái-kau (Hoi-hau) station, to put himself at the head of a naval force, and to take up, in addition, some trading vessels, and arm them properly. The intendant, prefect, magistrate and assistant magistrate, also sent a contingent of troops and militia: and the 28th of the 8th moon (14th October) had been fixed as the day on which they were to go to sea in quest [of the pirates].

On the afternoon of the 27th (13th October), two steamers and a vessel-of-war dispatched by Your Excellency, arrived at Hái-kau, the commanders of which being desirous of accompanying the government ships in the pursuit, as soon as I had an interview with them, I desired Hwang, the senior officer on the station, to move on with the force under his command, to exterminate and make prisoners.

On the 5th of the 9th moon (20th October), in the barbarian waters of a place known as Hwa-fung, they seized Chin Tsai-ching and other men, 48 in all, Wang-pai and other women, 8 in all, and 6 children, whom they brought into the city. I have had the prisoners examined strictly, and they have admitted their share in several acts of piracy. I have, in my turn, forwarded them to the provincial city to be tried and disposed of, and have at the same time given positive orders for the pursuit of the pirate-chief, Chang Shih-wá-tsí, insisting upon his apprehension and surrender, that he may be brought to justice. In addition to this, as in duty bound, I make this communication to Your Excellency, of the contents of which I hope you will inform yourself.

A necessary communication addressed to Mr. Bonham, by royal appointment Envoy of Great Britain, Governor of Hongkong, and Superintendent [of Trade] at the Five Ports.

Tiukwang, 24th year, 9th moon, 11th day. (26th October, 1849.) (Received 1st November, 1849.) Trans. Translation, T. F. Wade.

A report of these operations was sent in course to the governor-general by Ho, from which we suppose the following is an extract, though it is called in the Register "So's Notification of the destruction of Shap-ng-tsai's fleet."

"The colonel *Hw'ng Hai-kw'ng* of *King-chau*, with more than forty red-bill* vessels under his command, having joined two steamers of the barbarians, on the 7th of 9th month (Oct. 21st, 1849,) proceeded to the port of *Hwa-fung*. They saw at a distance the fleet of *Ch'ng Shih-wu-tsí*† close in upon the CochinChinese shore near the river *Tso-hin*. They immediately opened fire upon him, when his people scattered in all directions, some being drowned in the sea, and some making their escape on shore. *Ch'ng Shih-wu-tsí* in the meantime fled away in a small vessel, and the imperial troops and foreign vessels pressing forward with united strength took prisoners forty-nine of the pirates, besides eight women and six children. They also took more than thirty cannon, together with spears and swords and other weapons, and burned more than fifty of the pirates' vessels. The pirates themselves fled on shore, where several hundred of them were taken by the CochinChinese troops. The colonel *Hw'ng* has now returned in triumph with his troops and it is to be supposed that *Ch'ng Shih-wu-tsí* will no more be roving about as he has been."—*H. Reg.*

Gov. Sii also received a communication from Mr. Bonham upon the same subject, to which he returned an answer in a singularly patronizing strain.

* These, we are told, are small fast-sailing craft, so named one Chinese scholar says, from their carrying their number on red paper; another, because they are marked with a red streak.

† The pronunciation, in the court dialect, of the pirate's surname and name. In the Canton dialect the words sound *Ch'ung Shap-ng-tsai*. There has been some speculation as to the import of the name. It was, we believe, simply that he was born on the 15th of the month. From that circumstance he was named *Ch'ung*, the child of the fifteenth.

THE

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VOL. XVIII.—DECEMBER, 1849.—No. 12.

ART. I. *Romish Missions in Mongolia; their origin and progress, with some account of Mongolia and its inhabitants; particulars of a tour from the north of China to Lassa, by the Rev. E. Huc, given in a letter, dated Dec., 1846.*

ACCORDING to statements given in the "Annales de la Propagation de la Foi," for July, 1847, the Romish missions in Mongolia date their origin from near the close of the last century. The incessant emigration westward from China Proper, and the accumulating rigors of persecution combined to prepare the way, and accelerate the progress of missionaries from the court of Rome to the capital of Tibet. Scattered through this flood of emigrants were a few neophyte families which conveyed "the faith to Mongolia;" their proscribed worship, their murdered clergy, their demolished chapels, and threatening death,—all conspired to drive them from their country. It was, we are told, in the wake of these emigrants that the first priests penetrated to Mongolia, in the year 1796, dispatched thither by the Rev. Dr. Roux, superior of the French Mission at Peking. Subsequently, "in 1827, the reigning emperor, Taükwáng, after expelling the European missionaries from his capital, declared their establishments confiscated to the state, and razed their beautiful church to its foundations; the Lazarists then sought refuge in the direction of Tartary; Siwán grew rich from the losses of Peking, and thenceforth became the centre of apostolical action and the school of the native clergy. The importance which this transaction gave to the Mongolian Mission, combined with the easy progress it was daily making, decided a few years afterwards, the Holy See to erect it into an apostolical Vicarage. His Holiness, Gregory XVI., confided this post to the Rt. Rev. Dr. Mouly, bishop of Fussulan, *in partibus infidelium*."

The extent of this vicarage, and the number of the faithful resident therein, can not at present be very accurately known. Throughout this immense country, however, "not one cross had been yet planted to indicate the land to these eternal pilgrims of the Desert, when, in 1844, two missionaries undertook to penetrate into the deepest of their unknown steppes. They had scarcely cleared Siwán, when all track of them was lost in solitude. Two years elapsed without any information concerning the pious cavalcade. Their return was already despaired of," when they were discovered in the capital of Tibet by Chinese officers, and brought back to Macao. These two missionaries were Rev. Dr. Gabbet, and the Rev. E. Huc. From a letter written by the latter, addressed to the "Superior-general of the Congregation of Missions," and dated Macao, Dec. 20, 1846, we select the following details respecting the country and people visited by these travelers.

Having been instructed by their lordship, Dr. Mouly, "to explore Mongol-Tartary, and study carefully the manners and character of these nomadic people," the adventurers quitted "the valley of Blackwaters, a Christian district, situated nearly one hundred leagues northerly from Peking," August 3d, 1844. The persons and arrangements of our traveling troop, says Mr. Huc, "were as follows: Samdad-chiemba, our young lama, mounted on a low-sized mule, opened the cavalcade, leading after him two camels laden with our baggage; next followed Dr. Gabbet upon a large camel; I was mounted upon a white horse. Samdad-chiemba was our only traveling companion." This youth was a Mongolian refugee, who after having been instructed and baptized by Dr. Gabbet, "wished to devote himself to the holy church, as he said, and attach himself to the service of the missionaries."

For eight days their march was through the fertile prairies of the kingdom of Gechekten to a great city, called by the Mongols *Tolon-nor** (Seven Lakes), but by the Chinese *Lama-mián* (Temple of the lamas). It is not a walled city; but a huge gathering of ugly and badly-laid out houses. Its streets are crooked, filthy and muddy; its population immense; and its commerce prodigious. "The general rule is, that, in this great market, the Chinese end by making their fortunes, the Tartars by ruining themselves."

* The district of Tolon-nor forms part of the circuit of *Kampak tsa*, an extensive region situated in the northeastern part of Chihli, beyond the Great Wall; the place here described is the chief, and probably the only town in the district; it is laid down in the Chinese map near the Shángtú ho 上都河, a branch of the Lwán 滦 river, not far from lat. 48° N., and long 39° W. of Peking. The "kingdom of Gechekten" is the pasture-grounds of one of the Mongolian tribes, otherwise written *Kíchikten*. See Ch. Rep., Vol. XI., page 449.

From Gechekten they proceeded to Thakhar, called by the Chinese *Pálki* (Eight Banners), the country conferred on those tribes that came to the aid of the existing dynasty, when conquering China. They are ranged under eight banners, subject to the emperor, and are said to constitute his most valiant soldiers, and are never ordered to march except in the last extremity: "they were summoned during the last English expedition, but they were quickly countermanded back: when advancing southward, these poor soldiers almost all died off from heat." This country of the "Eight Banners" is described as magnificent; an endless prairie everywhere meets the eye; its pasturages are extensive, and its supplies of good water inexhaustible; but there are no cities, no edifices, no art, no industry, no cultivation; it is the grazing land of the imperial flocks. Sometimes you perceive a huge lake, a majestic river, a bold mountain; and again there is before you a vast and immeasurable plain, "as the outlines of which fade away in the distant horizon, you would think for a time that you were becalmed in the midst of the ocean. The white Mongolian tents, surmounted with banners, tracing their outlines in the distance upon this verdant groundwork, supply well the effect of little ships with streamers to their masts." Mr. Huc proceeds to draw a parallel between the seaman and the Mongol; as the first identifies himself with his ship, which he seldom leaves, so the second is one with his horse; and both, "when they alight upon land, find themselves utterly disconcerted, and as it were, cast out of their sphere."

While traveling through Thakhar,—or *Cháhár*, as we have been accustomed to write the name of this district, they visited here and there some majestic ruins, faint traces of cities, which, it is supposed, were formerly built and occupied by Chinese. All the cities they saw on their route through Mongolia, they found to be mere "market-places," frequented by the people from every part of their country.

Bending their course southward, towards the Yellow River, "during three whole days," says Mr. Huc, "we cavalcaded through unknown marshes, abandoning ourselves to Providence, and allowing our cattle to move forward by instinct. When we reached the bed of the river, our little troop embarked in a passage-boat, and we arrived, I may say miraculously, in the country of Ortous," or, as the Chinese pronounce the name, *Ngoh'rh-to-sz'*; a country "wretched and desolate;—of sandbanks or sterile mountains;" with brackish and fetid waters, and even these extremely rare; the oxen and horses wretched and poor-looking, but the camels, the sheep, and the goats thrive wonderfully well.

When distant ten or fifteen days' march from the Yellow River, they visited a salt lake, "a large reservoir of mineral salt," at least two leagues in circumference, called by the Mongols "*Tabe-noor*." When two days from the salt lake, they reached a fertile valley. "The Mongolians who had pitched their tents in this valley," says the writer, "treated us with honor and distinction. When they ascertained that we were *lamas of the West*, they were anxious to treat us to a little entertainment after their own fashion." When the repast was over, music followed, with a national song. Their patriarchal host, addressing one of the missionaries is represented as saying, "Lama of Almighty Jehovah, I have invited a *toolko-los* to beguile this evening with some minstrelsy." Immediately the *toolko-los* began, beating the guitar as he sang, vividly exciting the sympathy of his fellow-countryman. Then followed, at the request of the missionaries, the *Invocation of Timour*. "These poet-minstrels, who roam from hearth to hearth, celebrating everywhere the personages and events of their country, are met at all times and in every place; we had previously seen them in China, but perhaps they are nowhere so popular as in Tibet."

In crossing the territory of the Ortous, the geological structure of the mountains attracted their attention; and we have the following description of one of these mountain ridges.

"In the gorges and glens of the precipices formed by this imposing chain, you perceive nothing but large heaps of schist and mica, crushed and reduced like to powder. These deposits of slate and flattened stones have been, no doubt, drifted into these chasms by immense swells of water, for they do not seem to have at all belonged to these mountains, which are of the nature of granite. These blocks are incrustated with shells; but what is more remarkable, they are severed, bored, and worn on every side; there are cavities on all sides; holes wind in a thousand sinuosities; you would say nature here had been worm-eaten. Sometimes the ground presents deep sunk impressions, as if they had been used to mold monsters. It often seemed to us that we were advancing through the bed of a dried-up sea. No doubt, these mountains were slowly formed by the sea. The phenomena apparent here can not be attributed to water rained down, and much less to inundations of the Yellow River, which, however great they may be supposed, could never reach such a high elevation. The geologists who alledge that the deluge occurred by submersion, would find perhaps, upon these mountains, proofs strong enough to support their system."

Descending from this ridge, they traversed the province of Kánsuh. Passing through Ninghiá and Chuangwei, and crossing the Great Wall, they pursued their way over the "Halechan ranges," where not the slightest traces of vegetation could be found among the hills of sand. Their course was close along upon the banks of the Yellow River.

At length, coming to the route that leads to Ílí, they pursued it till they again reached and passed the Great Wall. "We had occasion," says Mr. Huc, "to cross the Great Wall at more than fifteen different points; we often journeyed entire days following its direction, and without losing sight of it; sometimes we met only simple masonry, instead of the double walls that run along northward of Peking; sometimes it is an embankment of earth; it even happened to us to see this famous barrier exclusively composed of some small stones heaped together."*

Leaving the Great Wall, the missionaries had to pass a custom-house, notorious for its extreme severity towards foreigners: the people "absolutely required money," and they "absolutely determined to give them nothing but words." This altercation ended by their being allowed to pass freely, it being only enjoined on them "not to inform the Tartars that they had passed gratis." From Pingfán, "presenting nothing remarkably disagreeable or gratifying to the eye," they hastened on to the greater city, Síning, "enduring much distress in traversing the high mountain of Pingkiáu." "Our route lay during two days through clefts of rocks and along a deep torrent, the foaming water of which dashed at our feet; the chasm yawned uninterruptedly at our side; and if we had made one false step we should have tumbled into it."

Kánsuh, the travelers regarded as a fine province; and owing to its temperate climate, the naturally fertile soil, and above all to the skill and activity of its agriculturists, it exhibited considerable wealth, and a wonderful variety of produce. The sheep and goats were of a superior breed; the wheat good and abundant; and the collieries numerous and exhaustless. The people, both in language and manners, differed much from the inhabitants of the other provinces. Especially in their religious character, they were found to differ from the great mass of the Chinese, who are commonly and notoriously so indifferent and sceptical. "In Kánsuh are numerous and flourishing *lamazaries*, which adhere to the reformed worship of Buddhism. Everything induces the conviction that the country was formerly occupied by the Sifán or Eastern Tibetans." Several independent tribes are found in this province and on the borders of Sz-chuen, having their

* There are a number of lakes laid down on the map in the region here traveled over, but none with just the name of Tabooo-nur in Chinese characters. The Halechan, or Ala-shin 賀蘭山 range forms part of the In shan, and incloses most of the Great Bend of the Yellow river.

own hereditary chiefs, their own internal policy, and their own peculiar dialects. Some of these tribes are exceedingly savage: "he who has committed the greatest number of murders is honored with their highest estimation."

From Sining the missionaries proceeded to *Túngkou-cul*,—"a little city situated on the borders of the river Keou-ho, and on the frontier which separates Kánsuh from Koko-nor,"—a place not marked on the maps, but of the highest importance in a commercial point of view, of narrow compass, extremely populous, in reality a Babel, where people of every tongue are grouped together. Great violence of character was exhibited in this city; and every individual in the streets walked armed with a huge sabre, affecting a wild air of independence. From this city, the travelers proceeded to the lamazary of "Koumboun, the country of Tsouka-Remboutchi, the celebrated reformer of the Budha religion." This lamazary belongs to the Sífans; and in that celebrated convent of the lamas, and one of its neighboring country-seats, Mr. Huc and Dr. Gabbet sojourned six months, to study the language of Tibet, and to acquire information concerning the doctrines of Buddhism. But these gentlemen give us no new light on this subject, and we need not tarry here to repeat the few facts they relate of Koumboun and its three thousand lamas, further than to remark that they found the instructions divided into "four sections or faculties"—one of prayers, one of medicine, one of mysticism, and one of the forms of liturgy.

In the month of August—just one year after leaving the valley of Blackwaters, the two missionaries, with their cavalcade, resumed their journey, and proceeded to erect their tent on the borders of Koko-nor, the *Tsing láí*, or "Blue Sea" of the Chinese. It has, they say, a regular ebb and flow; the water is bitter and saltish; and when nearing it a strong odor of sea air affects the sense of smelling. Near its center, there is a small island, having a lamazary with about twenty lamas. The surrounding country is agreeable and very fertile, having no forests but a luxurious herbage. It has many rivulets, with abundance of water for the flocks. The Mongolian shepherds, continually apprehensive of attacks from brigands, are always on guard, watching their flocks: they usually appear on horseback, lance in hand, a huge sabre fastened to the belt, and a firelock slung across the shoulder.

The brigands, we are told by Mr. Huc, "belong to the tribes of Sífan, or black-tent Tibetans, who reside in the direction of the Bayenkara mountains, towards the sources of the Yellow River. Their

nomadic clans are very numerous, and are known under the generic name of *Kolo*. These hordes of brigands (continues he) were enumerated to us; and only then did we hear any allusion to *Kolo-kalmouks*: what is termed *Kalmoukie* is pure imagination. "The Kalmouks are only a tribe of Kolo, or Black-tent Tibetans. Geographical maps are also very faulty with reference to Koko-nor. This country is mapped too large. Although it is divided into twenty-nine banners, it should be limited to the river Tsaidam. There another Mongolian country commences, and is designated by the name of Tsaidam."*

Mr. Huc gives us a popular tradition regarding the "Blue Sea," related to him by an old Tartar, that this sea once occupied the place where the city of Lassa now stands, and that upon a certain day all its waters abandoned their ancient reservoir, and came by a subterraneous passage to the place where they are now stationed.

The two missionaries were now anxious to proceed on their journey, and were in daily expectation of the Tibetan embassy, which in the previous year had proceeded to Peking. "We intended to join the caravan," says Mr. Huc, "and go onward to Lassa, to study the Tartar creeds from the very source whence they emanate. All we had seen and heard during our journey gave us to hope that we should find at Lassa, a purer, and perhaps, less vague symbolism. Generally, the creeds of the lamas are always indefinite and wavering in one vast pantheism, which they can not give an account of. When you inquire from them for something plain and positive, they are always in extreme embarrassment, and refer back to another: the disciples never fail to assert that their masters know everything; the masters invoke the omniscience of the grand lamas; the grand lamas deem themselves ignorant in comparison with the saints—the saints of such and such a lamazary. Meanwhile, the great and little lamas, disciples and masters, all stated to us that the true doctrine comes from the West. The more you advance towards the west," they said to us, "the more luminous and pure will be the doctrine manifested to you." When we gave an exposition of Christian truths, they contented themselves with replying calmly, "we ourselves have not read all the prayers; the lamas of the West will explain all to you; we have faith in the traditions that come from the West." Besides these expressions

* The name of Bayen-kara has been applied by Ritter and others to the immense mass of lofty mountains lying about the sources of the Yellow river, extending over six or eight degrees square; the Mongols call a high peak lying nearly west of the Azure sea, Bayenkara 巴顏喀喇. We can find no river in region bearing the name of Tsaidam.

only confirm a fact observable in all parts of Tartary : there does not exist a lamazary of any importance, whose grand lama (or superior) is not a man who came from Tibet. Any lama who has made a journey to this country is regarded as a superior man, a *seer*, before whose eyes have been unveiled all past and future lives, at the very depth of the *Eternal Sanctuary*, and in *the land of spirits*.—In the Tibetan language, *Lassa* means “Land of Spirits,” and in the Mongolian this city is called *Mouche-dhot*, i. e. “Eternal Sanctuary.”

At length, Oct. 15th, the long-looked for embassy arrived, returning from Peking, and with it the two missionaries proceeded on their way to the so-called Land of Spirits. The combined forces now formed a large caravan, numbering, it was supposed, about 2000 men, 1200 camels, 1200 horses, and 15,000 long-haired oxen, commonly called the *yak*. This embassy is described as a mere commercial enterprise, undertaken for gain rather than for any political object. After fifteen days' journey through the magnificent plains of Koko-nor, the caravan reached the wild and unproductive country of Tsaidam among the Mongolians. The sad and gloomy aspect of this country seems to affect the disposition of its inhabitants: “they all seem to have the spleen; they speak little; and their accent is extremely guttural.” Nothing could be more dreary than the country through which they had now to pass over, Mt. “Borhan-bota,” Mt. “Chuga,” and across the river “Mouren-oussou” which “in China is the Yia-dze kiang or Blue River.” The cold was dreadful; and “the Rev. Dr. Gabbet had to deplore the temporary loss of his nose and ears.” In crossing the Mouren-oussou on the ice, Mr. Huc and his companions witnessed a singular spectacle, which he thus describes: “We had already descried, in the distance, sundry shapeless objects which seemed imbedded in the ice in the middle of this great river; what was our astonishment, when we recognized more than fifty wild oxen, which, no doubt, commenced swimming over at the moment the water froze! Their heads surmounted by monstrous horns were uncovered; the rest of the body was griped in the ice.” Other incidents equally marvelous, and far more horrible, are detailed in this part of the narrative, to which we must refer those who can relish this sort of thing. To us this is the poorest part of Mr. Huc's letter, and it must suffice to say, that on the 29th of January, 1846, the two missionaries reached Lassa, with which event the narrative abruptly terminates, with the promise of a “future letter,” and a full description of Lassa and its inhabitants.

The region from which M. Huc took his departure in making this long journey, lies along the Hwáng ho, or Sira-muren R. The country and people are pleasantly described by him in a letter written to his brother, Donatien Huc, an advocate residing in Toulouse, under date of Jan. 8th, 1844, which we extract from the number of the *Annales* for Sept. 1845, making a few unimportant omissions in the translation. After a few preliminary remarks, he breaks out :

“ Oh Tartary ! If there exists in the world a country new, a country unknown, a country which is in no respect similar to other countries, it is, without any doubt that which I now inhabit. Europeans travel in all countries except in Tartary. America has been for a long time *Europeanized*; the Indies will be so very soon. The condition of China, thanks to the disturbances of the English, is at length beginning to become familiar to us. European ships plough the sea in every direction. It is not possible to mention an island, not even a rock in the ocean, which they have not frequented and analyzed. Not long since indeed, M. D'Urville by his extraordinary energy, accomplished a feat which seemed well nigh impossible—went on a tour of exploration among the polar icebergs ! But who has had a thought about Tartary ? Except some French missionaries, who a short time since pitched their tents in this region, and are seeking to disseminate the pure seed of the gospel, no one has yet visited these deserts.

“ It can not be said surely that Tartary is so diminutive a country that it is not worth the pains. For just cast a glance at the map, and consider the space which it occupies. China, so vast in comparison with most countries, is almost nothing when compared with the vast regions of Central Asia. Moreover Tartary has an aspect altogether different from other countries. In Europe, for example, there are cities, villages, and harvest-fields of a wonderful variety overspreading the land. Elsewhere, where civilization has not yet penetrated, there are found immense forests with an uncommon luxury of vegetation. In countries formerly flourishing, but now degraded even to servitude, there are strange peoples who have taken the place of the extinct races, and who, half civilized half barbarous, pass their lives among the desolations and rubbish which attest the splendor of ancient times. But in Tartary, there is nothing of all this. Here there is nothing but vast prairies and immense solitudes. In each realm they find but a single city, or rather a humble settlement where the ruler makes his residence. The population lives in tents without any fixed habitation. They pitch their camps now in one place and presently in another,

ing their successive migrations according to the variations of the seasons, and the goodness of the pasturage.

"One day, we behold a vast expanse of country, which presents the most lively and animated appearance. On the green prairie are seen tents of various sizes. In all the country about, in the gorges of the mountains, and upon the sides of the hills, as far as the sight can reach, the eye discovers only immense herds of cattle, camels and horses. In the plains there are immense herds, perceivable only by their undulations. They might be compared to the sea as it appears when foaming, and beginning to swell. In the meantime, this plateau is traversed continually by Tartars upon horseback, who armed with a long pole, gallop from side to side in order to bring together into a close body the hosts of animals which are scattered over it. In the place where the tents are erected, the children are engaged in play, and the aged women curdling the milk, or going to draw water from the reservoir they had hollowed out the day before. And yet it may happen that on the day following, this landscape to-day so picturesque and so animated, is nothing but a vast solitude. Men, flocks, habitations, all have disappeared. A black and dense smoke, which rises here and there from fires with difficulty extinguished, and the croaking of the birds of prey which dispute among themselves for the remains of an abandoned camel, are the only indications that the wandering Mongol has the day before passed that way. And if you demand of me the reason why these Tartars have so hastily abandoned this spot, I reply, that their flocks have devoured all the grass which covered the plain; they have therefore driven them forward, and gone on to seek still farther, it is immaterial where, a new and fresher pasturage. These great caravans also traverse the desert without any definite design; they sleep where the night overtakes them; and when the shepherds have found a place to suit their fancy, they pitch their tents.

"Tartary presents in general a savage and profoundly saddening aspect. There is nothing here to awaken the remembrance of agriculture and industry. Pagodas and *lamazaries* are the only monuments to be found, to which the Tartars attach great importance. To them religion is everything. Other things are in their eyes vain, fleeting, and unworthy to occupy their thoughts. Moreover, whatever there may be of riches and opulence, all that bears the impress of art is found collected in the pagodas. For the same reason, everything which in anywise pertains to the sciences or to letters, passes not beyond the walls of the convent.

"It would not be astonishing, if all this *Tartarism* should be little in accordance with your tastes and habits of life. It is possible that these keepers of flocks will appear to you very singular persons. But I confess that I have found them interesting in the highest degree. I sigh for the time when I shall be permitted to go and live among them, and I hope that these people, naturally religious, when they shall have become acquainted with true Christianity, will gradually be induced to renounce the errors of Buddhism.

"Although I have advanced almost two hundred leagues towards the north of Tartary, I have not yet passed my days continually among the Mongols. I have still more or less intercourse with the Chinese. In the vast country inhabited by the latter, there is such a redundancy of inhabitants that the excessive population flows on all sides into the neighboring regions. Thus the Chinese from the north of the empire gradually find their way into Mongolia, where they obtain from the Tartar *begs*, or chieftains, liberty to clear portions of land in the gorges of the mountains. The valley of the Black-waters, where I am now residing, is cultivated by Chinese Christians. The time which the exercise of the holy ministry allows me, I devote exclusively to the study of the Manchu and Mongolian languages. For every one knows that it is not with books and dictionaries that we soonest learn to speak a language. It was for this reason that I lately went to make a visit to a Tartar family distant from here not more than a day's journey. I am going to give an account of this trip a little in detail, and the incidents in it will make you better acquainted with the manners of this people, than a dry delineation hastily composed.

"I had need of a guide; a brave Christian presented himself; his only occupation was leisure, and, moreover, he was fond of riding. He was just the man I needed. He was of greater advantage to me, since having had some dealings with the family which I designed to visit, he was able in a manner to introduce me to them. The day fixed for this expedition having arrived, we made our preparations for the journey. I placed my *escritoire* and some books in the sack which contained my wardrobe and bedding. My conductor on his part took care to make the needful provision of tobacco and brandy, or to speak more correctly, of an alcoholic liquor distilled from certain fruits which the country produces. When the Christians had wished me a pleasant journey, I fixed myself in the best manner I could upon a small mule adapted to my size, and my guide having scaled the flanks of a large and lean camel, proceeded to seat himself upon the top of the baggage.

"The route which we followed is truly difficult to describe: there were ravines to be traversed, rocks and mountains to climb up and to get down, morasses covered with water, and lakes sheeted with ice to be crossed. We were constantly obliged to make long circuits in order to avoid precipices, or to pass around inaccessible heights. It was in fact a zigzag course, in which we had constantly to select as we advanced those places which presented the fewest difficulties. After proceeding five leagues, across mountains and valleys, my conductor said to me, 'Let us go down there and dine;' at the same time pointing out to me with his whip-stock some small huts made of earth, inhabited by Chinese farmers. 'Farther on,' added he, 'there are prairies, wherein are no inhabitants.' I also desired to make a slight halt; for it was near mid-day, and I had some reason for conjecturing that my stomach would not refuse a little nourishment.

"On arriving at this hamlet, it was not necessary to deliberate upon the choice of lodgings. We esteemed ourselves too happy to find ready for our use a dark and dingy barn, to which we betook ourselves, after securing our animals to a post fixed in the earth before the gate. The people of the place, young and old, did not fail to pay us a visit, as soon as they perceived us. "Where do you come from? Where are you going? What is your illustrious name?" Such are the questions which they usually employ in addressing strangers. Very soon each lighted his pipe; and if in such a position the poor traveler has not taken care to lay in a stock of provisions, after lighting his own pipe, he will be obliged to betake himself again to his journey; for he is considered to have dined. My conductor had anticipated the exigency. He drew from his knapsack a good haunch of mutton; they brought us a little salt upon a sherd of porcelain, and in the twinkling of an eye our repast was finished. After dinner it is convenient to take tea; this is the etiquette of the people. We inquired of the Chinese who surrounded us if they had a tea-pot at hand to lend us. They began to laugh, and showed us their torn garments, exclaiming, 'Do you think that such as we can drink tea?' However, one man more considerate, went aside, and soon returned bringing some boiling water in a large and deep vessel. I soon detached the bag of tea from my girdle, and threw a handful of the leaves into this water, and my companion and myself began to supply ourselves from this tea-pot with our porringers—not very elegant to be sure, yet well enough adapted to our circumstances. We invited the company to follow our example, and soon they came together from all sides to get a cup of boil-

ing water; when we had all regaled ourselves, we smoked another pipe, and resumed our route with new courage.

"After ascending a steep mountain, we found ourselves upon the *Man-tien-dze*, which is an immense plain rising above the ordinary level of the country. It is more than a hundred leagues in circumference. Upon it there are no inhabitants, no cultivated land, not a single tree; it is one unvaried prairie stretching out into an immense expanse like an ocean of verdure without limits. Travelers run great risk losing their way upon the *Man-tien-dze*, for it is cut and traversed by a thousand pathways all resembling one another, and all leading in different directions. If you have the misfortune to lose the one that can alone bring you to the end of your journey, and if to increase the evil the weather happens to be cloudy, and you are not able to ascertain your course by the direction of the sun, you are exposed to great dangers. The wayfarer is then like a captain who has lost his rudder, compass, chart, and instruments. If it happen in the winter, he is lost without resource; for upon this elevated plateau, the cold is most terrible; and it not seldom happens, it is said, that in high winds both the horse and his rider have been frozen in traversing this dreadful labyrinth. Wo, then, to the poor traveler who loses his way upon the *Man-tien-dze*!

"And we, too, lost our road; the sun was setting, and it was about the end of November. I looked at my conductor, who seemed to be greatly astonished, looking this way and that way, like a person seeking for what he could not find. 'Ah, indeed,' said I; 'is it true that we have missed our way?'—'Alas! cried he, in my heart I have some doubts. According to the time which we have been upon the way, we ought already to have descended from the plateau, we ought to be now in the valley of Mulberries. We shall come again into the road! We shall come again into the road!' he exclaimed with energy. 'Just now *this affair becomes white and shining* (i. e. I comprehend the matter now), we ought to have taken the path which we met on our left.'

"We then put about, and entered upon that path of hope, which conducted us indeed to the borders of the *Man-tien-dze*. Already from the back of my mule I discovered below far in the opening some cultivated plains, and my heart became insensibly elated. 'Is it indeed come to this pass?' grumbled my conductor between his teeth. 'This day truly, I am only like resin and glue! (i. e. am stupid). Really indeed! this valley is not the valley of Mulberries.'

"It was not necessary to deliberate long. We dismounted. The night coming on, it was the most prudent course to take refuge in this valley, where there was a gleam of hope, at least of finding some habitation, since we perceived that the plains were cultivated. This was preferable to bivouacking upon the unfriendly *Man-tien-dze*. Yet it was terrible to think of the long and arduous descent which led to the gorge, where we hoped to obtain some information, for I was famished with thirst, and my limbs could hardly support me. 'Let us go; there is no other way,' said my man of resin and glue; 'we must scramble down here.'—'That is very true, but I am worn out, and almost dying with thirst.' 'Ah! we have another full bottle left; take a drop of *eau-de-vie*.'—'Very good,' said I, smiling, 'although you may happen to lose your way, you seem to be able to give good counsel.' Saying this, I put the bottle to my lips, but I was so exhausted that I perceived neither the taste nor the strength of so powerful a beverage. I took long drafts; it seemed to me that I was drinking at a cool and delicious fountain. I instantly felt invigorated. We then drew bridle; and now seated, now afoot, sometimes riding, and often stumbling, we at length reached the bottom.

"It was now night. We observed a light at the foot of the hill, towards which we directed our steps as if by instinct, without saying a word. It was the hut of a shepherd. We approached the window, and through the crevices of the paper, which serves in this country instead of glass, we saw a Chinese, squatted upon the ground before some firebrands, quietly smoking his pipe. I cried out, 'Halloo! my venerable brother, are we on the road to the valley of Mulberries?' In a moment the man was at our side; 'Can it have happened,' said he, 'that you have lost your way upon the *Man-tien-dze*? The valley of Mulberries is around by this gorge, a league or more further on; the road is good.' These words reassured us, and having thanked him, and bade him farewell we remounted. We rode for the space of an hour in the darkness, and at length arrived without any farther difficulty at the residence of the Mongol Tartars.

"We were received with a cordiality of feeling and goodwill, beyond expression. 'That is Takoura, the head of the family,' said my conductor, as he pointed out a man of middling height, but frightfully lean. After we had passed our mutual compliments, the old Takoura invited us to be seated. He was so good as to take me for a man of some importance, and so he put me in the place of honor, on the side opposite to the entry. I placed myself down accordingly,

and soon the whole company squatting down like tailors, gathered around the brazier, which threw out more smoke than heat.

"After we had passed around the snuff bottle, and lighted our pipes, which we exchanged with each other, the old 'Tartar began. 'You are not a Chinese,' he said to me; 'you are a Manchú, as I infer from the fringe upon your cap;—what is your honorable country?'—'I am from France,' said I.—'Ah, ah! from the kingdom of France? And what is your famous city?'—'I am from the city of Toulouse.'—'Ah! ah! you are from the city of Toulouse; very well, very well,' said he. 'You have no doubt,' I said to him, 'been at Toulouse; it has a great trade.'—'No,' he rejoined, 'I have only been once to Moukden; I have not yet reached the city of Toulouse.' I need hardly say that the Mongols are not very well skilled in geography. These good people imagine in their simplicity, that the kingdom of France and the city of Toulouse, are all a part of the country of Manchuria, an opinion, which not seeming very dangerous, I let them enjoy unmolested in virtue of the liberty of opinion, proclaimed in our charter of 1830.

"Having come to a mutual good understanding, our conversation became so lively that you would have thought us to be quarreling. 'But indeed,' exclaimed the pater-familias at the top of his voice, 'from here to the valley of Black-waters is not very far; how did you get here so late? How can that be allowed?' 'Ah, it is hard to say, very hard to say,' replied my conductor in the same tone, 'that can not be allowed. Hold! look you, we lost our way upon the *Man-tien-dze*.' 'Sure! do n't you know the *Man-tien-dze* yet? You, who have crossed it so often, did you lose the way? Truly, that can not be allowed.'—'Are you not very tired?' said he to me, tapping me upon the shoulder. 'Quite enough so,' said I, 'but say no more about it, I am here at your house, and all is well.' 'Hold, look!' said he, touching my conductor with the end of his pipe, 'look! you lost your way upon the *Man-tien-dze* in full day: I have traveled it in the dark night, without losing my route.' And then he burst out into laughter, ending with sighs and condolences.

"They had placed a vessel of tea and milk upon the fire, and while the company were discussing the routes over the *Man-tien-dze*, I drank cup after cup of tea and milk. They shortly brought in some salted vegetables and spirits, for this is a necessary prelude to repasts among the Chinese and Tartars. They get themselves tipsy before they eat, a custom exactly opposite to the English fashion:

The head of the family filled my little cup, and holding it in both hands, presented it to me in due form; I received it in the same way, and when all the glasses were filled, Takoura took his own, and bowing slightly, invited us all to drink. 'But your wine is cold,' said our Amphytryon to me; 'I am going to change it for you.' He then turned it into the small urn steaming upon the coals, and poured me out a fresh glass.

"But this evening I was not in a humor to drink boiling spirits. I felt it burning in my bowels. 'If you have some cold water ready,' said I to Takoura, 'it is just what I want.' I had hardly finished this unlucky proposition, when they all began to ply me with arguments to show that it was neither good nor prudent to drink cold water. But a young lama luckily coming in at the moment with a bowl of fresh water, I took it, and asked my opponent if he would like to drink half of it; he laughed heartily at the idea, and I swallowed at one draft the whole of the delicious water, and returned the bowl to the lad, asking him to fill it again. 'The matter is ended,' said Takoura, 'since you positively refuse to drink of the wine which is prepared for supper.'

"In the meanwhile, as Macheke his eldest son was removing the glasses and liquor, Tsanmiaud his brother, another lama twenty-one years of age, brought on a great plate containing a pile of hashed mutton. With my two chopsticks, I took a few morsels, and then raising them both as high as my forehead, said 'Eat gently; as for me, I have done.' Perceiving that the good Takoura was going to give me battle, I added, 'Stop; hear me, and you will not quarrel with me, for we are good friends. You know it. In your family, I am as if I was in my own house. Just now I am too fatigued, but to-morrow we will talk this all over again.' As the Tartar shook his head, and said, 'that can not be allowed,' I got up and went to the place assigned me for the night, and wrapped in my coverlet, I was soon sound asleep.

"In the morning, I saw that my conductor had not lost his time. He had been drinking some glasses, which had made him amazingly eloquent. He had put it into the heads of our Mongols, artless and credulous as they are, that I was an extraordinary man, one so learned that the most celebrated lamas would fear to meet me. He had told them the object of my journey, and assured them that I knew nearly all the languages in the world. I wished also to acquire the Mongolian, and had therefore come to live for some time among the

Tartars. Thus I owed to the magniloquent representations of my conductor, all the expressions of honor, respect, and affection with which I was welcomed in this family. 'Doctor,' said Takoura to me, 'since you have determined to learn the Mongol language, you have done well to come here. The lama Tsanmiaud has good abilities, and in a short time he will be able to teach you all the words. When you have learned how to express the more important ideas, we will no longer converse in Chinese.' I cordially accepted this invitation, and as my conductor was no longer necessary, he returned the same day to his family.

"When we had breakfasted, during which I proved to these Tartars that I despised neither their wine nor their viands, I took out my little library. I opened my books, and turned them over one after another, the good people crowding about me with their eyes staring, and their mouths gaping like children around the table of a pickpocket. As I took up a book, the old Takoura gravely informed the assembly of the quality of the article: 'this is a Chinese book; this is a Manchu book; this a Mongolian book.' But when I showed my breviary, bound in violet colored morocco with a gilt edge, their enthusiasm is difficult to describe; I opened and presented it to the lama as being the most learned of the company; he had hardly seen the European characters, when he exclaimed, *shara! shara!* He then passed the book around, and all repeated with astonishment as they turned over the leaves, a *shara* book! The Mongol and Tibetan lamas apply the term *shara* to a certain enigmatical and mysterious kind of character, the form of which bears much resemblance to the Gothic letters. I have observed them in all the large books of prayer in their temples, and it has occurred to me that this might be the rubric. These characters are all underscored with red, and scattered through the volume in such a manner as to remind me of the antiphonaries and prayer-books of the Middle Ages. Many of these characters are still found among the paintings on the ceilings of the temples. The lamas do not understand this writing, but only know how to read the character; and hence they give the name of *shara* to any language which they do not understand.

"The young Tsanmiaud returned my breviary, saying with a voice trembling with emotion, 'Is not this the same as the *shara*?'—'If it is not *shara*, what can it be?' said I. He then sat down with the satisfied air of a man who has made a discovery. He again took up the breviary, and turned it over again and again. But said he, 'do you then understand *shara*?'—'Oh, I am very expert in the *shara*,' I replied; 'I

can read it even more rapidly than Chinese or Manchu, I can speak and write everything which I please in *shara*.'—'In the temple where I studied, there were more than a hundred lamas, but not one of them was acquainted with this language; one aged lama alone knew how to read some of the words. But, added he, 'what words are there in your book *shara*?'—'This book contains sacred words; it is my book of prayers.'—'Oh, indeed! do you recite prayers?' exclaimed the aged Takoura.—'And why should I not recite them?' I answered; 'I pray every day, and several times in a day; stop! just now I must retire, for it is quite time.' And I got up immediately to recite my breviary. 'Since you wish to pray,' Tsanmiaud said, 'I will conduct you into another tent, where you will be more quiet; here you are too much disturbed.' I then went into another tent, accompanied by the lama and his nephew, who remained standing by my side the whole time that I was reciting my breviary, keeping a religious silence. When I had ended, Tsanmiaud inquired of me if I had finished my prayer, and both of them bowed profoundly as if to congratulate me on what I had done.

"When once my hosts perceived that I was a man of prayer, I was decidedly the friend of the family. The Mongols are essentially religious. They believe in a future life, and it is the subject of their serious consideration; things here below are to them a matter of secondary interest. Takoura was the most fervent of the family; when beginning a meal, while I was saying grace, he dipped his little finger into his glass, and threw some drops of the spirits away. This pious libation did not prevent him from getting fuddled however as often as he liked. The good old man did not know how to read his prayers from the books, but he always had his rosary in his hands, for the Mongols are in the habit of employing in their prayers a rosary consisting of a hundred and eight beads. For every bead they say, *Peace and happiness to the four quarters of the world!* It is a form, say they, which Budha communicated to his disciples when he taught them the prayers. But his disciples are very not scrupulous upon this point, and not a few of them never recite their prayers. Takoura had adopted an easy and expeditious mode, and contented himself with frequently running the beads between his fingers, though this did not prevent him from entering into conversation freely with every one at the same moment.

"As it was not in accordance with my design to make a long sojourn at this time among the Mongols, I began to compile a small manual to aid in learning to converse, containing the most common

phrases. While I was writing this in French, these good people were amazed, for they could not understand how, with the aid of these *shara* characters, as they called them, I could write Mongolian words. 'Doctor,' said the old Tartar to me, 'since you are carrying off all our words, you should be willing also to teach me some *shara* expressions. I think I am not too old to learn; is not my tongue supple enough?' At the same time he showed me a knife, and a piece of steel, and asked me what was the *shara* name of these things. 'This,' I told him, 'we call *couteau*, and that *briquet*. If you go to France, and speak the words *couteau*, *briquet*, everybody will understand you.' My friend was in a delirium of enthusiasm. If a Chinese or Tartar came to visit him, he replied as loud as he could bawl to all their expressions of civility, '*couteau*', *briquet*! and then he would burst out into obstreperous laughter.

"This slight success in his first studies of the *shara* language encouraged him greatly. He learned also to say *ma pipe*, *fumer tabac*; but I took good care that he should not learn any more of it, for he kept repeating these two or three words, and I could not prevail upon him to tell me any more Mongolian. The first night after his initiation into the knowledge of *shara*, he woke me up several times suddenly, to ask me if it was *couteau*, *briquet*, which he ought to say. I was obliged to seem angry, and tell him that night was made for sleeping, and not for learning languages. 'Ah! very true; what you say is quite reasonable.' After that he troubled me no more, but he did not stop repeating to himself, from time to time, *couteau*, *briquet*, *ma pipe*, *fumer tabac*. Another more important reason, prevented me from teaching him any more *shara*; for I perceived that in reciting his beads, instead of saying, 'Peace and happiness to the four quarters of the world,' he would say without much hesitation, *couteau*, *briquet*, etc.

"The third day after my arrival, Takoura was obliged to go to a Chinese market, two days' journey from his residence, at which I was not at all displeased, for then I could prosecute the work of preparing my vocabulary. Every day, I walked out with Tsanmiaud, to a small temple, distant about a quarter of an hour's walk, situated in a most picturesque position. Imagine a steep and cavernous mountain, whose sides form a sort of acute angle. In one corner of the opening is the temple, and scattered here and there near it are the cells or houses of the lamas. Some magnificent trees are seen rising among these huts, and at the foot of the mountain the waters of a torrent leap over ledges of rock. When the lamas, clothed in

their long red or yellow robes, take their recreation, the view is truly charming.

"This temple was undergoing repairs at this time. Two lamas were painting the ceiling, and I thought these Mongol artists were not destitute of talent. I should be glad to furnish you in the proper language of art with a clear account of these decorations of the lamas, for I doubt not it would be interesting to you. But you have not forgotten, probably, that I understand nothing of painting. I can only say that the fanciful and the grotesque predominate in all the designs in these temples. The fruits and the flowers are drawn with naturalness and delicacy; but the figures are lifeless and stiff. Their eyes have no expression, and the flesh is cold and dead. The painters here have not the least idea of *chiaro-scuro*, and their landscapes are always drawn on the same plane.

"The priests attached to this temple are not numerous, amounting in all to upwards of fifty; but as each lama generally has under his direction two or three *skabi*, or novices, whom he teaches the prayers and the liturgy, this number is somewhat increased. Every day I had a talk with these lamas, who always treated me with great affability and courteousness. I do not know for what sort of a personage they took me; but they carried their respect to such a point that mere shame compelled me to forbid them prostrating themselves on their knees when they saluted me. Once I was surprised to find that they were preparing a niche for me in their temple, and going to place me by the side of their idols.

"One day, when we were conversing together upon different things, I remarked, 'I am desirous of learning the Tibetan language; is it very difficult?' 'Very difficult indeed,' said a lama to me, 'for unless you commence very young, you may study for years and it will be all in vain. Stop, I will bring a Tibetan book.' He ran to the temple, and shortly came back bringing a huge folio. 'Read me a page of this book,' said I, 'but read slowly and distinctly.' As he read, I wrote it off in my so-called *shara* character. The page being finished, they inquired why I had written the *shara*. 'You shall know presently,' I replied; and continued to smoke my pipe, while they amused themselves with inspecting the enigmatical writing. When I had finished, I said to them, 'Listen; I am going to read to you what I have written.' 'Oh! oh!' they exclaimed, all at once, 'it is no use, it is no use, we do not comprehend the *shara*, not we.' 'It is no matter, listen; and you,' said I to the one who had read the extract in Tibetan, do you find the passage which you have

read, and see whether my *shara* agrees with it or not.' While I was reading, all these poor lamas held their breath; and I had hardly finished when they all exclaimed, 'It accords perfectly! It is word for word! It is word for word! It agrees perfectly.' And then greatly excited, they asked each other, gesticulating powerfully, 'But how does he do it? He hears Tibetan, he writes *shara*; then he reads his *shara*, and it is Tibetan.' One lama, pushing the others aside with both his arms, placed himself opposite, and fixing his eyes upon me, said, 'Are you a living Budha?' This singular compellation startled me. 'You are out of your wits,' said I to him sharply. 'In reality,' he added, smiting himself with his hand, 'I do not know, I do not understand, but certainly the living Budhas do not know so much as you.'

"That a Chinese, acquainted only with his own characters, which are but little better than hieroglyphics, should not be able to form a correct idea of an alphabetic language, is not to be wondered at. But the Manchu, Tibetan, and Mongolian languages are alphabetic, and I could not comprehend why these lamas did not suspect that by means of an alphabet it is possible to write all languages. However, these lamas did not appear to be great students; so far as I have seen, they spend their time in listless inactivity, and besides, their ideas are not very spiritual, nor have they a very high opinion of their calling. They always tell me it is better to be a lama than to be a *black man* (as they call the world, or people who do not shave their heads), but when I have inquired in what respect the condition of the lama is superior to that of the *black man*, I have been surprised and evaded by the same reply; 'So long as one is a student, he has, it is true, much to suffer; but when he has learned the prayers to the end, the whole is done; there is no more need of labor; he can repose from morning to night; he is not required to provide either food, drink, or clothing.' This description must not be taken as of general application; it is possible that elsewhere the lamas are different.

"The lamas do not cloister themselves, but generally go about from one temple to another, sometimes for devotional purposes but oftener from a mere disposition to wander. Consequently, I had an opportunity of seeing a large number of them. One night, when I was engaged in writing the sounds of phrases which Tsanmiaud dictated to me, we heard a noise like the trampling of a great number of horses, and on going out to see, we found it to be a company of twelve lamas. They had come from a great distance, and had yet a hundred leagues more to travel before reaching the end of their pilgrimage, the

great temple of Tolonor. They were all unknown to the family, but were entertained as friends and brothers. They were at first served with tea and milk, and after the frugal repast was prepared, they pitched their tents for passing the night. The rights of hospitality are inviolable among the Tartars. There was not a day passed without some stranger coming, and I never knew one refused admittance; all were welcomed with a sincere and heartfelt generosity. I am myself a proof of the hospitable character of this Mongol nation; for I was not only a foreigner, seeing that they believed me to be a Manchu, but I had never rendered them any service, and they could expect nothing from me; they saw that it was my own interest, my own advantage, which had brought me, and detained me amongst them; and still, I have been treated as a benefactor would be by those whom he had protected.

"After six days absence, Takoura returned from his visit to Oulahada. When he appeared, my heart beat with joy; it was as if I had recovered an old friend; I inquired of him in Mongolian concerning his health, if his journey had been prosperous, and if the heavy fall of snow had not incommoded him. My questions were spoken rapidly, and full of emotion; I poured out without stopping all the sentimental expressions which Tsanmiaud had taught me. But to my great disappointment, I did not get a word in reply. I felt deeply humbled, and was convinced that I had not pronounced the Mongolian correctly. Changing the dialect, and in a less assured tone, I addressed him the same questions in Chinese; still the same profound silence. Takoura continued fixed in the same unchangeable posture before me; his eyes fixed upon me; he appeared incensed, and gradually assumed an aspect almost frightful. Fear seized upon me, and I ventured to ask no more questions, for I was assured that he had experienced some great misfortune, perhaps his mind was disordered. At length, after a silence on both sides, a silence truly sinister and disheartening, the explosion came:—*couteau! briquet!* cried he, in a piercing and tremulous voice, and then threw himself down upon the felt carpet, like a man exhausted by a great effort. 'At length,' he added in a hollow tone, 'by dint of thinking, the remembrance has come; *ma pipe, fumer tabac.*' I seized his pipe, and filling it with tobacco, presented it to him, saying, 'you speak the *shara* admirably!' This slight flattery was not without effect; it procured me more compliments than you could count upon my progress in the Mongolian language.

"This day was a sort of *fête* for the whole family, and the evening meal had the look of a little feast. The good Takoura, who wished

to regale me, had purchased some dainties at the Chinese market. While we were drinking the wine, he placed his hand upon my shoulder, and approaching me confidentially, spoke in my ear in a low voice, 'I have bought a bunch of onions, and we will eat one of them.' And then assuming a tone of command, he cried 'Bring me the onion!' The onions of this country are not the thick swelled bulbs of Europe. They are oblong, and resemble leeks. Their taste, however, is about equally pungent and acrid. The onion is regarded as a great dainty by the Chinese and Tartars, and I now understand better how the remembrance of the onions of Egypt should have produced such murmurings among the Israelites in the Desert. Those which Takoura had purchased were frozen on the journey, and were now as hard and stiff as iron. 'I have my doubts about them,' said Takoura, 'but never mind; I have put a few into my boots, which I hope are not frozen.' He then thrust his hand into his boot, and brought forth one onion which was smoking hot. After carefully wiping it upon the lapet of his waistcoat, he generously offered me the half of it. We ate it without any other preparation, much as one would eat an orange.

"After passing about a fortnight among these Mongol Tartars, I began to think of returning to the valley of the Black-waters. 'To-morrow at sunrise,' I said to my host, 'I must leave.' It would be useless to relate how urgent and importunate these good people were to induce me to remain among them. It was ten o'clock at night, and the aged Takoura had not yet finished his harangues. 'It is now late, and high time to go to sleep,' I replied; 'your words are all *white* (to no purpose); to-morrow I must go back.' 'You are right,' he said, 'it is late; speak only one word, a right and reasonable word; is it really so that you must certainly leave at sunrise?' 'Certainly,' said I, 'my resolution is fixed.'—'If it be so then,' said he, 'Macheke, warm some brandy, and fry some slices of venison.'—'Are you then going to eat?'—'Be still, let me hear no more of your words. How! you going to leave us in the morning, and shall we not take a glass of wine before we sleep?' I could not but give up, and submit to this unseasonable collation.

"On the morrow, very early, I hastened to pack up my few books. 'Breakfast is not yet ready,' said Takoura; 'you need not be in such a hurry; wait a moment, I am going out to look at the weather.' He returned in a little while with the manner and tone of a man fully convinced, remarking, 'It is frightful; the weather is outrageous; you can not travel to-day, it is impossible that you can cross the

Man-tien-dze; really the weather is very frightful.' He said all this with a gravity truly admirable. The weather was clear and serene. Never was there a finer winter's day. I said to him, 'This is not well; you do not talk true, Takoura; you are lying to me. Since you are not willing to gratify me, I shall go without breakfasting.'—'By no means, by no means; I know well enough you wish to go, but you shall not go alone; Tsanmiaud will go with you; I am going to saddle the horses; when there are two, the road you know, will be social and agreeable. This proposition pleased me very well, but Takoura was insupportably dilatory. The breakfast was never finished; the time wore away, and I had no desire again to find myself on the road in the night. Instead of assisting me to prepare for my departure, my host was as it were petrified, and had some pitiful reason ready to urge for detaining me a few minutes longer. 'What have you to fear? The weather is fine, the sun is hot and bright, the evening can not be cold.' At length after an affectionate salutation, or in other words, after we had brawled a mutual farewell, I started with the lama.

"Having ascended a high mountain, we found ourselves upon the *Man-tien-dze*. The wind, which was not felt in the valley, was icy and violent on the plain. It came over us, cutting and piercing as a razor. The snow which had lately fallen in abundance, added to the rigor of the cold. It lies here during the whole winter; gales sweep and drift it in every direction; sometimes it accumulates in a hollow recess, where it always remains, even the summer heat only melting away a portion of the surface. On this day the wind whirled this icy snow in all directions, hurling it with violence against our bodies: it was almost like the points of as many pins forced into our faces. We did not meet a single traveler upon the *Man-tien-dze*, and saw only a few flocks of yellow sheep and wild goats at a distance, which fled at our approach, and some bustards which suffered themselves to be carried along upon the wind. The sun had already set when we entered the valley of the Black-waters, where the kind offices of the Chinese Christians who were awaiting my return, caused me very soon to forget the little discommodities of the journey.

"You have thus, my dear Donatien, doubtless been able to form some idea of this Mongol Tartar family, where I was received with so frank and cordial a hospitality. At the same time, I am a little afraid that this idea may not be very exact. I shall therefore add a few words to enlighten you, and call things by their right names. During these twelve days I have been the inhabitant of a palace;

these Mongols with whom I have been are all members of the royal family of the kingdom of Péké. The good Takoura is neither more nor less than a prince of the blood. The sons and grandsons of prince Takoura—all these unwashed, lousy, people—are dukes, counts, barons, marquises, and what not. It is true that the princely families here are not adorned with gilt and ribbons as in Europe; and the thought has occurred to me that perhaps those monarchs of antiquity, whom Homer so kindly invests with such rich habiliments, may perhaps have been such personages as prince Takoura. When I saw the duchess Macheke, in garments shining with grease and butter, dragging herself along so slovenly to a cistern, and with so much trouble drawing the water necessary for cooking, I figured to myself those great and illustrious princes of ancient times, who according to the declaration of the poets, did not disdain to go in person to the brinks of fountains, and with their own royal hands wash their robes of linen and silk.

“And that you may be fully persuaded that prince Takoura is indeed a high and powerful personage, a great lord if ever there was one, I ought to add that upon his feudal domains about his royal habitation, he possesses some families of slaves. Ah! be not startled, I pray you; let not this idea of slavery grate too harshly upon your constitutional notions. Slavery, as I have seen it practiced in the valley of Mulberries, has not appeared a very frightful thing. The most rigid republican, certainly could not there discover anything to find fault with; the princes and the slaves treat each other with terms of mutual equality, take tea together, and mutually hand the pipe in smoking; their children play and sport together, and the stronger tyrannizes over the feebler, whether he be count or slave: and this is the whole matter. I ought however to add that they blush, and are ashamed to confess themselves to be slaves. This reproachful epithet does not please them. It is true, indeed, that even this mitigated slavery does not comport with the proper dignity of human nature, and so it happens that wherever the Gospel has penetrated, it has there been gradually abolished. If by and by it be quite driven from the soil of Tartary, it will be the work of Christianity.”

ART. II. *Translations from the Manchu, with the original texts, prefaced by an Essay on the Language.* By THOMAS T. MEADOWS, Interpreter to H. B. M.'s Consulate at Canton. Canton, 1848. pp. 45.

In his preface, Mr. Meadows remarks, that from a careful "examination of several catalogues of the works on the languages of Eastern Asia, it appears that no English work has yet been published on the Manchu;" and this too, after a commercial intercourse of more than two centuries between England and China. We hope therefore, that this brochure is only the introduction to a more detailed account of the Manchu language, and the people which speak it; and we know of no persons in China better situated to prosecute such studies than the interpreters attached to the different Consulates in China. Mr. Meadows need have no apprehension, we imagine, in respect to the "indulgent welcome" he may hope to receive not only from his own government and countrymen, but from every one interested in the literature of Eastern Asia. We do not suppose there is much to be learned from the literature of the Manchus not already found in Chinese, but it will be a great advantage to have good elementary works to learn to speak and read their language.

The Manchu language has had a singular history. Whether the ancestors of the present Manchu race, who in the days of the Sung dynasty, from a. c. 1118 to 1235, divided with the Chinese the sway over this land, had a written language of their own, does not very clearly appear. It is most probable that they used the Chinese, for the records of them are in that language. They were forced to retire before the conquering Mongols into the recesses of the Songari and Usuri valleys, and were no doubt greatly reduced in numbers in the struggles which caused their expulsion.

On the return of this Golden Race, (as they called themselves), four hundred years after, and after their rapid subjugation of China, they felt the necessity of cementing their power by cultivating the literary institutions of their subjects, if they wished it to be permanent. The Mongols had disregarded this policy, and had lost the country. Yet the simplest soldier of that small band, which under Tientsung, his brother Amavan, and his son Shunchi, overran this land, must have perceived that it was likely to prove a very difficult task for them to maintain themselves as a distinct race, unless great pains were

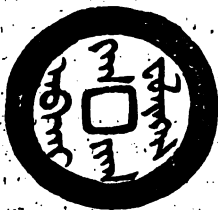
taken to prevent amalgamation with the conquered Chinese. By associating in small, but compact, bodies of troops in garrison in the principal cities, and thus keeping themselves in sight before the people, they have contrived to maintain a separate character and name; but in most parts of the eighteen provinces, this separation is but little more than a name, the close intercourse of generations having been more powerful for uniting, than all the ordinances and discipline of the garrisons were for keeping the two nations distinct. Yet the dominant race in a land always has great advantages in such a struggle, and the Manchus in China have endeavored to avail of them, and perpetuate their power and race, by paying great attention to their own language, and by forbidding intermarriages with the Chinese, both which devices have done much to effect the end. The *esprit du corps* found more or less in all military bodies has done something, too, to keep up the martial valor of the garrisons,—a spirit which is very seldom called actually into action, however, in the provinces, as the Chinese troops are usually employed in quelling rebellions.

The struggle for supremacy between the languages of the conquerors and conquered, has almost been one of life and death with the former—not to extend its use among the Chinese, but to preserve its existence among the Manchus themselves. Even so early as Shunchi's time, before they had fairly established themselves in the eastern and southern provinces, the leaders among them perceived that the children of the conquerors were learning Chinese from their nurses, and knew nothing of the Manchu. One would infer, from an observation in Du Halde (probably Parennin's), that the Manchu at this date even was an unwritten tongue, for he says, that Shunchi not only ordered the Chinese classics to be translated, but also to "compile dictionaries in alphabetical order; but the explications and characters being in Chinese, which language, could neither in sense or sound express the Tartarian, was of little use." If this inference be true, the adoption of the Mongolian letters, as mentioned by Mr. Meadows, to have taken place more than forty years before, may have lain dormant, and the written language not have come into use until Kánghí's time. We extract the section from the pamphlet before us, giving an account of the Origin and Progress of the Manchu written language. It is the fullest we have seen.

"When the family which now reigns in China had, from being merely the chiefs of a clan in the eastern extremity of Asia, conquered so many of the tribes around them as to come into contact with the Mongol princes and with the Chinese, they at first used the languages

of these people in their correspondence, the Manchu being as yet merely an oral tongue. At length, however, a desire arose in the mind of the sovereign known as Tienming, that his own language should be reduced to writing, and accordingly in the 36th year of the cycle in which he reigned, A.D. 1599, he gave orders to Erteni and Kakai, two scholars learned in the Mongolian, to form characters for the Manchu, taking those used for the Mongolian as their basis. They urged difficulties, but the emperor, who seems to have been a man of original mind, declared that there was no difficulty; that they had only to use the Mongolian syllables to give the Manchu sounds, which joined together would form words and sentences, whose meaning would of course be apparent to Manchus from their sound. This was accordingly done, and the new written language thus invented published for the information of all Manchus. The writing as then used was, however, not so perfect an instrument for the representation of sounds as that at present employed. It labored under a disadvantage to this day incident to the Mongolian: vowel and consonantal sounds, quite different, and which it was therefore highly expedient to distinguish on paper, were written in exactly the same manner. Thus the sounds *a*, *e*, and *æ*, were all represented by ᠠ ; the sounds *k*, *k'*, and *gh* by ᠬ ; just as in the Mongolian to this day the sounds *e* and *a* are represented by ᠡ ; *o* and *æ* by ᠦ ; and *k* and *g* by ᠭ ; so that long practice is necessary in order to enable the learner to pronounce correctly words in that language which he sees written.

"I have in my possession a Manchu coin which corroborates what the historians say on this point. The following is a representation of its obverse; the reverse is the same without the inscription.



"It is a copper coin with a square hole in the middle, like that known as a *cash* in China, but having only Manchu characters on it. These are now written

ᠠᠶᠤᠨ ᠤᠯᠤᠰ ᠤᠯᠤᠰ

ap'kai fulingka ghan chigha, i. e. Coin of the Emperor Heavenly

Destiny (or Lot); the second word having two points, the third and fourth each a small circle not attached to the corresponding words on the coin. As they stand on the latter, a Manchu would at present probably read them *Apk'ai fôlingk'a k'un chik'a* (or *chinan*); unless his previous education enabled him to detect and supply the deficiencies.

"It was not until 1632, that the Emperor Tientsung directed the *bakshi*, or doctor Taghai, who had already, in 1629, been appointed the chief of a commission for the translation of Chinese books, to remedy these deficiencies; which he did effectually. Since then the writing has remained unaltered, and the attention of the Manchu sovereigns has been unremittingly directed to the formation of a literature, by having Manchu as well as Chinese versions of all the laws of their dynasty prepared simultaneously, and by having a large number of standard Chinese works carefully translated.* Other works have been translated by private individuals. A second object which has constantly engaged the earnest attention of the Court, is the collection of all words existing in the oral language, and the invention of new ones in consonance with its structure, where such were wanting to express abstract ideas, or the names of things previously unknown to the Manchus. The invention of new terms still goes on. In the autumn of 1848, a report made to the Emperor by the Ordnance Department in Peking respecting the fabrication by them of percussion caps, was published in the Gazette, in which His Majesty was requested to give a Manchu name to the percussion guns, a species of weapon previously unknown to his countrymen.

"The exclusive policy of the later Manchu sovereigns, and their fear of the spread of the Christian religion among their subjects, has led them to take earnest steps for preventing foreigners from acquiring their language. An edict issued on this subject in the 10th year of Kiâking (1805), is given at length in the 868th chapter of the Collected Statutes of the Chinese Empire. The Emperor there states that he had repeatedly issued edicts prohibiting intercourse between the Manchus and the western foreigners at Peking, and the

* The particulars given in the text are (as stated in the preface) taken from Chinese books. The following extract from a work on Mongolia by Hyakinth, a monk who resided in Peking as member of the Russian Mission from 1807 till 1821, shows that all the Tibetan sacred books have also been translated into Manchu under Imperial superintendence:

"Zu Anfange des vorigen Jahrhunderts sind durch eine, bei dem Chinesischen Hof errichtete, besondere Commission alle Tibetische heilige Bücher in die Mongolische und Mandschurische Sprache übersetzt worden."

publication of the doctrines of the latter by means of books in Manchu. He then proceeds to comment on several passages of these books, two of which particularly excite his indignation. The first runs, 'To obey the commands of parents in opposition to the commands of God is most impious. The holy virgin Barbara having refused obedience to the rebellious commands of her unrighteous father, he slew her with his own hand, upon which God in his just anger struck him dead with fierce lightning. Let parents, relatives, and friends who hinder men from serving the Lord take this as a warning.' The doctrine inculcated in this extract is totally at variance with the precepts of Confucius on filial obedience which have obtained such universal authority in China, and the Emperor accordingly calls it 'the mad baying of dogs.'

"The second most objectionable passage quoted runs: 'At that time there was a *peiise* (prince) who passed all his days in doing wickedness. His *fuchin* (the princess, his wife) admonished him with all her strength, but he would not listen to her. On a certain day a troop of devils dragged the *peiise* down to hell; and God revealed to his *fuchin*, that, because of her virtuous acts, her husband would undergo eternal sufferings in a sea of fire; a proof that those who will not listen to virtuous admonitions will not escape the everlasting punishment of God.' The Manchu word *peiise* means the fourth male descendant, or great-great-grandson of an emperor, of which princes there are a considerable number in Peking; and Kiáking seems to have been much disgusted at the insult to these personages contained in the above extract. After remarking that foreigners could only learn such titles as *peiise* and *fuchin* through conversation with Manchus, he adds with grave earnestness, that 'what is said about a *peiise* having been dragged into hell by devils is a baseless fabrication, without a shadow of foundation.' His Majesty's subjects must not believe that *peiise* are dealt with so uncereemoniously!"—pages 9-13.

The edict from which this is taken, is also given in full by Sir George Staunton in the Appendix to the Penal Code (No. XVIII.); and his Majesty closes by exhorting his "Tartar subjects to attend to the language and admonitions of their own country and government: if the sects of Budhā and the Rationalists are unworthy of belief, how much more so is that of the Europeans!"

The language reduced to writing by these enterprising chieftains, Mr. Meadows observes, "grammatically considered, holds a middle place between the Chinese and the languages of modern Europe, but has, on the whole, a greater similarity to the latter than to the former." It

contains six vowels and nineteen consonants, most of them written in a little different way when used as initials, medials, and finals. When learning to read, Manchu children are taught only the combination of these letters used in the language, and not all they are capable of; thus they can easily read *seke*, but could not pronounce *kees* or *seek*, if the letters should be transposed. "They make no such use of the consonants *l*, *m*, *n*, and *r*, as we do when we call them liquids." The Manchus read from left to right like Europeans and the Mongolians, but their words are always written perpendicularly, like the Chinese, nor can they easily be written across the page in consequence of the manner in which the letters are joined. "The Manchu is a harsh sounding language, owing to the very frequent occurrence of the guttural *gh*, of *r*, and the aspirated consonants *k'*, *t'*, and *ch'*." ✓

We extract in continuation of this account of the language, the paragraphs relating to its etymology.

"The definite article is wanting, but all other parts of speech comprised within the English language are to be found in some shape in the Manchu. The cases of substantives are formed, like those of the English and Chinese, by means of particles, which are however invariably placed after the words they affect. A Manchu says '*man to*,' '*place at*;' not '*to the man*,' '*to the place*.' One decided superiority that the Manchu has over the English is the possession of a particle, *pe*, which shows that the substantive which precedes it is in the accusative case. It has plural terminations equivalent to our *s*, but they are only used after nouns denoting living beings. The plural of words denoting inanimate objects is either expressed by words resembling our *all*, *every*, &c., or it must be gathered from the context that they are in the plural.

"There is nothing to attract attention in the personal pronouns, the cases of which are formed with the same particles used for substantives; unless it be that the fact of our possessing the accusatives *me*, *thee*, *him*, *us*, and *them*, is the cause of a greater analogy between the Manchu and English personal pronouns, than between most of the other parts of speech in the two languages. There is also nothing characteristic in the Manchu cardinal numbers, from which their ordinals are formed by the addition of *ch'i*, equivalent to our *th*, and the French *ème*; thus *suncha*, *five*, becomes *sunchach'i*, *fifth*. There is a coincidence worthy of remark about the formation of the first two ordinals: it is irregular as in French and English. The cardinals *one* and *two* are in Manchu *emu* and *chuwe*; the ordinals *first* and *second* are in Manchu *uchu* and *chai*.

"With respect to the conjunctions, to those parts of speech which we call prepositions, to adverbs, and to interjections, there is likewise nothing particular to remark on; except that the *pre*-positions are *post*-positions in Manchu, that the number of conjunctions is small, and that the conjunction *and*, so much used in our languages, is wanting in the Manchu.

"The most characteristic part of the language, etymologically considered, is formed by the verbs and their modifying particles, whether of tense or mood. The only other peculiarity of much importance lies in the construction of sentences. To acquire a knowledge of the true nature and uses of the particles employed to modify verbs, and of the order in which the words of a sentence stand in relation to each other, is the most difficult task to be mastered by the student of Manchu.

"The simplest part of the Manchu verb is, as in our languages, that which commands a person addressed to do what is expressed by the verb, in other words the imperative of the second person. According to the vowel in which the simplest form ends, the Manchu verbs are arranged under four conjugations, the differences between which are, however, merely a matter of orthography, and easily mastered. In order to express the different relations of time and mood, the Manchu has (exclusive of the adverbs of time) a number of affixes and of separate particles, analogous in their uses to our *ed*, *ing*, *have*, *had*, *shall*, *will*, *was*, *can*, *might*, *could*, &c.; such as *mpi*, *piġhe*, *gha*, *ghapi*, *ra*, *ch'i*, *mpime*, *ki*, *kini*, *f*, *me*, *ome*, *te*, &c. But though they are analogous collectively considered, individually taken, it is scarcely possible to single out one exactly parallel in its uses to any one of those existing in English; while the most, when affixed to the root of the verb, modify its signification in a way very different from that which the name given by the French grammarians to the particular form leads us to expect. Thus, they say that the present is formed by adding *mpi* to the root; as *t'uampi*, from *t'uwa*, *inspect*; and the future by the addition of *ra*, as *t'uwarā*, *will inspect*, from the same root. But this present form very often expresses future time, while the future form, though constantly occurring, scarcely ever indicates future time. Gabelentz in his Grammar draws attention especially to this circumstance; nevertheless that portion of his very valuable work which treats of verbs appears the part most susceptible of improvement. It seems to me that the subject might be handled in a way more congenial to the true nature of the Manchu verbs, and consequently less embarrassing and obscure to the student.

"The Manchus have a number of particles which affixed to the roots of verbs alter *their sense*; thus, *na* adds to the signification of the words to which it is joined the idea of *going*; as from *alampi*, to *inform*, is made *alanampi*, *go to inform*; *ch'e* adds the idea of aggregation to the original, as from *inchempi*, to *laugh*, is formed *inchech'emp*, to *laugh together*, &c. The reader will however perceive that these are not particles of tense or mood, but that they are analogous to our prefixes *dis*, *mis*, *re*, *un*, &c., which with the verbs *inherit*, *apprehend*, *enter*, and *deceive*, form *disinherit*, *misapprehend*, *reënter*, and *undeceive*. They form entirely new verbs, conveying meanings different, and sometimes opposite, to those of the original words. The particles alluded to, *na*, *ch'e*, &c., can not therefore be regarded as peculiar to the language; though the regularity with which each is joined to, and changes the meaning of the same root, may be noticed as one of its characteristic features.

"Of the strictly grammatical particles affixed to verbs, there are two, which from the frequency of their occurrence, deserve special notice. These are *fi* and *me*. The first shows that the action expressed by the verb either causes or precedes that expressed in the next following sentence: it denotes either causation or antecedence. The second is used in all but the last of two or more simple sentences standing together, whose verbs are in the same time and mood, the last alone containing the particles which show the tense and mood of the verb in each. Now as the verb in Manchu always stands after its subject and object, with its particles of time and mood after it again, it follows that the language is highly periodic in its structure, and in so far energetic. The sense of a sentence remains suspended till its very end. Employment for the memory without any for the mind—words without ideas, are first given; till at length by the utterance of two or three syllables, sudden life is infused into all that has preceded. This is well known to be an important element of energy in language. Ideas, instead of being dealt out piecemeal with tedious continuity, are communicated complete by instantaneous flashes; the different effects of which two methods on the mind resemble those produced by two men, of whom one constantly speaks but seldom says anything, the other speaks little but says much.

"The Manchu is a pure tongue, not like the English made up of words taken from the languages of at least six different nations. In this respect it resembles the German; and like the German it possesses in consequence the powers for the formation of new homogeneous words in a higher degree than any composite language possibly can.

Its borrowings are chiefly from the Chinese, but when we consider the circumstances under which the two people have so long stood with respect to each other, we can not but pronounce them extremely few."—pages 4-8.

A language like the Manchu, therefore, as is apparent from this short sketch of its construction, is able to receive new ideas with ease, and appropriate to itself the beauties and science of other tongues. In this respect, it is at an immeasurable distance in advance of the Chinese; and if it had, even now, the knowledge of the West infused into it, we are sure it would have no difficulty in maintaining and extending itself; the power which this knowledge would give it would soon be felt upon the inquiring Chinese. The Chinese language is such an intractable tongue in respect to translating scientific terms, like *oxygen*, *gravitation*, &c., and incorporating proper names in the geography and history of other countries, and even of clearly expressing the metaphors and reasoning of western languages, that we almost despair of the practicability of ever enlightening and elevating this people through the medium of their own literature. Many of the Chinese who have learned to read and write English are often totally at a loss to express ideas in their mother tongue which they fully comprehend in the foreign; and when new ideas are rendered as well as they can be, even tolerably well read Chinese stumble at the exact meaning. As the Chinese become more acquainted with foreign books and knowledge, the more will their scholars understand the poverty of their own language in this respect, and see the necessity of a more flexible medium of communication, one more easily learned and better suited to convey these new ideas. The Manchu character is much more likely to be adopted by the Chinese than that of the Korean, Tibetan, Japanese, or any European language; for it is already known to them, it is written in their manner and with their pencils, it is easily learned, and has characters for writing all the Chinese sounds, and it is already the language of millions of his imperial majesty's subjects. Until the Chinese themselves feel the necessity of the change, the attempt would not succeed, nor could we very cordially wish it success; for we fear it would break up the union now existing among the different portions of this great people in their written language, which though spoken so unlike, is everywhere understood alike. This view of the Chinese language adds greatly to the importance of the study of Manchu; Mr. Meadows has devoted a section to the same subject, which we think our readers will be pleased to have transferred entire.

"The following is the testimony on this point of Père Amyot, author of the Manchu-French Dictionary, as it is given in the preface to his translation of Kienlung's Eulogy of Moukden :

"The knowledge of this language gives free access to the Chinese literature of every age. There is no good Chinese book which has not been translated into Manchu ; these translations have been made by learned academies, by order and under the auspices of the sovereigns from Shunchi to Kienlung, they have been revised and corrected by other academies not less learned, the members of which were perfectly acquainted both with the Chinese language and the language of the Manchus. What a difference between such translations and the translations made by foreigners, who can only have but a very imperfect knowledge of the language with which they occupy themselves ! For myself I confess that if I only had my knowledge of Chinese, I should not have been able to get through what I had undertaken. The Manchu language is in the style of our European languages ; it has its customs and its rules ; in a word, one sees clearly in it."

"Langlès, the Parisian editor of Amyot's Dictionary, and writer of an 'Alphabet Mandchou,' quotes these opinions of Amyot in several places. He states, further, that the French missionaries at Peking 'never speak but with dread of the discouraging difficulties which the study of the Chinese presents, while all congratulate themselves, on the contrary, on the extreme facility with which they have learned the Manchu. Father Mailla confesses that the Manchu version of the Tung Kien Kang-muh has been of great service to him in translating this great history into French.'

"These views of Langlès and Amyot are severely censured by the Russian Leontiew in his 'Letters on the Manchu Literature.' He calls them false, ridiculous, and without foundation. He denies that 'there is no good Chinese work which has not been translated into Manchu ;' and that 'the language is in the style of our European languages ;' further he maintains 'that it is a very difficult language to learn.'

"Now Leontiew certainly seems to have possessed a sound, practical knowledge both of the Chinese and of the Manchu ; but his Letters, &c., is merely a bitter critique of the labors of Langlès, called forth by the ostentatious manner, coupled with the scanty real knowledge of the latter, and a dispassionate view of the subject leads us to the conclusion that the spirit of antagonism has carried him too far. Amyot's language is indeed apt to make us hope for more advantages from a knowledge of Manchu than it really affords, but it is equally certain

that Leontiew has underrated those advantages. The latter himself says that as 'China is now under the domination of the Manchus, it is evident that the knowledge of the language of this people can not but be very useful to those who occupy themselves with Chinese literature;' and while pointing out many Chinese books not (then) translated into Manchu, he indicates a number of very important works of which Manchu versions exist.

"Rémusat has, I believe, also passed an unfavorable judgment on the value of the Manchu, in so far as the translations into it serve to explain obscure passages of the Chinese originals. Many of these are made in so slavish a manner that the vague expressions of the Chinese are rendered by others equally vague in the Manchu. But Leontiew admits that this obscurity exists only in books written in a somewhat elevated style, and that the fault is less remarked in historical works. He might have added (what is of more importance for the practical man, and especially for the official translator) that it is little observed in the translations of the Chinese Imperial codes and edicts, which alone form several hundred volumes.

"When the opinions I have just quoted were put forth, an accurate knowledge of the Chinese was of little practical use. So long as the exact meaning of phrases or words in that language was merely a matter of dispute between literary men in Europe, the British government and Englishmen generally, could afford to disregard the subject. The discussions, though interesting and in their ultimate results highly useful, had no immediate practical bearing. But this state of things began to alter on the abolition of the East India Company's monopoly in China, and during the subsequent discussions with the mandarins that led to the late Chinese war. It altogether ceased to exist when the Chinese version of the Nanking Treaty was being prepared; and from that time to the present day an accurate knowledge of the exact meaning and force of Chinese words has been a matter of constantly increasing importance. An ambiguous expression, or an error in a public document, may, by its influence on commerce, be almost directly productive of grave consequences to the private fortunes of a large portion of our countrymen. Should anything be neglected that will tend in future to obviate errors and ambiguities so mischievous?

"I need hardly dwell on the ease with which disputes arise out of misapprehension. The whole English people, by attaching the meaning of *quarrel* to the word *misunderstanding*, has distinctly declared the almost unavoidable connection between the two things. Now, some years back, the Chinese were compelled to give way in

disputes by the dread of the bayonet, which appeared to be constantly in readiness to force us a passage through difficulties, however created; but the mandarins have since learned that we are not always at liberty to fix it for that purpose, and it accordingly behoves us, for our own sakes, to give no occasion for the detrimental 'misunderstandings' alluded to.

On the above grounds alone, the study of the Manchu becomes of some importance; for a comparison of the Manchu and Chinese versions of the Imperial codes, ordinances, and edicts, certainly does throw light on many of the characteristic obscurities of the latter of these languages. By this means we learn the true force of several frequently recurring Chinese idioms, and acquire the habit of correctly supplying words frequently omitted in Chinese sentences, but absolutely necessary in the corresponding sentences of other languages; by this means we learn to know which one of the verbs in each complex sentence is to be regarded as the chief; whether words that often occur in couplets are to be rendered separately or form compounds; under what circumstances nouns are to be taken in the accusative or dative cases; when they are to be rendered in the plural, when in the singular number. The earnest student of Chinese will consider these facts alone a strong recommendation of the Manchu. The richness and flexibility of the Chinese is indeed amply adequate, and its grammatical particles sufficiently numerous, to enable it to express most of these things; but this the genius of the language does not demand, even in the most diffuse style, while in the more elevated compositions it is not permissible.

The extraordinary, I believe it may be said, unexampled richness of the Chinese is one of the great difficulties in the way of mastering it. Where there are two ideas nearly identical, yet distinctly differing by a shade, the possession of two words (the synonyms of our synonymous dictionaries) to express them, necessarily renders a language more expressive. In this respect the Chinese stands very high, the Manchu rather low. But of words expressing precisely the same idea (or *perfect* synonyms), the Chinese contains probably more than any other language, ancient or modern; a circumstance easily comprehended, when we consider that no other language has been spoken and written for so many ages, over so great an extent of country, by a race so numerous. Now apart from the consideration of the long course of reading it requires before the student has passed even the more common of these synonyms in review, and imprinted them on his memory, it is to be borne in mind that no little time is required to ascertain w

er any two of the kind of words under discussion are perfect synonyms, or merely such as are popularly so called. Unimpeachable translations into a comparatively poorer language, like the translations into the Manchu made by the Imperial government, afford considerable assistance with reference to this point also.

"It may not be superfluous to direct attention to the fact that all the above enumerated advantages to be derived from a careful comparison of Manchu and Chinese texts are not available merely for these documents, of which versions in both languages are procurable: the great benefit is, that by such comparison, the student will gradually acquire a stock of information, an aptitude and an accuracy of judgment, otherwise scarcely attainable, and always applicable for the right comprehension and translation of Chinese documents of which no Manchu versions exist.

"So much for the utility of the Manchu, in so far as it throws light on the Chinese; in which respect it, for the present more immediately concerns us. It must however not be forgotten that it is itself no dead language, but that of the dominant race in Central and Eastern Asia, by whom it is diligently cultivated. Proclamations are issued in it to the Manchu garrisons, stationed in most of the provincial capitals of China Proper, as also in those of *Üli* and *Turkestan*; and the addresses from generals of these garrisons to the Emperor, as well as their dispatches to the Military Board in Peking, with its answers, are almost entirely in Manchu. It would indeed have been impossible for a competent knowledge of the language to have been kept up among these hereditary garrisons of Manchus, settled as they have mostly been, in the midst of Chinese for five or six generations; had it not been for the fostering care of the Manchu emperors. But all these, in their edicts, have constantly held up the knowledge of the Manchu as second in importance to their race, only to archery and horsemanship; the principle thus continually enunciated has been made the basis of many laws and regulations; and the study has latterly received a great impulse from the present Emperor *Táukwáng*. In the 23d year of his reign (1843), an ordinance was issued, whereby the young Manchus of the garrisons in China, who are desirous of holding civil offices in the empire, must pass examinations as interpreters of the Manchu and Chinese, instead of the usual ones in Chinese literature as they had previously done. The consequence of this is that the number of students of Manchu literature has greatly increased, and that the Four Books of Confucius are now committed to memory by them in that language.

"Further, it must be considered that Manchuria, where this language is the mother tongue, though now closed to foreigners, will, in all human probability, be opened at no distant period to the mercantile enterprise of foreigners. The Chinese has indeed made considerable encroachments on the native language in the larger towns, particularly in those of the southern part of Manchuria, which lies along the Gulf of Chihli. These inroads are caused, it seems, by the influx of Chinese traders, and by the constant personal intercourse with Peking kept up by the mandarins. Their extent I have found it impossible to ascertain with any degree of exactness. The known facts bearing on the point are indeed so very few that I scarcely dare to make an inference. I am however inclined to believe that in cities and towns alluded to, while the mandarins speak both the Manchu and the Chinese in purity, and the Chinese settlers use their own language only, the inhabitants generally speak a Manchu intermingled with a very great number of Chinese words, the whole forming a jargon analogous to the Frenchified German spoken over Germany by the upper classes from the time of Louis the Fourteenth until after the great French revolution; when a return to a pure language was effected. In the central and northern parts of Manchuria, as also in the more remote districts of the southern portion, I am inclined to believe the language of the people to be Manchu, somewhat varied perhaps as to dialects, but unadulterated by any intermixture of the Chinese.*

"I have in the above considered the subject, as the heading of the section required, from a strictly utilitarian point of view; but I may be allowed to add, that to the Christian philanthropists who are zealously pushing their operations to the remotest corners of the earth, the language of a country 700,000 square miles in extent, yet still a *terra incognita*, should cease to be a matter of neglect; and the man of philosophic tastes may be reminded that it is scarcely possible to learn any language without having disclosed to us some hitherto hidden phase of the human mind."—pages 14–21

These last considerations will have their weight, we can not doubt, as the country is thrown open to the efforts of the benevolent; and even now these philanthropic labors have been commenced, as can be seen from the preceding article, and they will be materially promot-

* "The Russians are careful to cultivate a knowledge of the Manchu. The treaty now in force between Russia and China was drawn up in the Manchu, Russian and Latin languages; and from many passages in the "Travels" of Timkowski, who accompanied the Russian mission to Peking in 1820, we see that constant use is made of the Manchu in the intercourse between the officials of the two nations."

ed by the preparation of works to aid the acquisition of the language. Section IV. contains a *catalogue raisonné* of the works already accessible for the prosecution of the study of Manchu, seven in all, four of them being in the Chinese and Manchu languages, the others in French. The names of the first five are as follows:

I. *Tsing Wan Ki Mung* 清文啟蒙 Grammar of the Manchu language. Published in 1729, in Four chapters.

II. *Yü-chi Tsang-ting Tsing Wan Kien* 御製增訂清文鑑 Mirror of the Manchu language, with additions; published under Imperial superintendence. Published in 1772; supplemental chapters were added about 1787. In all about 46 volumes.

III. *Tsing Wan Lui-shu* 清文彙書 Collection of the Manchu. Published about 1750, in 12 chapters.

IV. *Tsing Wan Pü-lui* 清文補彙 Supplement to the Collection of the Manchu. Published about 1802.

V. Dictionnaire Tartare-Mantchou-François, par Père Amyot.

VI. Grammaire Tartare-Mandchou, par M. Amyot.

VII. Gabelentz' Grammar of the Mandchoue.

For notices of these three last works, see pages 436 and 658 of the present volume.

The Translations which follow the Essay are nine in number, consisting of Governmental Edicts, a Proclamation, an Essay written at the examination, &c. We conclude this notice by inserting the Edict relating to the study of their own language by the Manchus, as it bears upon some of the remarks just made upon the same subject.

Edict in Relation to the Study of Manchu.

In the 10th month of the 26th year of Kienlung, the following Imperial edict was issued:

Four of the officers of the Board of Dependencies, who introduced [those who appeared] at the audience of to-day, were not only all little versed in the speaking of Manchu, but there were even some of them totally unable to speak it. These are all Manchu officers, and the business they manage consists of cases in the Manchu language. Will it then do if they are totally unable to speak Manchu? How will they in such cases manage their business? When I consider this, I am inclined to apprehend that those officers of other Boards and Yamuns, who are unable to speak Manchu are still more numerous.

To speak the Manchu language is an old rule of the Bannermen. Hence they ought to regard it as most important, to give it the first place, and exert themselves strenuously to learn it. If they do not exert themselves strenuously to learn it, they will become unfamiliar with it: which will assuredly not suit.

All this is the result of the superior officers not regarding it as an important affair. Now, formerly, the officers of the Boards and Yamuns, when speaking to their superiors, spoke Manchu; at present they have, by the gradual course of affairs, altogether ceased speaking it. If the superior officers would really be careful to examine their subordinates; if they would induce those who are good at speaking the Manchu to exert themselves to become still better at it; if they would admonish those who are, on the other hand, little versed in it; if they would cause them to practice speaking it, and prevent them from forsaking the old rule: why should they be unable to attain to excellence?

Let this matter be handed over to the superior officers of the Boards and Yamuns,* who will in future be very careful to act in accordance herewith; in addition to which, on the examination of the officers of the capital next year, those who are recommended to the first class must be perfect in the Manchu language as well as good at the transaction of business. If there are such as can not speak Manchu, although said to be good at the transaction of every kind of business, they must not be entered among the number.

If they do not thus recommend them, and on the arrival of the time of audience, there are still some who can not speak Manchu, I will hold the respective superior officers alone answerable.—page 39.

ART. III. *List of Works upon China; additions to ART. III. of No. 8 (pp. 402-444), principally of books relating to the Mongolian and Manchu languages.*

IN order to make the catalogue of works relating to China given in the August number as complete as our means will allow, we add here

* In a note to this Edict, the translator remarks "that the Manchus have adopted the Chinese word *yamun*, the use of which in the English language I have recommended in another work," viz, the Desultory Notes. We do not suppose that our opinion on the undesirableness of introducing such words as *mandarin*, *cumshaw*, *consoo*, and others like them, into the English language, when we already have synonymous expressions, quite near enough to convey a just idea of the original, as *courts*, *officers*, *present*, *consultations*, &c., will have much weight; but we can not agree with Mr. Meadows in the desirableness of adopting such words. He himself has a good note on page 36 against the mistranslation of *wáng* as *king*, showing that it should be *prince*; and in selecting the word *Bannermen* to denote the Manchu troops, we think he has made a good choice; but we object to employing Chinese words when we have good English ones at hand. There are many things in this part of Asia for which we have no exact terms in English, such as *tael*, *cutty*, *pecul*, *junk*, *lichi*, *kumkwat orange*, *pagoda*, &c., &c., but the list needs no unnecessary increase to render our mother tongue forcible or perspicuous.

the names of a few more works which have come under notice. For the titles and account of those relating to Manchu and Mongolian literature, which will render the list given in Sect. VI. on page 436 much more full, we are indebted to T. T. Meadows, Esq., interpreter of the British Consulate in Canton; they include Nos. 374-384. The numbering of the books is continued from page 444.

374. Mongolian, German, and Russian Dictionary, with a German and a Russian Index. By I. J. Schmidt. St. Petersburg, 1835. 4to. pp. 613.

According to the author's preface, this work contains upwards of 13,000 words; being a selection of those most necessary and most employed. It is based on the Manchu-Mongolian Dictionary published under the superintendence of the Emperor Kānghi, which contains upwards of 16,000 words. Many of these, such for instance as had reference only to the ceremonial of the Chinese court and officials, Schmidt did not introduce into his work; but on the other hand entered there a number of words which he collected from Mongolian writings, and which had been overlooked by the compilers of Kānghi's work. The German and Russian Indices supply the places of a German-Mongolian, and a Russian-Mongolian dictionary.

375. Grammar of the Mongolian Language. By I. J. Schmidt. St. Petersburg, 1831.

This work, in the *German* language, forms a thin quarto volume of 179 pages, of which 48 contain Mongolian texts and their translations.

376. Essay on the Tatar Language, by Dr. W. Schott. Berlin, 1836. 4to. pp. 81.

This work, in the *German* language, treats of the origin and affinities of the Manchu, Mongolian, Turkish and Hungarian (*Magyar*) languages.

Upon the merits of Gabelentz' Manchu Grammar (No. 305), Mr. Meadows has the following note in his Essay upon the Manchu language.

"This work has been written with great care, and is scientific both in its definitions and its arrangement. The author says in his preface, that it was not in his power to make use of the *Tsing-wan Ki mung*, the Manchu Grammar written in Chinese; which accounts for certain points being left unnoticed, that might have been touched on with advantage to the student. It seems to me, too, that the various forms under which the verbs appear, might have been handled in a way more consonant to their real nature. Of the necessity for some different treatment, the author himself appears to have been aware; for, after observing, that in Manchu 'the verbs differ essentially from the idea that we form of them by the study of European languages,' he specially warns the student against attaching the ordinary signification to the terms *present*, *future* or *infinitive*; of which, he says, he only availed himself in the absence of other more suitable expressions. But in absence of suitable terms, it would surely have been best to have adopted entirely new ones, accurately corresponding with those relations of time and mood really embraced by the respective forms. For, to learn and remember the signification of such new terms, would certainly require much less mental effort on the part of the student, than he is obliged to exercise in order to keep constantly forgetting, that the word *present* means 'present time,' the word *future*, 'future time.' These are, however, no very serious defects in a work unusually complete in its kind, and which ought to be in the hands of every student of the Manchu—those not excepted who are able to study it through the Chinese."—page 31.

377. The deeds of the hero Bogda Gesser Chan, a Mongolian tale, published in the Mongolian language after a Peking copy, under the superintendence of I. J. Schmidt. St. Petersburg, 1836.

A quarto volume containing 191 pages of well printed Mongolian text. A considerable number of copies were sold to the Buräts and Mongols around Lake Baikal.

378. The deeds of the hero Bogda Gesser Chan, translated from the Mongolian into the German, by I. J. Schmidt. St. Petersburg, 1839. 8vo. pp. 287.

379. The original texts and translations into German of two letters from the kings of Persia, Argun and Oldshaitu to Philip the Fair, of France. By I. J. Schmidt. St. Petersburg, 1824.

This is an octavo pamphlet of 31 pages. The letters are in pure Mongolian, the kings named being descendants of Ghingis Chan. The first is dated 1289, the second 1305. These letters are also contained in Rémusat's *Mémoires*, &c.; see No. 314 of Catalogue.

380. Notices of Mongolia, by the Monch Hyakinth, member of the Russian ecclesiastical Mission in Peking. Translated from the Russian into the German by F. von der Borg. 8vo. pp. 426. Berlin, 1832.

A reliable and interesting work on the people and country. It is divided into four parts. The first is the journal of Hyakinth kept during his journey from Peking to the borders of Siberia in 1821. The second is a description of Mongolia and the Mongols. The third consists of an abridged history of Mongolia. The fourth is a translation of the Mongolian laws enacted by the Manchu emperors of China for the government of the Mongols. A map of Mongolia is appended to the volume.

381. History of the Mongols from Ghingis Khan to Tamerlane. By M. d'Ohsson. The Hague and Amsterdam, 1835. 4 vols. 12mo.

This work is in the French language. The author has drawn his materials chiefly from the Persian and Arabian writers, whose works are to be found in the libraries of Paris and Leyden; but he has also used the translation of the historians of China, Russia, and other countries conquered and overrun by Mongols. The work contains a map displaying the political divisions of Asia in the 13th century. The first edition of this work is catalogued in the previous list as No. 315; the author refers to that anonymous publication in a note to this edition.

382. Tibetan-German Dictionary, with an index of the German words. By I. J. Schmidt. 4to. pp. 795. St. Petersburg, 1841.

This work is based on two Tibetan-Mongolian dictionaries or vocabularies, and the Manchu-Mongolian, Tibetan-Chinese dictionary published under the superintendence of the Emperor Kienlung. The author says that it contains all the collection of words in the Tibetan-English dictionary of the Hungarian Csoma de Körös, improved and extended where necessary; and in addition to that upwards of 5,000 words and phrases not entered in the latter work.

383. Grammar of the Tibetan language. By I. J. Schmidt. St. Petersburg, 1839. 4to. pp. 333.

This work is in the German language; 118 pages of it are filled with

Tibetan texts, and their translations into German. It is based on the Tibetan Grammar written in the English language by the Hungarian Csoma de Kö-rös, but contains, according to the author, many improvements and additions to the latter work.

384. *The Sage and the Fool*; translated from the Tibetan, and published with the original text. By I. J. Schmidt. St. Petersburg, 1845.

Is in two quarto volumes, the first of 361 pages containing the Tibetan text, the second of 404 pages containing the German translation.

385. *Asie Centrale: Recherches sur les Chaînes des Montagnes et la Climatologie comparée.* Par le Baron A. von Humboldt. 4 vols. Paris, 1843.

This celebrated work contains many notices relating to the natural history of the vast regions of Mongolia and Sengaria, and especially of those parts lying along the Russian frontier; the author has also collected all that is known concerning the geological phenomena in other parts of China. This work is extremely valuable for its facts upon Central Asia, while its profound reasonings and deductions place it in the highest rank of authorities.

386. *Travels in the Altai*, undertaken by order of the Russian government. By M. de Tchihatcheff. Folio, with plates. Paris, 1844.

We are not quite sure that we have quoted this work rightly; the author confined his attention chiefly to the geological features of the Altai Mts., and extended his researches to the Chinese frontier only for a short distance, near the river Irtysh and its tributary the Bouktarma, about in long. 80° E. His work is luxuriously printed, and contains but a few pages relating to China, yet these are upon a region and relate to points, of which hitherto we have known nothing.

387. *Researches upon the political history of Central Asia*, especially the Mongols and Tibetans. By Isaac Jacob Schmidt. 8vo. St. Petersburg, 1824.

This work was written in German, and we do not know whether it has ever been translated. The author has entered into many disquisitions concerning the origin of Buddhism, and the affinities of the Ouigours and Tibetans, which may go for what they are worth; the best part of the Researches is the translations from the Mongolian and Kalmuk languages.

388. *Mongol khadun Toghoudji.* By Setsen Sanan Khoung-taidji. Translated from Mongolian by I. J. Schmidt. St. Petersburg.

Setsen Sanan is almost the only Mongolian writer known. This translation is in German.

389. *Magasin Asiatique, ou Revue Geographique et Historique de l'Asie Centrale et Septentrionale.*

This work was issued quarterly by Klaproth about the year 1824, in numbers containing 160 pages, but we do not know how many volumes it reached, nor the character of its contents.

390. *Chinese Chronicle*, by Abdalla of Beyza. Translated from the Persian by Weston, with notes and explanations. 8vo. London, 1820.

391. *The Chinaman abroad: or a Desultory Account of the Malayan Archipelago.* By Ong Tae hae 王大海. Translated from the original. 8vo. pp. 80. Shānghái, 1849.

The journal of Wáng Tà-hái forms No. II. of the Chinese Miscellany, No. I. being numbered as No. 180 in the first catalogue. It is a curious specimen of journalizing, and forms a suitable companion to the renowned travels of Sir John Maundevill; the author's preface, dated in 1791, was written in China, after his return from Java, where he seems to have resided for many years; the work chiefly relates to that island.

392. An Essay on the nature and structure of the Chinese language, with suggestions on its more extensive study. By Thomas Myers of Trinity college. Cambridge, 8vo. pp. 32. London, 1825.

A trifling, ephemeral publication, its contents chiefly borrowed from Morrison, Rémusat, and others, by one who knew little enough of the subject he undertook to write upon.

393. Chinese characters analyzed and decomposed, with the English prefixed in alphabetical order. By Weston, 8vo. 1814.

394. Fan Hy Cheu, a tale in Chinese and English, with notes, and a short Grammar of the Chinese. By Weston. 8vo. London, 1814.

395. Brevis Relatio eorum qui spectant ad Declarationem Sinaru Imperatoris Kam Hi. 1700.

396. Causa Sinesis, seu Historia Cultus Sinensium. Cologne, 1700.

397. De Ritibus Sinensium. 1700.

Both these rare works were issued by the Romish missionaries.

398. An Inquiry into the proper mode of rendering the word "God" in translating the Sacred Scriptures into the Chinese language. By Sir G. T. Staunton, bart. M. P. 8vo. pp. 67. London, 1849.

Nos. 396 and 397 are quoted by Sir George in his pamphlet. See page 607. We suppose (for we have no means of knowing) that this list of works upon China is more imperfect in the publications of the early Romish missionaries than in any other part.

399. China and the Chinese. By C. H. Sirr. London, 1848.

Mr. Sirr resided at Hongkong a few years ago; the work gives slight sketches of men and events as they fell under the writer's observation, without much real knowledge of them; his remarks upon the character of the translations made by the interpreters in the employ of the British authorities, Messrs. Morrison, Thom and Gutzlaff, during the late war, are eminently unjust.

400. Life and Journals of Major Samuel Shaw, the first American Consul at Canton. By Josiah Quincy. 8vo. pp. 360. Boston, 1847.

This biography contains many notices of the state of trade at Canton in 1785-88, not elsewhere to be found; the hearty style and Pepys-like minuteness of many parts of the work render it quite an entertaining volume.

401. China Mission Advocate. 12 nos. monthly, 1839. pp. 384.

This work contains a collection of articles upon China, extracted chiefly from the Repository, the object being to excite and increase an interest in the mission to China lately set on foot in the state of Tennessee, where it was printed.

402. Chinese Miscellany; consisting of original extracts from Chinese authors in the native character, with translations and philological remarks. By R. Morrison. 4to. London.

ART. IV. *Journal of Occurrences; register of the principal events which have occurred in China from Sept. 1st. 1848 to Dec. 31, 1849; executions among the Chinese.*

THE record of events in the pages of the Repository during the past year has not been as full as we wish to make it, owing chiefly to the want of leisure to prepare it at the end of the month. We have therefore made out a chronological record of important occurrences in China, which have been already noticed either in our own pages, or in the newspapers at Hongkong; for those relating to the Chinese government and the extracts from the Peking Gazettes, we are almost entirely indebted to the China Mail, the files of which we have carefully looked over for this purpose, and whose aid we here acknowledge with much pleasure. As the Mail is the organ of the Colonial Government, we have also taken all the official notifications from its columns.

Aug. 31st. A severe typhoon was experienced on the coast of China, many lives being lost, and much damage being done to the shipping at Hongkong, Macao, Cumsing-moon, and Whampoa.—See Vol. XVII, page 640.

Aug. 31st. An Ordinance passed by the Governor and Legislative Council of Hongkong to regulate the manufacture and storage of a certain description of gunpowder within the colony.

Many lives lost on Tsungming I. by typhoon.—Vol. XVII, page 487.

Sept. 1st. Proclamation issued by Chang, the district magistrate of Nánhái, against kidnapping children to sell them. This thing is of such common occurrence in this part of China, that persons are afraid to let their young children, especially girls, go in the streets alone.

The same officer publishes a notification to landlords, requiring them to make a daily duplicate list of all their lodgers and visitors, giving their names, occupations, and residences, with the times of their arrival and departure. The object of this was to prevent their harboring sharpers.

A third edict was issued by the Nánhái hien, requiring every person who owned real estate to see that his title deeds bore the proper governmental seal. The real object of this notification was to replenish the district treasury, and it is possible that a few persons were alarmed, and came to the office to have them recorded.

Sept. 7. An ordinance passed by the Governor and Legislative Council of Hongkong to amend an Ordinance to establish a licensed ghaut serang in the colony of Hongkong, and for the better regulation of Lascars resorting thereto. Library and Reading-room opened to the public at Victoria in Hongkong.

Sept. 12th. The Russian bark Prince Menshikoff, captain J. Lindenberg, is at Shinghai.—Vol. XVII, page 487.

Sept. 14. Transactions of the China Branch of the Royal Asiatic Society published. The volume contained Sir John Davis' Address; Meadows' Remarks on Real Estate; Bowring's Visit to the Hot Springs of Yungnak; Harland's Treatise on Chinese Anatomy; Hillier's Notes on Chinese cash; and Gutzlaff's Notices of Mines in China.—See pages 86 and 561.

Sept. 15. R. Alcock, H. B. M. Consul at Shinghai issued the following notification.

Notification. H. M. Consul having been in correspondence with H. E. the Tautai respecting the Duties to be levied on sugar and other Chinese produce brought into port by British ships, it has been determined that sugar arriving from Amoy or other of the Consular Ports, with certificate of duty paid, shall be exempt from further payment of duty on such produce; and that sugar brought from Hongkong or any foreign port, or from any Consular port

in China, without certificate of duty, shall in that case pay the duty fixed in the Tariff, namely, 5 per cent. ad valorem, as an unenumerated article in the imports.

Notice is hereby given, therefore, to consignees and others who may have given guaranties for the payment of duty on the sugar recently brought into port, that the said duty of 5 per cent. is payable through the New Custom-house, and it is requested that the open accounts of the several ships may be closed.

Sept. 22d. H. E. Su announces to the American commissioner that the murderers of Rev. W. M. Lowrie were punished in Chehkiang.—Vol. XVII. page 436.

Disturbances having arisen in Shántung province were suppressed.

The Emperor visits the tombs of his ancestors in the west.

Several districts in Shántung and Shánsí having suffered sundry calamities, are exempted from the payment of taxes.

Pauchang is appointed president of the Board of War.

Disturbances in Linchuen hien in Kiángsí by banditti; they are said to be caused by the gentry.

Sept. 23th. Lútsin, intendant of Sháuking in this province, is disgraced and sent in chains to Canton.

Sept. 30th. A Portuguese lorch, commissioned by the Chinese government, destroyed by pirates between Shánghái and Chápu.—Vol. XVII, page 544.

Sept. An officer in conveying his cargo of convicts up the Yangtze' kiáng, unfortunately lost them by a flaw of wind which upset the boat; he was held responsible for the loss.

The Chinese government order the settlers along the Korean frontiers to move away, as the authorities of that country fear that smuggling is carried on—a mere paper order.

The Miáutsz' in Húnán flee into Kwángsí, having been driven out by the troops of that province.

Oct. 1st. Lieutenant Teesdale of the Ceylon Rifles appointed aid-de-camp to H. E. Gov. Bonham.

Oct. 1st. Rev. I. J. Roberts is disturbed in the religious services in his chapel.

Oct. 3. A sessions of the Admiralty Court held at Hongkong, at which the case of *Regina vs. Cole* was tried; the jury returned a verdict of *no true bill*.

Oct. 5. The government of Hongkong offers a reward of \$200 for the apprehension of a Chinese from Hwuingan hien in Fuhkien named Chingke, who had absconded from serving as a witness in the case of *Queen vs. Cole*.

Oct. 6. An interview took place between their excellencies Su and J. W. Davis at Howqua's suburban residence; see Vol. XVII. page 543.

Oct. 6th. A gale occurred along the coast, doing some damage. See Vol. XVII, page 594. The Kelpie was lost, on board of which was Mr. T. S. H. Nye.

Oct. 9th. J. N. A. Griswold Esq. receives appointment as consul of the United States at Shánghai.—See Vol. XVII, page 544

Oct. The judge of Kwángtung issues an edict against female infanticide; he gives no statistics of the extent of the practice, and contents himself with an appeal to natural feelings.

Oct. The Nánhai hien issues a prohibitory edict against lotteries. This form of gambling has been imitated from the Portuguese; the tickets consist of the first 80 or 120 characters of the Millenary Classic cut on small blocks, and are called *pek-hok piáu* or 'pigeon tickets,' from the custom of dispatching a carrier pigeon to announce the result of the drawing.

Oct. Pauchang, the ex-resident of H'lassa is advanced to a seat in the General Council.

The governor-general of Fuhkien memorializes the Court respecting the pirates on the coast.

Oct. 10th. His Imperial Majesty sacrificed at the tombs of his ancestors in Liátung by deputies.

The lamas coming from Tibet to China petition to be allowed passage way through the province of Sz'chuen, as the road through Koko-nor is beset with highwaymen; this request is refused them.

Oct. 15th. Two junks in the harbor of Hongkong were boarded by the police; some resistance was made on the part of the crew, under the impression that they were thieves; two of the crew were killed before they were quelled, and one of the police died a few days after of his wounds. The cause of the visitation by the police was an attack by the junkmen upon some boats pulling by, the crews of which making a great noise, the junkmen supposed they were to be boarded, and threw stones to warn them off. The police being informed of this, endeavored to go on board, but were also repulsed by fire arms, and called in the assistance of a boat's crew of marines, by whom a volley or two was fired, and the resistance overcome. The conduct of the junkmen was owing to the fact that junks were occasionally boarded by strangers and pretended policemen, and robbed.

Troubles are reported in Yunnan, which Lin Tsehsü easily quells.

Oct. 16th. The Canton Commercial List, a daily sheet containing arrivals and departures of vessels, advertisements, &c., commenced in Canton by H. F. Bonroe.

Oct. 19th. A meeting of the shareholders of the Hongkong and Canton Steam Packet Company held at Canton, at which a statement of the finances and a draught of the deed of settlement were presented and approved. Messrs. D. Matheson, T. D. Neave, A. Campbell, and F. T. Bush of Hongkong; and T. W. L. Mackean, S. Rawson, J. Heard, W. H. King, and D. J. Camajee of Canton, were appointed directors.

Oct. 19th. The Pwányu hien issues a notification to the people that they will soon be called upon to pay their taxes. He says, "I, the magistrate am in a great dilemma because of the arrears; for a long time my appetite has failed me, and sleep has left me. I have ruled this district for a long time, and have always been very benevolent towards the people, and if I examine myself, I find that I have never been oppressive. You have eaten the produce of the soil, trod upon it, have enjoyed many fertile years, and at last hesitate to pay the taxes, thus failing to supply the necessities of the state. Tell me whether you consider this to be proper conduct?"

Oct. 20th. Yihshan, the resident at Yarkand, reports a pacification of the dissensions and revolts in that Circuit.

Oct. 26th. The Nánhai hien issues a notice against throwing rubbish into the streets, lest passengers be injured; the streets must be kept clean by the constables.

Nov. 4th. The Tenth Annual Meeting of the Morrison Education Society held in Hongkong,—Vol. XVII, page 506; and page 33 *et seq.* of this volume.

Nov. 9th. A subscription of nearly \$1200 is collected for Mrs. Smithers, whose husband was lost in the typhoon of Aug. 31st.

Nov. 10th. Annual meeting of the Medical Missionary Society at Hongkong, Rev. V. Stanton presiding.—See Vol. XVII, page 597.

November 16th. The first attempt was made of transporting grain by sea from Shanghai to Tientsin.

Nov. 20th. The Authorities of Hongkong publish the instructions given to the harbor-master respecting junks anchoring in the harbor of Hongkong, that he inform the crews of such vessels not to resist the authorities, nor to attack boats approaching them.

Nov. His Majesty visits the Eastern tombs, and sacrifices to his ancestors. The authorities in Kirin issue orders to prevent Chinese settlers occupying the waste lands.

Nov. The lieutenant-governor of Shánsí reports that there had been 3,464,512 taels contributed in that province for the exigencies of the state during the last 25 years.

Several skirmishes are reported between the Miántas' in Kwángsi and the authorities.

Hwáng Ngantung, the lieutenant-governor of Kwángtung, is gazetted for promotion, he having been degraded to a commoner.

The Act of Congress of Aug. 11th, 1843, to carry into effect certain provisions of the treaties between the United States and China and the Ottoman Porte, &c., is published by H. E. Commissioner Davis.—See Vol. XVII, page 597.

Nov. 27th. Mr. T. T. Meadows was attacked on the river near Lob creek, by pirates, and wounded.

Nov. 28th. More than fifty native firms at Canton appeal to the British merchants for relief against two Moors, Hassan and Abdallaman, who had jointly defrauded them of goods to the amount of more than \$59,000.

Kiying is appointed president of the Board of War, and an assistant minister of the Cabinet.

Kishen returns from the post of governor-general of Sz'chuen, and receives the thanks of his master for his energy.

Dec. 2d. Shau, the new Pwányu hien, issues a notice to the "stupid people who will not pay," that they must forthwith send in their taxes.

Dec. 3d. A slight shock of earthquake felt at Fuhchau. *See page 56.*

Dec. 4th. The Nánhái hien issues orders against the shopkeepers boarding the grain and selling it at higher prices. This necessary result of a scarcity, and most effectual way of preventing greater distress, is denounced by the rulers to find favor with the people, but their orders are unheeded.

Dec. 4th. The U. S. ships "Plymouth," Captain Gedney, bearing the broad pendant of Commodore Geisinger, and the "Preble," Com. Glynn, visit Hongkong; H. E. John W. Davis goes as passenger.

Dec. 6th. Died at Amoy, Rev. John Lloyd, an American missionary.—*See Vol. XVII, page 651.*

Application is made to the Emperor to pardon an official banished to Songaria for opium-smoking, which he refuses to grant.

Dec. 7th. A sum of \$150 recovered from the Chinese authorities by H. B. M. Consul for damages done by a government vessel running foul of Messrs. Mackay & Co.'s chop at Whampoa in the typhoon.

Dec. 10th. The new judge announces his intentions in entering upon his new duties, and warns the people not to listen to sharpers; he himself intends to increase in diligent attention to his duties, opposing covetousness and the use of bribery, in order to requite the imperial favor.

Dec. 11th. The Colonial Treasurer of Hongkong notifies the lessees and holders of ground lots that legal proceedings will be taken against all defaulters who have not paid their rents within 21 days after Dec. 25th.

Dec. 11th. An attempt made to set the house of Messrs. Blenkin, Rawson & Co. at Canton on fire by one of the servants. *See Vol. XVII, page 650.*

A number of officials banished to Oroumtsi, are reprieved soon after their arrival in consequence of their subscriptions and zeal towards rebuilding the city.

Yihahan petitions the Emperor to grant a new title to the Dragon King in consideration of aid rendered the troops in supplying them with water.

Dec. 12th. The Nánhái hien issues the usual orders to the people to take precautions against fires; he says the fire-engine which is first upon the spot will be handsomely rewarded, and a gratuity given to the others; but the fact is, the owners and tenants of these buildings which are preserved from destruction by the firemen pay this gratuity, each household usually contributing a month's rent, the landlord paying one half of it and the tenant the other half. Instead of benefiting the firemen this money usually furnishes means for dissipation.

Lin Tsehsu sends in a report to Court of the quelling of the troubles in the southwest of Yunnan; in one of the papers there is the following statement of his conduct which is not unlike what he proposed to do in Canton in 1840.

Chau Fá-yuen, a Mohammedan, who was in the army sent to put down the rebellion of his brethren, was highly incensed at their refractory behavior, and vowed that he would sacrifice himself for his country's weal. Foremost in the contest, he was wounded, taken by the Mussulmans, his heart torn out, and his body having been broiled on the fire, was devoured by the rebels. The soldiers were so enraged at this act of cannibalism, that they vowed they also would eat the flesh of their enemies. Lin having, by the examination of several witnesses, ascertained the fate of Chau Fá-yuen, resolved to make an example of two prisoners. They were therefore led to the execution-ground, where a tablet in honor of the patriot had been erected, and there suffered an ignominious death, by being cut slowly to pieces, and their hearts being torn out, were offered as a sacrifice to the manes of the departed.

Dec. 23d. The steward and a sailor of the American ship *Ann Mari* the captain of \$1280, with which they started for Hongkong, but were

robbed in their turn by the boatmen, and thrown overboard, but rescued by the crew of a vessel. On the evidence of one, the other of these two miscreants was sentenced to a year's imprisonment by the Consular Court instituted at Canton in accordance with Sect. II. of the Act of Congress.

Dec. 29th. A correspondence takes place between Admiral Collier and British merchants at Hongkong respecting the tardy arrival of the Mail steamers.

Dec. The lieutenant-governor of Kiangsi reports upon the efficient state of the troops in his province.

Dec. The provincial treasurer issues orders against passing and making base dollars.

Dec. 31st. The table of revenue and expenditure of the colony of Hongkong for the year is published. The revenue amounts to £25,091 19s. 11½d.; and the expenditure to £52,658 15s. 7d. The decrease of revenue over the year 1847 was £5,966 17s. 1d.; and the increase of expenditure £11,698 19s. 9½d.

Jan. 4th. 1849. The abolition of the cassia monopoly ordered by the governor-general upon the requisition of the British merchants of Canton.

Jan. 5th. The schooner Omega, Capt. Anderson, lost on Breaker Point; the captain, Rev. W. J. Pohlman, and one or two men drowned; the remainder of the crew were sent overland to Canton.—See page 61.

Jan. 15th. H. E. Sg announces to the Governor of Hongkong that the eight persons who attacked Mr. Meadows have been seized and decapitated.

Liáng Paucháng, the governor of Chehkiáng, requests leave to retire from office for a season to mourn for his mother, who had died, aged 87, and had been honored with a tablet from his majesty.

The gentry of Canton at a public meeting resolve to place an honorary tablet to the honor of Kí Kung, the governor-general who died in 1843.

Jan. An officer, found guilty of gambling and opium-smoking, was degraded.

A petition is sent to Parliament by the inhabitants of Hongkong, praying for a reduction of ground rent and a share in the local government of the colony.

Jan. 30th. The Forfarshire, Captain Tudor, relieves a junk in distress 100 miles off the coast; the owners at Shánghái willingly pay the \$200 claimed as compensation for the relief afforded.

The governor of Húnán reports that the total amounts received in that province from the sale of rank during 47 years is 4,369,190 taels.

Envoys from Nipal to Peking are graciously received at Court, and their expenses paid home.

Feb. 7th. The English consul at Fuhchau with Captains Johnston and Hay, wait upon the governor-general to thank him for the assistance rendered by the authorities in raising H. M. ship Scout, which had been sunk in the Min.

Feb. 8th. A great fire occurred at Kweilin, the capital of Kwángsi province. Upwards of 7,000 houses and shops were destroyed, including the official residence of the governor. Many persons perished.

Feb. 13th. Rev. Messrs. J. K. Wight and H. V. Rankin, missionaries for Ningpo, and Rev. B. W. Whilden, for Canton, with their families, arrived.

Feb. 17th. A conference took place at the Bogue on board H. B. M. Ship Hastings, between their excellencies Mr. Bonham and Sg.—See page 112. The principal objects of the interview were to discuss the opening of the gates of Canton April 6th, the legalization of opium, the adjustment of transit duties, and the right of the Chinese to employ foreign vessels in the coasting trade. The interview was productive of no important results.

Feb. The British bark "Elizabeth and Henry" of London wrecked on Koomisang, one of the Lewohew Is. The crew are saved.

Feb. 22d. An Ordinance passed in Hongkong, substituting other provisions in place of those contained in the Ordinance for extending the summary jurisdiction of police magistrates and justices of the peace.

Feb. 25th. Capt. F. A. H. Da Costa and Lieut. Dwyer are murdered and thrown into the water by the Chinese at a village called Wong-ma-kok, near Chekchu in Hongkong. From the evidence adduced at the coroner's inquest upon the body of Capt. Da Costa, it appears that these gentlemen left their barracks at Stanley, in company with Lieut. Grantham and Surgeon Tweddell about 4 o'clock P. M. to take a walk; the two latter returned, but the two former

continued their walk to Wong-ma-kok, a small hamlet. They there entered several houses, and among others the house of a Chinese, named Lo Yéung-shing; one of them embraced his daughter-in-law, who with his wife was cooking; she cried out, and as Lo begged them to desist, and his wife went up and pulled him off, the other officer struck Lo on his head with his cane which drew blood and the neighbors came running in armed with spears and knives, and tried to get them away. A fight ensued, and the officers were driven from the house, and pursued out of the village to a brick-yard, defending themselves with their canes as they best could, where they were dispatched by ten persons all armed. Their bodies were then slung on poles and thrown into the water; they were both ultimately recovered. The assailants and most of the inhabitants immediately fled from the village, but eleven persons were subsequently arrested. The jury at the inquest gave in a verdict that these two officers were murdered "wilfully and with malice aforethought," by Chui Apo, Ho Yenping, and five others, all of whom had fled. None of these persons have yet been apprehended, though \$500 were offered for Chui Apo, a noted pirate; \$100 were offered for either of the other six.

Feb. Many placards and notifications issued by the guilds and gentry of Canton in relation to foreigners entering the city.—See pp. 162, 216.

Feb. 28th. The guild of woolen dealers at Canton issue a notification forbidding their members buying goods of foreigners.—See page 165

March 3d. The guild of cotton brokers issue a notification similar to that of the woolen dealers.

March 5th. Gov. Amaral of Macao issues a notice, abolishing the Chinese custom-house.—See page 550.

March 6th. A meeting of the China Branch of the Royal Asiatic Society held at Hongkong.

The lieutenant-governor of Chehkiáng reports that 1,962,550 taels have been received by the treasurer of the province since 1841, from sales of office.

Permission is given to manufacture gunpowder in Turkestan, it having before been transported thither across the Desert.

The Board of Ordnance at Peking required to make arms in imitation of European grenades and shells.

Mint at Peking at a standstill for want of copper from Yunnan.—The state of intercommunication in Europe three centuries ago can be best understood by a reference to the impediments now existing in China to the transportation of goods and passengers.

March 9th. A schooner belonging to Mr. Hunt of the *Hygeia* was attacked while at anchor near Lankeet I., and the crew of five Chinese thrown overboard; they were picked up.

March 15th. An Ordinance is passed by the Governor and Council of Hongkong to amend Ord. No. 3 of 1846, in relation to the relief of insolvent debtors.

March 17th. Riot and slaughter on the magistrate's office at Sungkiáng fú on account of taxes.—See page 333.

March 19th. A Portuguese lorch, No. 33, while passing through Capahui-moon is attacked by pirates, and her captain, Sr. Orense, Spanish agent in charge of the mails, and a Chinese passenger, are drowned, and the boat plundered of the mail and its other contents.

March 19th. John Bowring, LL. D. the British consul for Canton arrives at Hongkong.

April 2d. Mr. John Cairns, for nearly five years the editor of Hongkong Register, retires from the post; the paper passes into the hands of R. Strachan as proprietor, and W. H. Mitchell as editor.

April 2d. Gov. Bonham issues a notification, directing that no British subject shall for the present attempt to enter the city of Canton.—See page 221

April 9th. A piratical junk at anchor in the harbor of Aberdeen was seized by the towns-people, but the crew escaped by swimming ashore.

Sha Kungshan, prefect of Ningpo when captured by the English forces in 1841, is reprieved from banishment, in consequence of his merit.

April 19th. The governor and Council of Hongkong issue an Ordinance to amend Ord. No. 9, 1845, to invest the Supreme Court of Hongkong with many jurisdiction in certain cases.

An edict is issued by the provincial authorities forbidding the people to commit suicide.

H. I. M. orders Kingaih, a son of Kiyang, to offer sacrifices of pork and poultry to some newly made cannon, and confer a name on each of them.

The governor at I'li states in a report that 1,023,300 *mu* of new land have been brought under cultivation, the yield of which was nearly a million pounds weight of grain.

April 22d. The cutter Emma, while at anchor off the Bogue, was attacked and taken with two chests of opium. Two Englishmen were killed, an American, Mr. John Widderfield, saved his life by swimming ashore to Chuenpe. The cutter was scuttled.

The case of Nun-cheong *vs.* Macgregor was decided by a writ of inquiry before the Sheriff and a jury, and verdict given for the plaintiff of \$3,462.50 with costs; it does not appear whether the unfortunate Chinese ever received the money, as Consul Macgregor had gone to England.

April 24th. Gov. Amaral issues a proclamation that if any of the Chinese inhabitants within the Barrier remove without a license, their property will be confiscated.—*See page 552.*

April 28th. The first Annual Meeting of the Victoria Library and Reading Rooms held at Hongkong. The number of members reported was 48, and of books 650, beside periodicals.

April 29th. H. M. Str. Inflexible captured two large and two small junks, supposed to be piratical, near the Grand Lema. On seeing the steamer approach, the large vessels opened their fire which was vigorously returned, and on the men-of-war boats approaching, their crews fled ashore and mostly escaped. The other boats were found to contain prisoners and goods captured by these outlaws, but the whole, 45 in number, were brought to Hongkong for examination, where all but six were liberated.

April. Pauhing, formerly a cabinet minister, in expressing his thanks at being allowed to retire from office, in recounting his official life, says, "For more than forty years which I served, high and very great kindness has been displayed towards me, yet my thankfulness has not repaid one atom. Having passed the various military grades, I was early promoted to a generalship; and in 1833, when President of the Board of Punishments, was selected to be governor-general of Sz'chuen. In 1841, I was appointed cabinet minister, and by the imperial grace was permitted to repair to the capital, where I held several other offices in the national councils, among others that of President of the Board of Punishments. On the first day of this year, I was appointed Guardian of the Heir Apparent, and was thus literally overwhelmed with favors."

The emperor, on hearing of Pauhing's death, sent his fourth brother with ten of the body-guard to pour out a libation to his manes.

April. A riotous assemblage occurred in the district of Tungkwán near the Bogue, between rival clans, at which cannon were used.

May 3d. Official notice is given by the governor of Hongkong that the sentence of death passed on Hon Arkeun, convicted of burglary and stabbing, is commuted to transportation for ten years.

May 15th. A proposal is made by the Cantonese to erect a tablet in honor of Sù and Yeh for their success in preventing foreigners entering the city in April.—*See page 332.*

May 16th. A Notification gives the names of twenty-five gentlemen appointed justices of peace in Hongkong.

May 20th. The U. S. ship Preble returns from Japan, with the American sailors.—*See pp. 315-332.*

Lin Tschu reports the diligence of two officers in Yunnan, superintending the copper mines and salt-pits; they are promoted. It would be of some value to learn where these mines and pits are situated.

May. H. E. Sù applies to court for permission to proceed on a tour of inspection through the two provinces.

Measures are taken to prevent the occupation of the waste land in Manchuria by Chinese immigrants.

In the revenue report of Kiánguó, it is reported that the money accruing

from fines in that province is paid to the Imperial clan to be manufactured into silks for them at Szechau and Hangchau. This disposition of revenue is like that anciently known in Syria and Persia, but it is not common in China.

The governor of Fuhkien reports having raised 106,000 taels by subscription for making cannon for the navy.

The governor of Kwángsí reports that a new tribute-bearer will soon be on his journey to court from Annam.

May 26th. At a sessions of the Admiralty Court at Hongkong, six of the prisoners taken by the *Str. Inflexible* were sentenced to death.

May 31st. The gentry of Tsienshan near Macao issue a prohibitory agreement regarding affairs. See page 551.

June 1st. H. M. consul at Canton publishes a dispatch from Lord Palmerston in relation to convoys:

Foreign Office, October 31st, 1848.

SIR,—I have received your Dispatch No. 74 of the 29th July last, on the subject of a claim made against the Chinese authorities by Mr Davidson, as owner of the British schooner *Dido*, for head money for some pirates captured by that vessel; and I have to state to you that there can be no evil, but much good, in this practice of giving convoy; but then the British subjects and vessels employed in doing so should obtain the sanction and authority of the Chinese who may be competent to legalize their acts Chinawards; and moreover they ought to make proper bargains beforehand with the persons who may employ them, so as to provide for compensation in cases such as that mentioned in the inclosures in your dispatch. The British Consuls should not interfere in these matters except in a case in which a British subject properly authorized by the Chinese to act, should fail to obtain from the parties who employed him the pay or compensation to which by previous agreement he was entitled.—I am, &c.,

S. G. BONHAM, Esq., &c., &c., &c.,

PALMERSTON.

June 2d. The English schooner *Torrington* lost near Wúsung; crew saved. The prefect of Canton issues orders against slaughtering bullocks for food: the consumption of beef has greatly increased in Canton of late years.

Thirty districts in Húpeh, suffering by floods, are relieved by government, 600,000 taels being sent thither from three adjoining provinces.

Orders are sent to the Governor of the Rivers to offer sacrifices to the God of the Yellow river, and thanks for not permitting the waters to break their bounds.

June 7th. The six Chinese taken by the *Str. Inflexible* hanged at West Point.

June 7th. An Ordinance passed by the governor in Council, authorizing Her Majesty's Consular officers to adjudicate in civil actions.

June 7th. An Ordinance passed to amend Ord. No. 7 of 1845, for the regulation of Jurors and Juries.

June 7th. James Summers, a teacher in the Anglo-Chinese school under Rev. Mr. Stanton's care at Hongkong, landed at Macao; in passing through Senate Square, he met the procession of Corpus Christi, which he stopped to witness, with covered head. Some of the bystanders motioned him to uncover, and the governor sent an orderly to request him to do so, speaking in Portuguese, which he did not understand; he, however, declined acceding to the request, and was accordingly arrested by the governor's order, and committed to the guard-house, from which he addressed a note to the governor, begging to be released. He remained in the guard-house all night, and in the morning was conveyed to a room in the Senate house by orders of the judge, to whom his case had been referred. From this he sent a note to Capt. Staveley of Hongkong, and one to Mr. Forbes; the former came to see him soon after he had breakfasted, and then retired; meeting Capts. Keppel and Troubridge, the three went to the palace, and demanded his release, which Gov. Amaral declined to do, though he was willing to grant it as a favor. Capt. Keppel after retiring, sent an official note again demanding his release, on the ground that H. E. had placed him in prison for not obeying his orders; the governor replied by referring Capt. Keppel to Judge Carneiro, and soon after went aboard the U. S. S. *Plymouth* to act as umpire of a regatta. Capt. Keppel, however, ordered a strong body of marines to come on shore from the *Mæander* frigate, and placing the first boat's crew in charge of Capt. Staveley, they went through a bye-way to the Senate-house, and liberated Mr. Summers by force; the men displayed an unnecessary gallantry in doing this, and killed an unarmed soldier named Roque Barrache, and wounded three others, though the guard did not fire a shot. Mr. Summers was taken over to

Hongkong, and Gov. Amaral did not return on shore until he had gone aloft, when he heard the facts of the case.

The provincial judge exhorts the people to strengthen their street gates, and look after the watchmen.

The prefect forbids letting off fire-crackers in the streets :—he might as well have forbidden street peddlers.

K'ishen requests a grant to rebuild some old boats stationed at the rapids in the Yungtze R. to save persons from drowning.

June 1st. A meeting of the members of the Morrison Education Society held in Hongkong, at which it was decided to submit the ownership of the funds of the Society to the decision of chief-justice Hulme.

The investiture of Tuduk, the new king of Annam conferred by the emperor.

June. H. E. Su memorializes the Throne respecting the execution of Li who was condemned on the ground of traitorous correspondence ; he endeavors to show that he had communicated the designs of his own rulers to foreigners. The case is somewhat mysterious, and has greatly excited the people from its crying injustice.—See page 336.

July 4th. A proclamation made by Gov. Bonham that all white convicts sentenced in the colony by Courts-martial to be transported, are to be taken to the Cape of Good Hope or Van Diemen's Land.

Kiying makes his report of investigations in the salt monopoly in Shantung during his late mission there. See page 334.

Pihchang, the hero of Yarkand in 1826, and since governor-general of Liang Kiang, retires from public life.

July 4th. The American consul at Macao, R. P. De Silver Esq hoists his flag. The governor of Shensi requests H. I. M. to confer a new title on the Dragon-god of rain for the refreshing showers which had fallen.

July 4th. The Kim-lok-tye, a junk owned by Englishmen, captured near Hainan.—See page 611.

July 7th. Two English ships, Mary Whitney and Persian, lost in the Yangtze-kiang.

July 14th. The magistrates of Nánhai and Pwanyü issue orders respecting the distribution of rewards to the city braves.

July 19th. An Ordinance is passed in Hongkong, regulating and declaring the duties and office of Consular Agent.

July 19th. An Ordinance passed in Hongkong for the safe and better custody of offenders sentenced to imprisonment in Consular courts.

The governor-general of Kiangnán collected 32 million pounds of rice from the rich for the poor.

July 23^d. A Portuguese soldier, who had insulted the family of the guard at the Barrier, punished with 200 lashes.

July 26th. Annual Meeting of the "Destitute Sick Foreigners" Society at Hongkong. Receipts, \$1215.02; expenditures, \$1111, mostly through the Seamen's Hospital.

Yeh, governor of Kwángtung, sends 10,000 tls. to Hupeh to relieve the poor.

Kiying is put on a commission to go to Suiyuen ching in Shansi to settle some differences between the Mongols and Manchu officers.

July 28th. Accounts of expense of building St John's church in Hongkong are published; the house cost £6174 13s. 8d.; The subscriptions were £2756, and the colonial government granted £4600.

Aug. 1st. The Ordinance of July 19th is repealed, and a substitute passed by the governor and council of Hongkong.

Aug. 22^d. H. E. Sr. do Amaral assassinated near the Barrier.—See pp. 448, 532.

Aug. 22^d. A meeting held in Canton, called by Rev. G. Loomis, seamen's chaplain, to appoint Trustees to build a Bethel at Whampoa; Messrs. P. S. Forbes, T. W. L. Mackenn, G. H. Lamson, J. Jardine, R. P. Dana and John Dent are appointed Trustees.

Aug. 22^d. A memorial received at court from Wú, governor of Chebkiang, respecting the calamitous floods in that province, caused, as he intimates by his own incompetence.

Sept. 4th. A subscription of \$50,500 is made by 31 citizens and establishments of Macao for the exigencies of the colony.

- Sept. 6th. Rev. B. Southwell of the London Mission at Shanghai died.
- Sept. 11th. Mr. W. A. Howell returns to China, having left Jan. 12th for San Francisco; he was absent 241 days, and traveled 176, in making the circumnavigation of the world.
- Sept. 12th. H. M. St. Medea returns from a cruise after pirates near Tynpak; she captured five junks, carrying in all 46 guns, and 220 men.
An officer entrusted with the care of a mission to one of the southern provinces requests to be handed over to the Board of Punishments, because the commissioners and all their effects were drowned in the Yangtsé kiáng.
- Sept. 14th. A typhoon occurred along the coast; the Am. ship Coquette, Capt. J. S. Prescott, was lost and all on board; Rev. P. D. Spaulding of Shanghai was a passenger.
- Sept. 15th. The P. and O. Str. Canton returns from an unsuccessful search after the Sylph down the West Coast as far as Hainán; she however fell in with pirates, and destroyed five junks, bringing 25 prisoners back to Hongkong.
- Sept. 17th. Two Chinese die at Hongkong from eating poisonous vegetables.
- Sept. 18th. Lin Tsched memorializes the Throne on his services, and his ailments, and begs permission to retire from office.
An insane man, who had killed his mother in Honan is executed, and his relatives and townsmen bamboozed.
- Sept. 21st. The U. S. brig Dolphin takes possession of two junks at Cum-sing moon, in which were found stolen goods.
- Sept. 25th. The Rev. J. Lowder, Episcopal clergyman at Shanghai, drowned while bathing at the island of Puto.
- Sept. 26th. Arrangements made to receive the head and hand of Gov. Amaral at the Barrier, but they are not given up.—See page 544.
- Wáng Cháushin, governor of Shánsi, degraded and brought to the capital for trial, on charges of extortion and incapacity.
- M. I. M. confers posthumous honors on Chin Kwan-taiun, a deceased cabinet minister; he is made guardian of the heir apparent.
- Sept. 26th. The schooner Mayflower attacked by Chinese near Second Bar and taken; captain Bellamy escaped, but was severely wounded.
- Sept. 27th. The British ship Cumberland lost in the China sea; captain Lewis and six others went down in her, the rest of the crew rescued Luconia.
- Sept. 28th. An examination is made at Hongkong of prisoners taken at Cum-sing-moon by the Dolphin; they are discharged.
- Sept. 30th. Capt. Hay attacks the piratical fleet of Tsú Apó in Tysung bay.—See page 558.
- Oct. 2d. Government Notification published, containing Capt. Hay's report of his cruise against pirates in Bias Bay.—See page 559.
- Oct. 2d. The triennial examination for kájin is concluded at Canton.—See page 607.
- Oct. 5th. A sale of ten lots of crown lands at Hongkong for £197 Es. 1d.
- Oct. 3th. The assistant-magistrate of Hongkong refuses to try some kidnappers of a Chinese girl brought before him on the ground of want of jurisdiction.
- Oct. 11th. H. E. Su replies to Mr Bonham respecting the attack upon pirates in Bias Bay.—See page 560.
- Oct. 14th. H. E. Su transmits to the Council of Macao the following notice and the confession of Ko, who had been executed for his participation in Gov. Amaral's murder.

Su, gov.-gen. of Kwangtung and Kwangsi, &c. &c. In reply I have to communicate, that I received a report from the prefect Yih of Kwangshan, stating that an informer had secretly acquainted him that some of the accomplices in the murder of Portuguese Governor Amaral had fled to Hunan; that he offered himself to go with people to seize them. In consequence, able soldiers were immediately selected, secretly, and with them he went in pursuit as far as the town of Lo-chang, in the Department of Shauchan, where the informer pointed out a small vessel, saying it belonged to the accomplices in question, and that there were really on board one named Ko Ahon, and another Li Apao. Upon this, the soldiers fell upon the said vessel; and as those on board offered resistance by firing, the soldiers fired also upon them, the result of which was that Li Apao fell wounded overboard, and was drowned. The soldiers tried to get up his body, but they could not find it. Ko-Ahon was apprehended, and conducted to Cantor

examined, and as he was severely wounded with a cutting instrument was sent to be cured. The annexed copy is the confession of Ko-Ahon. This is what I have to communicate in answer to the Council of the Portuguese Government.

Ko Ahon, stated, that he is a native of Hiangahan, aged 36 years; has neither wife, children, nor brothers; his parents are dead; that he resided at Macao, where he carried on a small business. That the Portuguese Governor Amaral, whilst alive had commanded cruelties; that without the Campo Gate he had constructed roads, destroying and raising graves, on which account those from without as well as those from within conceived hatred towards him. That Amaral destroyed not only graves belonging to the deponent, but also those belonging to Shin Chi-leung and Li Apao. For this reason they intended to murder Amaral, in order to satisfy their hatred. In consequence they had a consultation, and he the deponent and Li Apao were appointed executioners of the plan; Shin Chi-leung, the two surnamed Chon, and one Chen, whom they induced to join them, were to assist in facing (those who might come to afford help). That on the 5th day of the 7th moon, they having heard it said with certainty that Amaral was to take a walk to the Barrier Gate, went there to wait for him. Towards the evening, Amaral having passed by on horseback, Shin Chi-leung, carrying in his hand a closed umbrella, in the handle of which he had concealed a sharpened sword, presented himself under disguise as one who wished to make a complaint, calling out loudly that he had wrongs to complain of; and at the moment that Amaral was stretching out his hand to receive the petition, Shin Chi-leung immediately drew his sword and began to stab him in the arm, until he rolled off his horse from the pain, and the said Shin Chi-leung forthwith cut off his head and hand; and together with the deponent and others escaped through the Barrier Gate; and after having made libations to the manes of their ancestors, they separated, each following his own way. That on hearing afterwards that strict search was being made to apprehend the assassins, he the deponent and Li Apao, agreed to take a vessel and flee to Hunan. They were, however, unexpectedly pursued by the informer and soldiers as far as the river of Lo-chang, where Li Apao, whilst they were offering resistance, was shot and fell into the sea, where he was drowned; and he the deponent, was also defending himself with a sword against the soldiers, who were about to jump into the vessel, was severely wounded, and was apprehended and conveyed. That all he has stated in this

Oct. 16th. Mutiny and robbery on board the brig *Gallant*, Capt. Connew, the master; they are brought to Hongkong in charge of Lieut. Walsh of U. S. S. *Plymouth*.

King-chun and Kallingah, Mongolians, in high employ in the army, are punished for embezzling the pay of the troops, with many of their subordinates, as well as their superiors.

Oct. 20th. Some officers in charge of treasure-bound for Peking are robbed near Hwangchuhki, of warrants, passports, certificates, and other documents they had, but the treasure is untouched; \$900 are offered for their restoration.

The Gazettes contain many memorials respecting the disastrous inundations of last spring along the Yangtze' kiang, especially in Kiangsu and Ngankhuu.

Oct. 23d. Capt. Hay makes a successful attack on the piratical fleet of Chéung Shap-ang-tsai on the coast of Cochinchina, destroying and dispersing the entire force.—See page 612.

Oct. 25th. Rear-admiral Sir F. A. Collier, C. B., K. C. H., naval commander-in-chief of H. B. M. forces in China, died at Hongkong, at. 63.

Nov. 21st. Chau Chángling, late acting judge of Kwángtung, is reported to have been robbed of upwards of 30,000 taels by beggars when on his way to Ghehkiang, with his father's coffin.

Nov. 24th. Howqua, Gowqua and others petition H. E. S. to allow them to form a warehousing company, in order that they may thereby raise funds to pay off the debts of the old Co-hong, of which they were members.

Nov. 20th. The mates of the *Gallant*, who robbed her of £510 in rupees, J. J. Burke and Jas. Newton, are sentenced, the first to 15 years' transportation, the second to a year's imprisonment.

Nov. 24th. Hon. Joseph Balestier, American Commissioner to Southeastern Asia, Cochinchina, Siam, &c. arrives.

Executions among the Chinese at Canton have been very numerous during the past year, amounting to nearly four hundred persons, many of them pirates taken from the fleets destroyed by the English cruizers.

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